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ANNUAL REPORT

OF THE

BOARD OF REGENTS

OF THE

SMITHSONIAN INSTITUTION,

SHOWING

THE OPERATIONS, EXPENDITURES, AND CONDITION
OF THE INSTITUTION

TO

JULY, 1885.

PART II.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
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REPORT

OF THE

UNITED STATES NATIONAL MUSEUM,

UNDER THE DIRECTION OF

THE SMITHSONIAN INSTITUTION,

TO

JULY, 1885.

REPORT OF THE UNITED STATES NATIONAL MUSEUM FOR THE
HALF YEAR ENDING JUNE 30, 1885.

SUBJECTS.

- PART I.—Report of the Assistant Director upon the condition and progress of the Museum.
- II.—Reports of the Curators and Acting Curators of the several departments.
- III.—Bibliography of the National Museum for the half year ending June 30, 1885.
- IV.—Annotated list of accessions to the collections.
- APPENDIX (Part V).—Papers illustrating the collections in the Museum.

UNITED STATES NATIONAL MUSEUM,

Washington, July 1, 1885.

SIR: I have the honor to submit herewith a report upon the present condition of the U. S. National Museum, and upon the work accomplished in its various departments during the half year ending June 30, 1885.

Very respectfully,

G. BROWN GOODE,

Assistant Director.

Prof. SPENCER F. BAIRD,

Secretary of the Smithsonian Institution and

Director of the U. S. National Museum.

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PART I.

REPORT UPON THE CONDITION AND PROGRESS OF THE U. S. NATIONAL
MUSEUM DURING THE HALF YEAR ENDING JUNE 30, 1885.

BY

G. BROWN GOODE, ASSISTANT DIRECTOR.

REPORT UPON THE CONDITION AND PROGRESS OF THE U. S. NATIONAL MUSEUM DURING THE HALF YEAR ENDING JUNE 30, 1885.

A.—GENERAL CONSIDERATIONS.

1. INTRODUCTORY REMARKS.

The report now presented embraces the period between January 1 and June 30, 1885. This change is made in accordance with the vote of the Regents of the Smithsonian Institution to the effect that reports upon the condition of the Smithsonian Institution and its dependency, the National Museum, shall in the future have reference to the fiscal year, from July 1 to July 1, instead of, as in the past, covering the calendar year.

There has been a constant increase in the number of the accessions to the Museum ; during these six months there were nearly twice as many contributions as in the entire year of 1884.

Owing to the fact that the greater portion of these six months was consumed in the preparation of exhibits for New Orleans, no manuscript was offered for publication in the form of Museum Bulletins, but it will be seen that 236 papers bearing upon the collections in the various departments of the Museum, were published during the first half of 1885, which is far in excess of one-half the number of similar papers published during the year 1884.

There has been no important change in the character of the work of the Museum as described in previous reports. It is pleasing to note that nearly every curator states that considerable progress has been made in the development both of the study and the exhibition series. The space allotted to each department is more definitely fixed, and many additional cases have been constructed and put into use.

A statement relating to the exhibit made by the Institution at the New Orleans Exposition is submitted, but since, at the close of the period covered by this report, the exposition was still in progress, the final and exhaustive article bearing upon this subject will be reserved for the next report.

It was the intention of myself and my associates in the Museum, to present in this report a review of the past history of the Museum as a

whole, and of its several departments. This feature is, however, necessarily omitted on account of the absence of several of the curators at New Orleans during these six months. I trust, however, that it will be practicable to prepare such a summary in time for the next report of the Museum.

2. FOUNDATION AND SCOPE OF THE MUSEUM.

The National Museum was organized in 1846 by act of Congress, the nucleus of its collections being the "National Cabinet of Curiosities," which at that time were on exhibition in the Patent Office building. These collections were not, however, removed to the Smithsonian Institution building until eleven years afterwards, and their custody was accepted by the Regents of the Smithsonian Institution, on condition that the appropriation of a sufficient sum of money for their proper care be continued by Congress.

The National Museum is under the direction of the Smithsonian Institution, which is governed by an establishment consisting of the President of the United States and his Cabinet, the Commissioner of Patents, and the Board of Regents, which latter is composed of the Vice-President, Chief Justice of the United States, three members of the Senate, three members of the House of Representatives, and six other persons not members of Congress, two of whom are residents of the city of Washington.

The Secretary of the Smithsonian Institution, to whom is intrusted the actual management of its affairs, is *ex officio* the Director of the National Museum. The Museum staff at the present time is composed of an assistant director, and twenty-four curators and acting curators, fifteen of whom receive no salary from the Museum appropriation. There are also twelve administrative departments.

The collections of the Museum are made up, in large part, of the following materials:

1. The natural history and anthropological collections accumulated since 1850 by the efforts of the officers and correspondents of the Smithsonian Institution.

2. The collections of the Wilkes exploring expedition, the Perry expedition to Japan, and other naval expeditions.

3. The collections of the scientific officers of the Pacific Railroad survey, the Mexican boundary survey, and of the surveys carried on by the Engineer Corps of the Army.

4. The collections of the U. S. geological surveys under the direction of the U. S. geologists, Hayden, King, and Powell.

5. The collections of the U. S. Fish Commission.

6. The gifts by foreign Governments to the Museum or to the President and other public officers of the United States, who are forbidden by law to retain such gifts in their private possession.

7. The collections made by the United States to illustrate the animal

and mineral resources, the fisheries, and the ethnology of the native races of the country, on the occasion of the International Exhibition at Philadelphia in 1876, and the fishery collections displayed by the United States in the International Fisheries Exhibition at Berlin in 1880 and at London in 1883.

8. The collections given by the Governments of the several foreign nations, thirty in number, which participated in the exhibition at Philadelphia.

9. The industrial collections given by numerous manufacturing and commercial houses of Europe and America, at the time of the Philadelphia Exhibition and subsequently.

10. The material received, in exchange for duplicate specimens, from the museums in Europe and America, at the time of the Philadelphia Exhibition and subsequently.

In connection with the general work of administration there is in the Museum a library, a chemical laboratory, a photographic establishment, and various workshops for taxidermy, modeling, and for the preparation of skeletons for exhibition. In connection with the department of art and industry two preparators are constantly employed.

The publications of the Museum consist of (1) The Annual Report; (2) The Proceedings of the United States National Museum; (3) The Bulletin of the United States National Museum; (4) Series of circulars. These are all reprinted in the volumes of the Smithsonian Miscellaneous Collections.

3. THE FUNCTIONS AND AIMS OF THE MUSEUM.

The broad plan upon which the operations of the National Museum are now conducted, was anticipated as far back as 1853, when, in the report of the Smithsonian Institution for 1852, Professor Henry wrote: "There can be little doubt that in due time ample provision will be made for a library and museum at the capital of this Union worthy of a Government whose perpetuity depends upon the virtue and intelligence of the people." The difficulties attending the formation of such a museum were appreciated by Professor Henry, and in the report of the Institution for 1849, he dwelt with much emphasis on the caution required in assuming under the direction of the Institution the care of the national collections. At length, in 1857, it was ordered by law that all collections belonging to the United States should be delivered to the Regents of the Smithsonian Institution. From that time annual appropriations for the preservation of these collections have been made by Congress.

Professor Henry, in the report of the Institution for 1870,* carefully considered the character which should be given to the National Museum. "There is," he wrote, "scarcely any subject connected with science and education to which more attention is given at the present day than that of collections of objects of nature and art, known under

the general denomination of museums. This arises from their growing importance as aids to scientific investigation and instruction."

In the report for 1873* allusion is made to the enormous increase in the national collections, "requiring the utmost exertions of the limited force connected with the National Museum for its proper treatment." And although the appropriations for the Museum have of late years been more liberal, it is certain that, on account of the immense annual increase in the quantity of material received, quite as much care and caution is still needed in order to carry out fully the aim of the Museum, which consists not only in securing collections, but in arranging for exhibition a complete set of specimens, preparing a duplicate set for purposes of study, and distributing far and wide such duplicates as it may be found practicable to spare.

4. SYSTEMS OF CLASSIFICATION.

There has been no change in the plan of arrangement of the collections or in the system of classification since the writing of the report for 1884, and it is therefore deemed unnecessary to recapitulate what has there been said. For the benefit of those who may not be acquainted with the principles which are considered in the arrangement of the collections, the following general rules, printed in the last report, are here repeated:

1. No object will be placed on exhibition which is not of evident educational value, and likely to interest and instruct a considerable percentage of the persons visiting the Museum.

2. The exhibition of duplicate material is to be avoided, except in instances where similar objects can be shown to advantage in different divisions of the Museum.

3. Each object will be placed in a case of the form best suited for its effective display, and the light, color of the background, &c., will be so adjusted as to show it to the best possible advantage, and with the least possible fatigue to the eyes of the visitor.

4. Each object, or group of objects, will be accompanied by a large plainly-printed label, which will give a concise description of what is shown, an account of its origin and uses, a synopsis of its history, and the name of the person or organization contributing it to the Museum. The character of the Museum is such that any labels which might suggest advertising for business purposes, must be excluded. It will be the policy of the Museum, however, to give prominence on each label to the name of the person or business house from whom it has been received, provided that the object is a gift to the Museum.

5. The objects will be grouped together in systematic order, and each case will be provided with a general descriptive label. In the case of collective exhibits, the general label may also give the name of the contributor.



PLAN OF THE NATIONAL MUSEUM, WASHINGTON, D. C.

6. The specimens will be illustrated and supplemented by pictures, diagrams, books, and maps, in such manner that the Museum may form an encyclopædia, the illustrations for which are in the exhibition cases, the text in the labels.

7. Guide-book manuals of the different departments will be published, which will embody in concise and systematic form the information given by the specimen labels, together with such illustrative material as it may seem necessary to present in addition.

By reference to the accompanying plan, it will be seen that the four main divisions of the Museum building are the north, south, east, and west "halls." The four square halls included between the main halls in the angles joining the Rotunda are called "courts." The "ranges" are eight in number. Those on the north side are the "North range—" "East North" and "West North." Those on the east side are the East range—"North East" and "South East." Those upon the south side are the South ranges—"East South" and "West South." Those on the west side are the West ranges—"South West" and "North West."

In the pavilions and towers are the offices and laboratories connected with the various departments.

The accompanying plan shows the exhibition space allotted to each department, although many of the departments are still without any exhibition room whatever. An additional Museum building can alone remedy this condition of affairs. The apportionment of space is at present a provisional one and will doubtless be considerably modified hereafter.

B.—THE MUSEUM STAFF.

The staff of the Museum includes two classes—scientific and administrative, the former reporting to the Director of the Museum, and consisting of curators, acting curators, assistant curators, assistants and aids, the latter reporting to the Assistant Director, and consisting of a superintendent of buildings with his force, which is detailed elsewhere, and a number of clerks and copyists.

5. THE SCIENTIFIC STAFF.

There have been no changes made in the scientific staff since the writing of the last report, except that the section of American prehistoric pottery has been included in the Department of Ethnology, instead of the Department of Antiquities, as heretofore. The Section of Steam Transportation was added to the Department of Arts and Industries in June, under the honorary curatorship of Mr. J. E. Watkins, of the Pennsylvania Railroad Company. Active operations have not been commenced in this section, and a detailed account of its condition will be

deferred until the next report. The curatorships are now organized as follows:

DIVISION OF ANTHROPOLOGY.

Department I.—Arts and Industries, the Assistant Director acting as curator (A. Howard Clark, assistant, two preparators), with adjunct curatorships as follows:

(a) *Materia Medica.* H. G. Beyer, M. D., U. S. N., honorary curator; one clerk.

(b) *Textile Industries.* Romyn Hitchcock, acting curator.

(c) *Fisheries.* R. Edward Earll, curator.

(d) *Animal Products.* R. Edward Earll, acting curator.

(e) *Naval Architecture.* J. W. Collins, U. S. Fish Commission, honorary curator.

(f) *Foods.* Romyn Hitchcock, acting curator.

(g) *Historical Relics.* A. Howard Clark in charge.

In this department, it may be stated, is administered very much of the material usually arranged by museums in their ethnological series, and the curator of Ethnology is acting as adjunct curator in the Department of Arts and Industries.

(h) *Steam Transportation.* J. E. Watkins, honorary curator.

Department II (A).—Ethnology. Otis T. Mason, curator; one preparator and two clerks.

Department II (B).—American Prehistoric Pottery. W. H. Holmes, Bureau of Ethnology, honorary curator; one preparator.

Department III.—Antiquities. Charles Rau, curator, E. P. Upham, assistant.

DIVISION OF ZOOLOGY.

Department IV.—Mammals. Frederick W. True, curator; one clerk, two preparators.

Department V (A).—Birds. Robert Ridgway, curator, Leonhard Stejneger, assistant curator; one clerk and one preparator.

Department V (B).—Birds' Eggs. Capt. Charles Bendire, U. S. A., honorary curator; one clerk.

Department VI.—Reptiles and Batrachians. H. C. Yarrow, M. D., U. S. A., honorary curator.

Department VII.—Fishes. Tarleton H. Bean, curator; two assistants detailed from the U. S. Fish Commission.

Department VIII.—Comparative Anatomy. Frederick W. True, curator, F. A. Lucas, assistant; one preparator.

Department IX.—Mollusks. W. H. Dall, curator, R. E. C. Stearns, adjunct curator; one clerk.

Department X.—Insects. C. V. Riley, honorary curator.

Department XI.—Marine Invertebrates. Richard Rathbun, U. S. Fish Commission, curator; one assistant, and one clerk detailed from the U. S. Fish Commission.

Department XII (A).—Invertebrate Fossils, Paleozoic. C. D. Walcott, U. S. Geological Survey, honorary curator.

Department XII (B).—Invertebrate Fossils, Meso-Cenozoic. C. A. White, U. S. Geological Survey, honorary curator, J. B. Marcou, U. S. Geological Survey, honorary assistant; one clerk.

DIVISION OF BOTANY.

Department XIII.—Fossil and Recent Plants. Lester F. Ward, U. S. Geological Survey, honorary curator; one clerk, one preparator.

DIVISION OF GEOLOGY.

Department XIV.—Mineralogy. F. W. Clarke, U. S. Geological Survey, honorary curator, W. S. Yeates, assistant.

Department XV.—Lithology and Physical Geology. George P. Merrill, acting curator; one preparator.

Department XVI.—Metallurgy and Economic Geology. Fred. P. Dewey, curator.

Some additions and changes in this classification are contemplated.*

These twenty-seven departments and sections are administered by twenty-four curators and acting curators, of which number at present only nine receive salaries from the Museum appropriation. Of the remaining fifteen, five are connected with the Geological Survey; one the Bureau of Ethnology; two with the Fish Commission; two with the Army; one with the Navy, and one with the Agricultural Department.

6. THE ADMINISTRATIVE STAFF.

The only change made in the classification of this branch of the Museum work is the addition of a department of labels under the charge of Mr. A. Howard Clark.

The administrative departments are at present organized as follows:

Department A (Direction).—This department is under the immediate charge of the Assistant Director, and embraces the general supervision of the routine work of the other departments, in addition to the performance of his special duties as the executive officer of the Museum, such as the care of the installation of specimens, the construction of cases, the purchase of supplies, the assignment of work and apartments, leaves of absence, correspondence, &c.

Mr. R. I. Geare, executive clerk, has rendered most efficient service in this department, both in the management of the correspondence of the Museum and in the work of preparing the Museum report.

* The departments of Exploration and Field Work, Chemistry, Experimental Physiology, and Vivaria are still unorganized, although Mr. John A. Ryder, embryologist of the U. S. Fish Commission, is frequently referred to in the case of accessions whose special features are related to embryology and physiology. These accessions are alluded to in index B to Part IV, under Department XVII.

Department B (Registry and Storage).—This department is under the supervision of Mr. S. C. Brown, whose duties pertain to the reception, unpacking and distribution of accessions and other packages, the shipment of boxes, the storage of accessions not immediately required, and the custody of department catalogue books.

Department C (Archives).—Mr. S. C. Brown has charge of papers relating to accessions to the Museum, applications for specimens, and the distribution of Museum material.

Department D (Library).—Mr. F. W. True, librarian, Mr. H. W. Spofford, assistant.

Department E (Publications).—The various publications of the Museum have been, as hitherto, under the editorial supervision of Dr. Tarleton H. Bean.

The publication of the special report upon the Fisheries of the United States, in quarto, which, in addition to its descriptive, historical, and statistical contents, will in reality constitute a monograph of the American portion of the fisheries collection in the Museum, has been in process of publication under the supervision of the Assistant Director and Mr. A. H. Clark, who are rendering this service to the Fish Commission as volunteers.

Department F (Labels).—Mr. A. Howard Clark in charge. His duties consist in the arrangement of material for labels, in receiving the printed labels from the printer, and in arranging a duplicate set for reference.

Department G (Duplicates and Exchanges).—Mr. S. C. Brown in charge.

Department H (Property and Supplies).—Mr. C. W. Schuermann in charge.

Department I (Accounts).—Mr. W. V. Cox in charge. All disbursements are made under the direction of the chief clerk of the Smithsonian Institution. Estimates for supplies and the general care of contracts and orders are included in the work of this department.

Department K (Buildings and Labor).—Mr. Henry Horan, superintendent of buildings, in charge. This department is thus subdivided: (1) police and inspection, (2) mechanics and labor, (3) construction and repairs, (4) cleaning and public comfort, (5) heating and lighting.

Department L (Electric Service).—In this department are embraced the care of the instruments used in connection with the telephone service, time service, burglar-alarm service, and watch-clock service.

Department M (Preparation).—The subdivisions in this department have undergone no material change since last year. Statements showing the amount and nature of the work performed in the various sections will be found in the statement of the work of the Museum preparators.

C.—THE CONDITION OF THE COLLECTIONS.

7. INCREASE IN THE COLLECTIONS.

In the report for 1884 the number of specimens in the several departments of the Museum was estimated at a little less than one and a half millions. This provisional census of the collections has not been revised for the present report, but it is safe to assume that, from all sources, including the increase from the New Orleans Exposition, the total has been increased by at least ten thousand.

8. ASSIGNMENT OF SPACE.

Early in the year, the north-east court was cleared of packing-boxes, &c., for the exhibition of specimens belonging to the Department of Ethnology. The north side of the west hall was assigned to the exhibit of modern pottery and terra-cotta. It having been found that the modelers were not furnished with working space adequate to their needs, rooms were constructed and fitted up for their use in April. For the speedy prosecution of the work of preparing the collection of building-stones for the American Museum of Natural History, a temporary wooden building was put up west of the poisoning-shed for the use of the stone-cutters. In June the northwest gallery of the Smithsonian building was fitted with casing and shelving for the collections of marine invertebrates, which were transferred thither from the west hall.

The laboratory and offices of the curator of Metallurgy were early in the year moved from the first floor of the south-west pavilion to the second floor, and the offices of the curator of Mammals have been transferred from the south tower to the first floor of the south-west pavilion. A portion of the west hall has been devoted to the textile exhibit. One-half of the south-west court has been assigned to the Mineral Department, and cases for the reception of the specimens arranged.

Owing to the crowded condition of the exhibition halls in the Museum building, it is impossible to assign exhibition space for the collections of birds, birds' eggs, reptiles, fishes, mollusks, or marine invertebrates. The collections of birds and fishes are at present inadequately provided for in the Smithsonian building. There is no suitable space for the exhibits, which are being collected by the curator of Steam Transportation, and the collections of animal products and foods are very insufficiently housed. It is to be earnestly hoped that Congress will give serious consideration to the pressing necessity for more room, and make provision for the erection of another Museum building.

D.—REVIEW OF THE ADMINISTRATIVE WORK OF THE YEAR.

9. ACCESSIONS TO THE MUSEUM.

Accessions to the Museum are acquired by gift, by exchanges with home or foreign institutions, by the deposit of the collections of various surveys and Government departments, from special expeditions, or as a result of the explorations carried on, in whole or in part, by the Smithsonian Institution, U. S. Fish Commission, and National Museum.

The total number of packages recorded by the registrar as received during the period covered by this report was 10,591. Of this number, 3,884 contained specimens for the National Museum, forming 658 accessions (Nos. 15551–16208), an accession frequently including the contents of many boxes or packages. The remainder were intended for the Smithsonian Institution and the U. S. Fish Commission, or for officers connected therewith. The increase in the number of incoming packages may be illustrated by the statement that during the entire year 1884 the number received was 5,507, only a little more than half the number (10,591) received during the first six months of 1885. The above figures also show a proportional increase in the number of accessions, there being 658 received during the first half of 1885 against 1,084 for the entire year 1884. An annotated list of the accessions will be found in Part IV of this report. Some of the most important are discussed at greater length in the curators' reports, in Part II.

There is a great increase in the number of ores, minerals, &c., sent for analysis. The curators are always willing to furnish careful identifications of specimens sent, but cannot, of course, undertake detailed analyses unless the Museum should be ordered by Congress to make special provisions for work of this character.

Upon receipt of an accession the registrar writes upon an accession card the name and address of the sender, together with the nature of the specimen or specimens forming the accession. This card is submitted to the management for assignment to one of the scientific departments. When assigned, the accession is transferred to the laboratory of the department, together with the card and all papers bearing upon it. If an accession contains objects of more than one kind, the collections are sent to the assorting-room, where they are separated before leaving the hands of the registrar. As soon as the curator has examined the accession he indorses a brief statement as to its character and value upon the card, returning this, with the papers, to the registrar. These are transmitted to the office of the executive clerk, whose duty it is to attend to the necessary correspondence. Finally the papers are returned to the registrar to be filed.

10. PROGRESS IN CLASSIFICATION AND ARRANGEMENT.

(a) Laboratory work and catalogue entries.

On pages 27 and 28 of the Report of the Museum for 1884 is a detailed list of the storage-cases and other furniture in use in the several laboratories at the end of that year. There have been no material changes or additions during the past six months. The laboratory cases are entirely distinct from those used for the display of the specimens in the exhibition series, and are of course not seen by the public; but it is safe to say that the accommodations provided in this respect are in most cases ample for the requirements. Every available means is being adopted toward supplying any deficiencies.

The following table shows the number of entries* made in the catalogues of the various departments and sections during the first half of 1885:

No. of department.	Name of department.	Last entry in 1884.	Last entry in June, 1885.	Total number of entries.
I	Arts and Industries:			
	Materia Medica.....	53, 669	53, 716	47
	Textile Industries.....	6, 857	7, 440	583
	Foods.....	480	547	67
	Historical Relics.....	75, 201	75, 342	141
II a....	Ethnology.....	74, 215	76, 328	2, 113
II b....	American Prehistoric Pottery.....	107, 505	114, 000	6, 495
III	Antiquities.....	97, 685	98, 110	425
IV	Mammals.....	14, 714	15, 075	361
V a....	Birds.....	101, 233	104, 913	3, 680
V b....	Birds' Nests and Eggs.....	22, 148	22, 350	202
VI	Reptiles.....	14, 066	14, 148	82
VII	Fishes.....	36, 934	37, 231	297
VIII	Comparative Osteology.....	21, 622	21, 972	350
IX	Mollusks.....			5, 457
X	Insects.....	121	138	17
XI	Marine Invertebrates:			
	Crustaceans.....	{ 7, 230	{ 7, 261	{ 31
		{ 8, 913	{ 10, 127	{ 1, 214
	Worms.....	{ 880	{ 900	{ 20
	Tunicates and Bryozoa.....	{ 1, 032	{ 1, 114	{ 82
		{ 298	{ 515	{ 217
	Radiates.....	{ 8, 698	{ 9, 725	{ 1, 027
		{ 10, 000	{ 11, 020	{ 1, 020
	Sponges and Protozoans.....	{ 1, 760	{ 2, 000	{ 240
		{ 4, 000	{ 4, 640	{ 640
	Total.....			4, 531
XII a....	Invertebrate Fossils (Paleozoic).....	14, 274	14, 849	575
XII b....	Invertebrate Fossils (Meso-Cenozoic).....	13, 389	13, 482	93
XIII a....	Fossil Plants.....	2, 018	2, 055	37
XIII b....	Recent Plants.....		23	23
XIV	Minerals.....	45, 217	45, 843	626
XV	Lithology and Physical Geology.....	36, 986	37, 471	485
		{ 59, 281	{ 59, 290	{ 9
XVI	Metallurgy and Economic Geology.....	{ 44, 253	{ 44, 254	{ 1
		{ 55, 843	{ 55, 942	{ 99
	Grand total.....			26, 796

(b) Development of the exhibition and study series.

The comparatively empty appearance of some of the exhibition halls during the past six months is accounted for by the fact that collections aggregating about 140,000 pounds in weight were taken from the halls

*An entry in many instances includes hundreds of specimens.

and sent to the New Orleans Exposition, in addition to about 37,000 pounds previously sent to Cincinnati and Louisville. It is no less certain, however, that by the close of the year the exhibition series will be much more attractive than it has ever been. Especial attention will be paid to the development (i) of the section of historical relics in the Department of Arts and Industries; (ii) of the basketry exhibit in connection with the Department of Ethnology; (iii) of the osteological exhibit, closely affiliated with the Department of Mammals; and (iv) of the display of textiles. Before the end of the year the celebrated collection of Mexican casts belonging to Señor Eufemio Abadiano will be open to the public, in the south east range. This collection has been temporarily deposited in the National Museum. A list of the casts is given in Part IV, under Acc. 16185.

(c) Construction of cases.

In the report for 1884* a full account was given of the number and styles of cases made and delivered in the Museum during the year. The main features of the plan of installation were discussed, and it was intended to present in this report a complete description, with illustrations, of the various methods of installation which have been adopted. I regret to say that the special work in connection with the preparation of the exhibit for the New Orleans Exposition has rendered it necessary to defer the completion of this matter until the next report (July 1, 1885 - July 1, 1886). No cases were received during the first six months of 1885, nor were any new styles of construction adopted, although several plans have been under consideration.

(d) Labels and printing.

During the six months ending June 30, 1885, very material progress was made in the preparation and printing of descriptive labels for the exhibition series and for the reserve and duplicate collections. Early in the year copy for about 3,000 forms of labels was sent to the Public Printer through the Interior Department. Most of them were for the Materia Medica and Metallurgical Departments of the Museum. There are still great numbers of unlabeled objects in most of the departments; for many of them, however, labels have been written and are ready for printing.

The Museum printing-press has been in use constantly during the year, in charge of one of the clerks, who has been engaged in printing miscellaneous circulars and blanks required for immediate use, which could not be sent out without delay and consequent detriment to the service, as well as certain special and temporary labels.

* Pages 25-28.

11. PROGRESS OF GENERAL AND INCIDENTAL WORK.

(a) Library.

The following sketch of current operations has been furnished by Mr. F. W. True, librarian.

At no time in its history has the demand for books been so general or so great. The accessions also show a decided increase over those of last year. These were derived by (1) gift, (2) exchange, (3) purchase, the ratio being in the order given.

Table showing number of accessions from January to June, 1885.

Months.	Museum.	Smithsonian.	Total.
January.....	46	163	209
February }	240	133	373
March }			
April }	65	86	151
May }			
June.....	103	156	259
Total.....	454	538	992

The accessions of public documents, except those pertaining to natural science, and of regular periodicals, are not included in this table. Forty-one of the works were obtained by purchase. In June, sixty-eight volumes belonging to the U. S. Fish Commission were received on deposit, through Professor Baird.

The principal contributors were the following :

Contributors.	Volumes.	Pamphlets.	Charts, &c.
Prof. S. F. Baird.....	38	82	3
Dr. Georg Baur.....		5	
British Museum.....	3	2	
U. S. Geological Survey.....	11	4	1
Second Geological Survey, Pennsylvania.....	4		11
Interior Department.....	1	3	16
Geological and Natural History Survey, Canada.....	2	1	Maps, &c.

The periodical list of the library comprises many of the standard scientific, and technical journals of the world. The periodical register shows that 1,604 numbers and parts of serials were received.

Table showing number of books issued and returned during each month.

Months.	Drawn.	Returned.
January.....	411	142
February }	513	523
March }		
April }	413	261
May }		
June.....	169	196
Total.....	1,506	1,122

The number of persons entitled to the privileges of the library is eighty.

The card-catalogue by authors has been materially augmented during this period. The following will show the number of books and pamphlets catalogued during each month:

Months.	Books.	Pamphlets.	Total.
January.....	90	137	227
February }	133	226	399
March }			
April }	58	129	187
May }	36	298	334
June.....			
Total.....	317	790	1,147

Probably the most important feature in the operations of the library during this period has been the transfer of the Smithsonian accounts with the Library of Congress to the Museum library. This change necessitates a different system of record from that previously used in withdrawing books from the Congressional Library, and the call-cards adopted were used indiscriminately for both libraries. It has been found necessary to carefully examine the entire account with the Library of Congress since 1877, a large number of books having been detained by borrowers for many years; and the work of comparing the records of the sectional libraries will occupy several months.

About one hundred books of a more or less popular nature, such as works of travel, narratives of scientific expeditions, &c., have been set apart for the use of messengers, clerks, and others debarred by the regulations from drawing books from the library proper. These books are in constant demand, and if popular works of travel and biography could occasionally be added to the library, its utility would be greatly increased.

The sectional libraries are in good condition. They are sixteen in number, and contain the larger part of the most important monographic and specific works belonging to the library. The system of their administration, described in a previous report, has proved very satisfactory.

In March Mr. H. W. Spofford was appointed assistant librarian.

Recommendations.

Since the usefulness of the library is each year increasing, and since it is especially deficient in the latest editions of reference books, which are continually called for, it is suggested that this branch of the library should first receive attention. It is evident that if the growing importance of the library is to be maintained, a small fund should soon be provided for the purchase of works absolutely essential.

The librarian calls attention to the crowded state of the library. On the first floor, where the beneficiaries of the library consult the books,

and periodicals, space is very much restricted, owing to the fact that there are a number of large desks, tables, and stands, which are of course necessary adjuncts to a library, but are greatly in the way in so small a room. The shelves of the first floor and of the gallery are now quite full. The periodical department, on the upper floor, is particularly in need of more commodious quarters. The larger periodicals and newspapers are packed away in inconvenient places, and some are quite inaccessible. The overcrowded condition of this department is increased by the cases and material of the Department of Labels stored in the gallery of the library room.

It is suggested that the present upper story of the library room could be extended toward the north-west and west-north ranges. This change could be made at comparatively small cost, and would not mar the architectural effect of the interior of the Museum. Something might be gained by building galleries on the west wall of the west-north range and the north side of the north-west range, at the level of the floor of the second story of the library.

(b) *Distribution of duplicates and exchanges.*

The following table represents the character and number of boxes and packages of specimens distributed to museums and colleges and in exchange with correspondents during the half year:

	Boxes and packages.
Mammal skins and skeletons	12
Birds' skins, nests, and eggs	27
Minerals (more than 1,200 specimens)	19
Reptiles	2
Marine invertebrates (in sets)	16
Marine invertebrates, miscellaneous packages	13
Fossils	2
Pottery	6
Indian relics	34
Fishes	2
Plants	5
Casts (plaster)	2
Rocks	4
Shells	6
Corals	1
Insects	1
Total	152

The total number of packages sent out was 1,474, 152 of which (including more than 15,000 specimens of all kinds) were, as shown in the preceding table, in the form of gift or exchange with institutions or individuals.

During the six months there have been recorded twenty-five applications for specimens, many of which have been attended to.

Numerous requests have been received for photographs and working drawings of Museum cases. So frequent are these requests becoming that with the beginning of the new fiscal year a detailed record of such matters will be kept for publication.

In the report of the curator of the Department of Marine Invertebrates may be found a list of the recipients of sets of marine invertebrates expressly prepared for distribution.

A loan of several cases was made to Capt. R. H. Pratt, of the Indian Training School at Carlisle, Pa., for the exhibition of his collection at New Orleans. After their return from the exposition, these cases were finally permanently transferred to Captain Pratt, in exchange for specimens of Indian costumes.

(c) Publications.

The seventh volume of the "Proceedings" was finished in February, and of the eighth volume, the printing of which was begun in March, 221 pages were printed prior to the 1st of July. A list of signatures published during the first half of the year is given in Part III of this report. At the present time two Bulletins are in the hands of the printer—No. 29, "Results of Ornithological Explorations in the Commander Islands and in Kamtschatka," by Leonhard Stejneger, and No. 30, "Bibliography of publications relating to the collection of fossil invertebrates in the U. S. National Museum," including complete lists of the writings of Fielding B. Meek, Charles A. White, and Charles D. Walcott, by John Belknap Marcou.*

In Part III of this report will be found a detailed list of the publications of the Museum during the half-year, and also a bibliography of the papers by officers of the Museum and by others whose writings are based upon specimens in the collections. The authors of these papers number 60, 28 of whom are connected with the Museum, 13 being honorary officers. These papers number 273, and are thus distributed under the following subjects:

* This forms Part III of "Bibliographies of American Naturalists." Part I is entitled "The Published Writings of Spencer Fullerton Baird, 1843-1882," by G. Brown Goode, constituting Bulletin 20, U. S. National Museum; and Part II, "The Published Writings of Isaac Lea, LL. D.," by Newton Pratt Scudder, constituting Bulletin 23, U. S. National Museum.

Subjects.	Papers published by Museum officers.	Papers by other inves- tigators.	Total.
Arts and industries:			
Foods.....	1	0	1
Textiles.....	3	0	3
Materia medica.....	2	0	2
Ethnology.....	13	0	12
Antiquities.....	1	0	1
Mammals.....	9	1	10
Birds.....	34	11	45
Reptiles and batrachians.....	2	0	2
Fishes.....	18	46	64
Mollusks (including crustaceans).....	4	6	10
Insects.....	57	0	57
Invertebrates.....	7	0	7
Plants.....	3	1	4
Mineralogy.....	3	1	4
Lithology and physical geology.....	6	0	6
Geography and exploration.....	3	2	5
Chemistry.....	2	0	2
Fisheries and fishing grounds.....	3	1	4
Metallurgy.....	1	1	2
Physiology and histology.....	3	22	25
Taxidermy.....	1	0	1
Administration.....	3	1	4
Biography.....	1	0	1
General.....	1	0	1
Total.....	180	93	273

A comparison of this table with that included in the report for 1884* shows a decided increase in the line of original research during the first half of 1885, the total number of papers published during 1884 being 335.

In the report for 1884, Part III, are published six papers† based upon Museum collections. The following is a list of their titles, accompanied by a brief synopsis:

I. THROWING-STICKS IN THE NATIONAL MUSEUM. By Otis T. Mason.—This deals with the throwing-sticks used in the hyperborean regions of North America. In this paper the author applies zoological methods to a specific human art, studying the case of each specimen, structure, function, and geographical distribution.

II. BASKET-WORK OF THE NORTH AMERICAN ABORIGINES. By Otis T. Mason.—In order to test the value of human art as evidences of race, the author has made an exhaustive collection of the basketry of the world; has analyzed the methods of fabrication, materials used, forms, and decorations. The result of this study is very satisfactory, showing that by comparison the products of that art can be exactly traced to the authors when no definite information exists.

III. A STUDY OF THE ESKIMO BOWS IN THE U. S. NATIONAL MUSEUM. By John Murdoch.—This paper points out the fact that the bows stiffened by cords of sinew on

* Page 31.

† Since at the time of sending to press the present report, the report for 1884 had not been published, it is deemed not inappropriate to refer to these in this place as forming part of the current work of the Museum. In continuation of this plan of devoting one part of each Museum report to original papers bearing upon Museum collections, an extensive and illustrated paper by Mr. Thomas Donaldson, entitled "The George Catlin Indian Gallery in the U. S. National Museum (Smithsonian Institution), with Memoir and Statistics," is published in Part V of the report now presented.

the back, which are used by all Eskimos, have this backing made of one continuous cord, often of great length, and frequently put on in a very complicated pattern.

All Eskimo bows from that part of America west of the valley of the Mackenzie River may be referred to one of three types, which are modifications of one primitive type to be found in its least modified form in the islands north of Hudson's Bay. These three types have each a definite geographical distribution, and probably owe their peculiarities to the relative facility of obtaining wood suitable for making bows in the different regions where they are found. They are: I. The Arctic type, found from the Mackenzie region to Bering Strait. II. The southern type, from Bering Strait to the island of Kadiak; and III. The western type, found on the Siberian coast and the island of Saint Lawrence.

The Arctic type is peculiar in having the cords of the backing twisted into tense cables by a process hitherto undescribed.

IV. ON A SPOTTED DOLPHIN APPARENTLY IDENTICAL WITH THE *Prodelphinus doris* OF GRAY. By Frederick W. True.—This paper contains a description of the external appearance and skeleton of a dolphin received fresh from Pensacola, Fla., and believed to be identical with *Prodelphinus doris* (Gray). The species is found to be very abundant in the Gulf of Mexico and off the coast of the South Atlantic States. Although there are skulls in very many museums, external characters of the species have until now remained unknown.

V. THE FLORIDA MUSKRAT, *Neofiber alleni*, True. By Frederick W. True.—This paper contains a detailed description of the superficies and skeleton of a new muskrat having a round tail, a single specimen of which was received from Georgiana, Fla. It appears to replace *Fiber zibethicus* in this region.

VI. ON THE WEST INDIAN SEAL, *Monachus tropicalis*, Gray. By Frederick W. True and F. A. Lucas.—In this article the skull of *Monachus tropicalis* Gray is described in detail and compared with *M. albiventer* and other species of *Phocidae*. The specimen on which the description is based was obtained by Prof. Felipe Poey in Cuba. The skull is the only one, so far as known, in any museum, and the cranial characters of the species have not been hitherto described. The species seems to be closely allied to *M. albiventer* of the Mediterranean.

(d) Visitors.

During the half year the number of visitors to the Museum building has been 107,365, and to the Smithsonian Institution, 60,428. Total, 167,793.

The monthly register, as kept by the doorkeepers, is here recorded:

Month.	National Museum.	Smithson- ian.
January	12,482	6,213
February	13,577	6,614
March	41,372	28,723
April	16,043	6,851
May	12,789	6,087
June	11,102	5,940
Total	107,365	60,428
Daily average	222	390

The large number of visitors in March was due to the inauguration season. Between March 2 and March 6, 48,148 people visited the two buildings, and in order to give all more ample opportunity the buildings were kept open until 5 p. m. On March 3, 20,500 people visited the Smithsonian and Museum buildings.

In the report for 1881 it was estimated that the number of visitors to the Museum building during 1880 was at least 150,000. This number in 1882 was increased to 167,455 and in 1883 to 202,112. In 1884 the number was 195,322, and, as given in the table above, 107,365 people visited the Museum during the first six months of 1885.

(e) *Students and lectures.*

As in previous years the Museum has afforded facilities to several students who have in some instances rendered a partial equivalent by volunteer work upon the collections.

In the Department of Ethnology Dr. Franz Boas, of Germany, spent some time in January studying the collections of Hall and others from Baffin's Land. In February Dr. Simmons, formerly of Japan, compared the carvings of the Northwest Coast Indians with the forms familiar to him in Japanese art. Dr. Nash also spent several days in receiving special instructions with relation to collections intended to be made in Northwest Alaska.

In the Department of Minerals volunteer service was rendered by Harry P. Ingram, who commenced work in February.

Mr. Albert Koeble was detailed from the Department of Agriculture to assist the curator of the Department of Entomology in arranging and classifying the collections.

Mr. J. Warner Edwards rendered valuable service at New Orleans in connection with the arrangement of collections for the Museum.

In the photographic laboratory instructions were given by Mr. T. W. Smillie to Lieut. Winterhalter, U. S. N.; Dr. Nash, U. S. N.; Mr. H. L. Turner, U. S. Geological Survey, and also to Mr. George P. Merrill and Mr. James Templeman Brown, of the National Museum.

As in previous years the use of the lecture hall has been granted for a series of lectures delivered on Saturday afternoons under the joint auspices of the Biological and Anthropological Societies of Washington. These were largely attended. Many of the lectures had direct reference to the work of the Museum, and were illustrated by specimens.

The programmes of the two courses are here given:

PROGRAMME OF THE FIRST PART.

- February 7.*—Prof. John Fiske: Results in England of the surrender of Cornwallis.
February 14.—Dr. George M. Sternberg, U. S. A.: Germs and germicides.
February 28.—Hon Eugene Schuyler: The machinery of our foreign service.
March 7.—Mr. William T. Hornaday: Natural history and people of Borneo.
March 14.—Mr. Charles D. Walcott: Searching for the first forms of life.
March 21.—Prof. E. M. Gallaudet: The language of signs and the combined method of instructing deaf-mutes.

PROGRAMME OF THE SECOND PART.

- March 28.*—Dr. James C. Welling: Oldest history in the light of newest science.
April 4.—Mr. Frederick W. True: *Ornithorhynchus*, a mammal that lays eggs.

April 11.—Medical Director A. L. Gihon, U. S. N.: Sanitary ignorance among high and low.

April 18.—Mr. J. S. Diller: A trip to Mount Shasta, California.

April 25.—Dr. D. E. Salmon: Our invisible enemies, the plagues of animal life.

May 2.—Prof. T. C. Mendenhall: Weighing the earth.

The members of the joint committee in charge of the arrangement of the lectures were: Lester F. Ward, William Birney, Robert Fletcher, Grove K. Gilbert, Theodore N. Gill, Jerome H. Kidder, Otis T. Mason, John W. Powell, Frederick W. True.

(f) *Meetings of societies.*

By permission of the Director of the Museum several societies have held their meetings in the Museum lecture hall. During the first six months of the year the following societies have availed themselves of this privilege: The National Academy of Sciences, the American Fisheries Society, the Society of Naturalists of Eastern North America, the Biological Society of Washington, and the Entomological Society of Washington.

A list of the papers submitted is given below.

NATIONAL ACADEMY OF SCIENCES.

April 21-24.

Dr. J. S. BILLINGS and Dr. W. MATTHEWS, U. S. A.—Methods of measuring the cubic capacity of crania.

S. H. SCUDDER.—Winged insects from a paleontological point of view.

A. S. PACKARD.—The *Synxarida*, a hitherto undescribed group of extinct malacostracous Crustacea; the *Gampsonychidae*, an undescribed family of fossil schizopod Crustacea; the *Anthrachidae*, a family of Carboniferous macrurous decapod Crustacea, allied to the *Eryonidae*.

ALEXANDER AGASSIZ.—The coral reefs of the Sandwich Islands; the origin of the fauna and flora of the Sandwich Islands.

T. STERRY HUNT.—The classification of natural silicates.

ELIAS LOOMIS.—The cause of the progressive movement of areas of low pressure.

C. B. COMSTOCK.—The ratio of the meter to the yard.

C. H. F. PETERS.—An account of certain stars observed by Flamsteed, supposed to have disappeared.

J. E. HILGARD and A. LINDENKOHL.—The submarine geology of the approaches to New York.

THEODORE GILL.—The orders of fishes.

J. W. POWELL.—The organization of the tribe.

G. W. HILL.—On certain lunar inequalities due to the action of Jupiter, and discovered by Mr. E. Neison.

E. D. COPE.—The pretertiary vertebrata of Brazil; the phylogeny of the placental Mammalia.

C. A. YOUNG.—Some recent observations upon the rotation and surface-markings of Jupiter.

H. A. ROWLAND.—On the value of the ohm.

F. A. GENTH and GERHARD VON RATH.—On the vanadium minerals—vanadinite, endlicheite, and descloizite—and on iodyrite, from the Sierra Grande mine, Lake Valley, New Mexico.

A. N. SKINNER.—On the total solar eclipse of August 29, 1886.

THEODORE GILL and JOHN A. RYDER.—The evolution and homologies of the flukes of cetaceans and sirenians.

IRA REMSEN.—Chemical action in a magnetic field.

A. GRAHAM BELL.—The measurement of hearing-power.

A. GRAHAM BELL and F. DELLA TORRE.—On the possibility of obtaining echoes from ships and icebergs in a fog.

THE AMERICAN FISHERIES SOCIETY.

May 5-6.

Opening address, Hon. Theodore Lyman, president of the society.

Appointment of committees and other business.

R. E. C. STEARNS.—The giant clams of Puget Sound.

JAMES A. HENSHALL, M. D.—Hibernation of the black bass.

FRED. MATHER.—Smelt hatching.

FREDERICK W. TRUE.—The porpoise fishery of Cape Hatteras.

FRANK N. CLARK.—Results of artificial propagation and planting of whitefish in the Great Lakes.

A. NELSON CHENEY.—Does transplanting affect the food or game qualities of certain fishes?

J. S. VAN CLEEF.—How to restore our trout streams.

TARLETON H. BRAN.—Exhibition of complete series of salmon and trout of North America.

MARSHALL McDONALD.—Objective points in fish culture.

W. V. COX.—A glance at Billingsgate.

FRED. MATHER.—Work at Cold Spring Harbor.

EUGENE G. BLACKFORD.—Oyster-beds of New York.

JOHN A. RYDER.—On some of the protective contrivances developed by and in connection with the ova of various species of fishes.

O. T. MASON.—The use of the throwing-stick by Eskimo in fishing.

THEODORE GILL.—The chief characteristics of North American fish fauna.

MARSHALL McDONALD.—Suggestions as to the development of oyster culture in the Chesapeake area.

CHARLES G. ATKINS.—Biennial spawning of salmon.

The roll of membership now includes about 150 names, 24 new members having been elected during this meeting.

BIOLOGICAL SOCIETY OF WASHINGTON.

The Biological Society of Washington, as heretofore, has held its fortnightly meetings in the lecture hall of the National Museum.

January 24.

The fifth anniversary meeting of the society.

The retiring president, Prof. Charles A. White, delivered an address upon "The Application of Biology to Geological History."

COMMUNICATIONS.

February 7.

Dr. THEODORE GILL.—The relative values of different types in paleontology.

Dr. H. G. BEYER, U. S. N.—Report on intracellular digestion and its relations to pathology.

Dr. J. A. RYDER.—On the probable origin and homologies of the flukes of cetaceans and sirenians.

Mr. J. L. WORTMAN.—A method for exhibiting the relationships of the bones of the skull.

Mr. FREDERICK W. TRUE.—The recent stranding of right whales on Long Island.

February 21.

Dr. THEODORE GILL.—The relative values of different types in paleontology.

Dr. H. G. BEYER, U. S. N.—Genital apparatus of *Lingula*.

Mr. J. L. WORTMAN.—A method for exhibiting the relationships of the bones of the skull.

Mr. FREDERICK W. TRUE.—The recent capture of right whales off Long Island.

March 7.

Dr. C. A. WHITE.—On the use of gutta-percha in making casts of fossils.

Dr. H. G. BEYER, U. S. N.—Report on intracellular digestion and its relations to pathology.

Mr. G. BROWN GOODE.—Remarks on the velocity of animal motion.

March 21.

Mr. WILLIAM H. DALL.—On the marsupium of *Milneria*.

Prof. J. W. CHICKERING, Jr.—Exhibition of some botanical drawings and paintings.

Dr. TARLETON H. BEAN.—Some features of collecting at Cozumel Island, Yucatan.

Dr. J. A. RYDER.—On the development of the mammary glands in the Cetacea.

Mr. LESTER F. WARD.—Phyllotaxy of *Paulownia imperialis*.

April 4.

Prof. C. A. WHITE.—On vegetable cells.

Mr. FRANK H. KNOWLTON.—Remarks on some Alaskan willows and birches.

Mr. FRANK BAKER.—Muscular equalization.

April 18.

Dr. D. E. SALMON and Dr. THEOBALD SMITH.—Koch's method of isolating and cultivating bacteria, as used in the laboratory of the Bureau of Animal Industry.

Mr. A. B. JOHNSON.—The ship-worm and the sheephead.

Mr. G. BROWN GOODE.—Remarks on the velocity of animal motion.

Mr. ROMYN HITCHCOCK.—Exhibition of a preparation of the "comma bacillus" of cholera.

May 2.

Dr. THOMAS TAYLOR.—The white rust of cabbages, *Cystopus candidus* (with illustrations).

Mr. H. W. HENSHAW.—Hybrid quail.

Mr. WILLIAM H. DALL.—Notes on a journey in Florida.

May 16.

Mr. FREDERICK W. TRUE.—Exhibition of a specimen of the Guereza monkey.

Dr. TARLETON H. BEAN.—Note on a new fish from Florida, allied to *Muranoides*.

Mr. J. L. WORTMAN.—On the reduction of the molar teeth of the Carnivora.

Prof. OTIS T. MASON.—On post-mortem trepanning.

Mr. LESTER F. WARD.—Some Cretaceous fossil plants from the Laramie group.

May 30.

Mr. LESTER F. WARD.—Recent flowering of the Ginkgo tree in Washington, with remarks on the phylogeny of the genus.

Dr. H. G. BEYER, U. S. N.—The physiological effects of cocaine.

Dr. C. V. RILEY.—Notes on the periodical cicada.

Col. MARSHALL McDONALD.—A theory to explain the phenomenal abundance of migratory fishes in certain seasons.

Dr. THOMAS TAYLOR.—How to distinguish animal and vegetable fats.

SOCIETY OF NATURALISTS OF EASTERN NORTH AMERICA.

January 29.

CHARLES S. MINOT.—A new cabinet for microscopical specimens.

CHARLES S. MINOT.—A new feeding trough.

CHARLES S. MINOT.—An apparatus for calculating intervals of days rapidly.

S. H. GAGE.—The use of Müller's fluid for preserving the dark colors of animals.

S. H. GAGE.—The use of collodion for protecting the rubber rings of museum jars.

S. H. GAGE.—Glass bulb canulæ for the injection of silver nitrate, gold chloride, &c.

H. F. OSBORN.—A simple method of injecting the entire arterial and nervous systems in different colors.

H. P. BOWDITCH.—A new form of stop-cock for rubber tubing.

R. RAMSAY WRIGHT.—On methods of staining series of sections.

B. G. WILDER.—The use of slips in scientific correspondence.

C. S. MINOT.—On a new staining solution for histological use.

C. A. ASHBURNER.—Notes on barometric hypsometry.

H. C. LEWIS.—A summer school of geology.

C. A. ASHBURNER.—Methods in practical geology.

H. N. MARTIN.—The use of modeling clay to illustrate lectures.

H. F. OSBORN.—Methods of investigating the embryology of the opossum.

THEO. GILL.—On osteological collections.

January 30.

C. D. WALCOTT.—The collecting and working of invertebrate palæontologic material.

G. K. GILBERT.—Geological bibliography.

GEORGE P. MERRILL.—Exhibition of a colored, enlarged photo-micrograph of a thin section of a rock.

G. BROWN GOODE.—Description of the unit-system of cases used in the U. S. National Museum.

J. A. RYDER.—On Museum alcoholics.

B. G. WILDER and S. H. GAGE.—An investigator's table with double or triple revolving top and movable book-rests.

R. R. WRIGHT.—On the use of series of sections in laboratory teaching and a convenient method of obtaining them.

H. A. HOWELL.—On the use of terrapin blood for the demonstration of the phenomena of coagulation.

HARRISON ALLEN.—Exhibition of the palatograph.

C. V. RILEY.—On the mounting of alcoholic specimens in insect cabinets.

C. V. RILEY.—On a preserving fluid for soft galls and plant tissues.

JOHN MURDOCH.—New application of the towing net in the Arctic regions.

F. W. TRUE.—On the preservation of type specimens.

G. BROWN GOODE.—The use of photography for making large diagrams.

W. H. NILES.—Shall we define groups of organisms?

L. F. WARD.—On a method of rapid drawing for photo-engraving.

R. E. CALL.—Dentition of certain mollusks.

ENTOMOLOGICAL SOCIETY OF WASHINGTON.

January 8.

Prof. C. V. RILEY.—On a larva of *Scenopinus* (Diptera) found infesting the blanket of a Navajo Indian.

Dr. GEORGE MARX.—Discovery of the male of *Gasteracantha* (Arachnida).

March 12.

Annual address by the president, Prof. C. V. Riley.

Mr. B. P. MANN.—Advisability of exact transcription of titles in making references to publications.

Mr. E. A. SCHWARZ.—On a Scolytid beetle (*Pityophthorus consimilis*) infesting sumac.

April 2.

Mr. E. A. SCHWARZ.—Habits of *Rhagium lineatum*.

Mr. E. A. SCHWARZ.—On the character of the coleopterous fauna of the Alleghany Mountains.

Mr. L. O. HOWARD.—On the eggs of *Tingis* (Heteroptera).

Mr. L. O. HOWARD.—On a *Pteromalus* bred from the bags of *Thyridopteryx ephemeraeformis*, and on the difficulty in distinguishing between primary and secondary parasites.

Dr. GEORGE MARX.—On the Arachnida collected in Labrador by Mr. L. M. Turner.

Mr. E. A. SCHWARZ.—On the identity of the genera *Eutyphlus* Le Conte and *Nicotheus* Casey.

May 6.

Mr. E. A. SCHWARZ.—On the process of losing the mandibular appendages in *Otiorynchidae*.

Mr. E. A. SCHWARZ.—On the hibernation of certain *Cerambycidae* in the imago state.

June 4.

Mr. L. O. HOWARD and Prof. C. V. RILEY.—On the edibility of the periodical cicada.

Prof. C. V. RILEY.—Observations on the natural history of *Cicada septendecim*.

Mr. E. A. SCHWARZ.—On a *Scolytus* bred from hickory bark and wrongly referred to *S. rugulosus*.

Prof. C. V. RILEY.—*Walshia amorphella* bred from roots of loko weed.

Prof. C. V. RILEY.—The habits of *Pædisca scudderiana*. *P. saligncana* not identical with *scudderiana*, as generally supposed.

Prof. C. V. RILEY.—On the identity of the noctuid genera *Arzama* and *Sphida*.

12. CURRENT ADMINISTRATIVE WORK.

(a) Buildings and labor; police and public comfort.

On January 1 the staff employed for police and inspection under the charge of Henry Horan, superintendent of buildings, consisted of 2 assistant superintendents, 10 watchmen, 5 doorkeepers; for construction, care of buildings and repairs, 3 carpenters, 2 painters; for labor and cleaning, 19 laborers, 6 cleaners, and 7 attendants. For heating and lighting there was employed 1 engineer, with 4 firemen.

From February 17 to March 9, 4 additional female attendants were engaged on account of the increase in the number of visitors which was anticipated during the inauguration season. On May 27 three extra carpenters were employed for a short time, owing to the press of work

in connection with the preparation of cases for the reception of the exhibits then shortly expected from New Orleans.

From the semi-annual report of the superintendent are abstracted the following paragraphs, which will serve to show in part the work accomplished by the laboring force during the first half of the year:

In January the cases containing the collection of fossils were removed from the east-south and west-south ranges into the south-east court. The north-east court was cleared for the exhibition of specimens in the Department of Ethnology. The laboratory and offices of the curator of Metallurgy were moved from the first floor of the south-west pavilion to the second floor. The offices of the curator of Mammals were moved from the south tower to the first floor of the south-west pavilion. The installation of certain metallurgical exhibits was commenced. Some of the specimens are very heavy, and required much time and a large force to effect their transfer properly.

In February cases were prepared for the reception of the basket exhibit by the Department of Ethnology. The cases containing the textile exhibit were arranged in the west hall. The collections of modern pottery and terra-cotta were installed on the north side of the west hall. Several cases containing minerals were removed from the west-south range into the Mineral hall. The handling of heavy cases full of specimens was continued for several days during this month.

In March the force of attendants was increased, and many of the laborers assigned to duty as watchmen, on account of the extra crowds of visitors expected during the "inauguration season." During the five days, March 2 to March 6, no less than 48,148 people visited the Smithsonian building and the National Museum. On March 3 10,781 people were registered in the Museum and 9,719 in the Smithsonian building. On March 19 the heavy specimens of pottery, terra-cotta, tiling, &c., were transferred from the Smithsonian building to the Museum. The walls of the south hall were decorated with heads of elk, deer, and buffaloes.

In April the U. S. Fish Commission steamer Albatross arrived with several wagon-loads of specimens for the Department of Marine Invertebrates. These were transferred without delay. Work-rooms were constructed and fitted up in the Annex building for the use of the modelers. A large and heavy portion of the exhibits from the London Fisheries Exhibition, which had been stored on the east balcony, were assigned and transferred to the proper departments. The laboratory of the Department of Mollusks was fitted with standard wall cases.

In May a shed for the accommodation of stone-cutters was built between the Museum building and the Annex. The south and east fronts of the Museum building were paved with concrete. A very large collection of birds was removed from the Agricultural Department to the Smithsonian building. Much time was devoted to the preparation of cases for the exhibits to be returned from the New Orleans Exposition.

In June a loft was constructed in the Annex building for storage purposes. The collection of scientific apparatus was removed from the Smithsonian building into the Museum building and installed in suitable cases. The north-west gallery of the Smithsonian building was cleared and fitted with cases and shelving for the collections of marine invertebrates, which were transferred thither from the west hall. This work involved the expenditure of much time and labor. Nineteen car-loads of metallurgical exhibits were received from Philadelphia and unpacked. The painting of the exterior wood-work of the Smithsonian building was commenced.

(b) *Electric service.*

The only additions during the first half of the year consisted in (1) replacing the 50-drop annunciator with a 100-drop instrument; (2) a new standard-time clock connected with the Naval Observatory and

placed in the Smithsonian building, and (3) the establishment of a fire-alarm box connecting the National Museum with the fire headquarters. In April a telegraph office was opened in the telephone room, providing for the transmission and receipt of messages over the Western Union, Baltimore and Ohio, and Government lines. An underground cable was laid for telephone wires from the south front of the Smithsonian building to the north-west basement of the Museum building.

All the doors and windows in the Museum building are connected with an electric communicator, which contains 100 drops. By this means the watchman is notified if any door or window is open after the closing of the Museum, or of any burglarious entry. There are also insulated wires laid under all the marble floors at a distance of 8 feet apart. These are easily accessible, and are for the purpose of connecting the exhibition cases to a 50-drop annunciator. To all of the alarm apparatus switches are attached for the purpose of disconnecting during business hours any or all portions of the Museum building that may be desired.

The time-service consists of one Howard Company's standard eight-day electric-clock movement, which by metallic circuit connects with and gives correct time to six 36-inch dials placed in the main exhibition halls of the Museum and Smithsonian buildings, and also to seven 18-inch dials situated in the offices of the buildings. The motive power is supplied by 50 cells of Smee battery, situated in the basement of the Museum and controlled by two electric relays. There are two standard clocks, one in the Museum building and the other in the Smithsonian building, which have a metallic connection with the Naval Observatory, and by that means are corrected every day, thereby giving exact time in both buildings. There is also a Howard Company's standard time and watch clock in the electrical room. This is connected to fourteen station boxes. These station boxes are visited every hour by the watchman patrolling the building, who, by inserting his key in each box, registers the time of each visit upon the dial placed within the clock. There is also a similar clock of smaller dimensions placed in the superintendent's office of the Smithsonian Institution, which works in the same manner.

Electrical push-buttons are arranged on each corner of all the exhibition halls of the Museum. These are connected with an electric annunciator for the use of floor inspectors, watchmen, and others who may need immediate assistance.

The electric call-bell system is comprised of twelve large gongs placed in different portions of the Museum building. These are connected with call-buttons for the purpose of calling the officers or messengers.

A similar system, consisting of six gongs, is also distributed through the Smithsonian building. There is also a system of District messenger call-boxes, by which outside messengers can be summoned any time day or night.

The watchmen in charge of the buildings are required to report

through the messenger call-boxes to the District messenger headquarters every hour during the time when the buildings are closed.

The electrical-light system is comprised of one six-light dynamo and governing dial run by a twenty horse-power engine. This supplies a current to six electric arc lamps of 1,500 candle-power, for which suitable wires and connections are placed in all the main exhibition halls. The dynamo is used principally for supplying current to two photographic electric lamps. There is also a single-light dynamo and lamp used as a reserve. One Brush storage battery, consisting of sixty-three elements, is used for supplying current to forty incandescent lamps, which supply light to the lecture hall.

In connection with the electrical service there is at the Armory building an electric hydrostatic indicator for the purpose of giving the height and depth of the water in the reservoir in the building.

The telephone system now consists of forty separate lines. These include two lines to the city exchange, and lines connecting the residences of the chief officers, and all annexes and branches of the Museum and Smithsonian buildings. The lines connect to a switch-board in the Museum building, through which communication can be had at any time either day or night. The number of communications transmitted and received through these lines daily averages one hundred and twenty-five.

"Nature," commenting upon the electric service in the Museum, in an article of the issue dated June 28, 1883, says:

"The National Museum at Washington is one of the best examples in the United States of the practical application of electricity. In so large a building it was found advisable to take advantage of the best means of communication, first being its system of telephones and call-bells, by which those in any room can communicate with every room in the building. Twenty-six telephones are connected by a local telephone exchange, which in turn is connected with the main telephone office of the city. The result is that but three messengers are needed in this vast establishment. The photographic laboratory is independent of the sun, owing to the electric light there used. If one of the 850 windows or 230 doors is opened, a bell rings, and an annunciator shows to an attendant at the main office which window or door it is. This system is soon to be applied to every case of specimens. The watchmen at night, also, are kept to their posts by hourly releasing an electric current at certain stations, which pierces a dial and records their visit. The sixteen clock-dials are likewise run by electric currents."

The following is a complete list of the electrical property of the National Museum on June 30, 1885:

2 100-drop Museum annunciators.	1 Brush reflecting lamp.
2 25-drop Museum annunciators.	40 Swan incandescent lamps.
1 6-drop Rosseau annunciator.	1 Howard tower clock.
1 Howard time and watch clock.	13 Western Electric Company's bells.
18 Howard time and watch clock stations.	30 LeClanche battery cells.
6 Howard 30-second clocks.	1 Barnes's foot-lathe.
7 Howard 15-second clocks.	1 bench vise.
50 cells Howard clock battery.	1 set of lathe drills.
1 Brush storage battery.	2 lathe chucks.
1 Brush single light dynamo.	1 set taps dies.
5 Brush electric lamps.	1 step-ladder.
	3 post-magneto bells.

(c) Property and supplies.

The property clerk is charged with the inspection of all articles of furniture and with the distribution of supplies under the prescribed rules. It is intended to bring this department into closer connection with the department of accounts and requisitions, and for this reason a detailed statement of the exact duties of this office will be deferred until the next report.

(d) Accounts.

The routine work pertaining to the issue of orders and the adjustment of accounts, preparatory to their payment from the office of the chief clerk of the Smithsonian Institution, has been carefully and satisfactorily performed by Mr. W. V. Cox, financial clerk. A statement of the receipts and expenditures of the Museum will be found in the report of the executive committee of the Board of Regents of the Smithsonian Institution.

13. THE WORK OF THE MUSEUM PREPARATORS.

The work of preparing specimens for exhibition in the Museum or for the study series has progressed very satisfactorily during these six months. The force of preparators now includes nine men of undoubted skill, whose work amply testifies to the thoroughness of their methods.

(a) William T. Hornaday, chief taxidermist; Henry Marshall.

(b) Frederic A. Lucas, osteological preparator.

(c) Joseph Palmer and J. W. Hendley, modelers.

(d) T. W. Smillie, photographer.

(e) A. Zeno Shindler, artist.

(f) E. H. Hawley and T. W. Sweeney, preparators in the Division of Anthropology.

(a) Taxidermists.

The most valuable accessions of fresh specimens in the Taxidermic Department during the first half of 1885 were as follows:

A water-buck, dorcas gazelle, axis deer, and a fine ostrich from Mr. W. A. Conklin.

A fallow deer, olive baboon, and dog-faced baboon from Barnum, Bailey & Hutchinson.

A Coypu rat, Hoffman's sloth, and two kangaroos from A. E. Brown, superintendent Philadelphia Zoological Gardens.

A white-faced antelope and olive baboon from W. T. Hornaday.

A fine series of 8 large skins of California elephant seal.

Three skins of harp-seal from C. Hart Merriam.

Three tiger cubs from Mr. Adam Forepaugh.

The most noteworthy of the animals mounted during the same period were as follows:

A fine specimen of the rare and remarkable guereza monkey, an olive

baboon, a mandrill, a Japanese macaque, a large mountain sheep, a prong-horned antelope, harnessed antelope, a peccary, a large dusky shark (*Carcharinus obscurus*), a fine dugong, ten feet in length, and three heads of large mammals.

In addition to the above, twelve large Mammal heads were repaired, remounted, and hung in the mammal hall.

The collection of mammals sent from the Museum and the exhibit of the Society of American Taxidermists were unpacked and installed at the New Orleans Exposition in the month of January, and in June were repacked for return shipment, all of which greatly lessened the number of specimens which would have been mounted during the half year.

The following is a list of the mammals, etc., mounted in the taxidermic workshops from January 1 to July 1, 1885:

PRIMATES.

14511. *Colobus guereza*.
 14672. *Cynocephalus sphinx*.
 14229. *Cynocephalus porcarinus*.
 14324. *Cynocephalus anubis*.
 14956. *Cynocephalus anubis*.
 13632. *Ædipus titi*.
 13830. *Macacus speciosus*.
 14604. *Papio maimon*.
 14664. *Semnopithecus* sp.

CARNIVORA.

14123. *Ursus americanus*, var. *cinnamomeus*.

SIRENIA.

13721. *Halicore australis* (10 feet long).

RODENTIA.

14995. *Myopotamus coypu*.
 14065. *Neofiber Allenii*.

UNGULATA.

14938. *Memimna indica*.
 14517. *Ovis montana*.
 Ovis cycloceras.
 14708. *Ovis nivicola*.
 14874. *Antilocapra americana*.
 14875. *Antilocapra americana*. (Head.)
 14326. *Tragelaphus scripta*.
 14667. *Dicotyles torquatus*.

MARSUPIALIA.

14665. *Macropus gigas*.

MISCELLANEOUS OBJECTS.

- Carcharinus obscurus* (Dusky shark, 10 feet long).
Ardetta exilis (Least bittern).
Chroicocephalus philadelphia (Bonaparte's gull). Two specimens.
Salmo salar (Potomac salmon).

- 16 mammals skinned and preserved.
 11 heads of large mammals repaired and remounted.
 19 skins of large mammals poisoned, dried, and dressed.
 22 mounted mammals dismounted and made into skins.
 28 mounted mammals dismounted and destroyed.
 1 *Lagenorhynchus* repaired.
 5 boxes of skins packed and shipped.

The following exhibits were unpacked and installed at the New Orleans Exposition :

	Specimens.
Mammals	147
Mammal casts	14
Skeletons	28
Taxidermic exhibit	56

The following exhibits were packed at the New Orleans Exposition for return shipment:

	Specimens.
Mammals	150
Birds	163
Skeletons	28
Society of American Taxidermists	56
Casts of mammals	14
Heads of mammals	8
Antlers of mammals	8

The following is a list of mammals, etc., in flesh secured for the taxidermic department during first half of 1885.

14750. <i>Cynocephalus babouin</i> , Baboon.	14952. <i>Cervus axis</i> , Axis Deer.
14956 <i>Cynocephalus anubis</i> , Olive Baboon.	14999. <i>Cervus dama</i> , Fallow Deer.
14763. <i>Semnopithecus siamensis</i> .	15054. <i>Cervus dama</i> (young).
14984. <i>Felis tigris</i> , Tiger (cub).	14938. <i>Memimna indica</i> , Musk Deer.
14984. <i>Felis tigris</i> , Tiger (cub).	14997. <i>Kobus ellipsiprimus</i> , Waterbuck.
14984. <i>Felis tigris</i> , Tiger (cub).	14995. <i>Myopotamus coypu</i> , Coypu Rat.
14956. <i>Damalis pygarga</i> , Bonte-bok.	21765. <i>Cholæpus Hoffmanii</i> , Sloth.
14955. <i>Gazella dorcas</i> , Dorcas Gazelle.	14772. <i>Macropus rufus</i> , Red Kangaroo.
	<i>Struthio camelus</i> , Ostrich.

The following is a list of objects donated to the National Museum for the exhibit of the Society of American Taxidermists, and placed in charge of W. T. Hornaday, curator of the collection of the Society of American Taxidermists:

Name of donor.	Object.
W. T. Hornaday	Setter dog and quails, "Coming to the Point." (Silver medal.)
F. A. Lucas	Group of hawks, "An Interrupted Dinner." (Diploma of honor.)
F. A. Lucas	Group of turtles. (Bronze medal.)
F. A. Lucas	Group of herons.
F. S. Webster	Wounded heron. (Bronze medal.)
T. W. Fraine	Peacock screen.
Prof. Henry A. Ward	Head of caribou.
John Wallace	Bald eagle.
John Wallace	Great horned owl. (Bronze medal.)
Mr. and Mrs. George H. Hedley	Group of humming birds.
Joseph Palmer	Group of squirrels.
William Palmer	Group of ducks.
J. F. D. Bailey	Two groups of frogs. (Grotesque.)
E. A. Capen	Dead gull.
P. W. Aldrich	Fox squirrel.
Thomas Rowland	Snowy egret.
J. F. D. Bailey	Portrait of Jules Verreaux.
G. L. Nicholas	Series of 5 specimens to show process of removing and preserving bird skins.
G. L. Nicholas	Series of 14 bird skins.
G. L. Nicholas	Series of 3 bird pedestals, showing style adopted by the Museum of the College of New Jersey.
Dr. J. B. Holder	Series of 2 bird pedestals, to show the styles adopted in the American Museum of Natural History.

Mr. Henry Marshall devoted his time, as usual, to mounting specimens for the Department of Birds. During the six months covered by this report he prepared 235 specimens for the exhibition series, nearly all of which were mounted from dried skins.

(b) Osteological preparator.

Mr. Frederic A. Lucas reports that during the last six months twelve specimens, mostly of large size, have been received and cared for, nineteen cleaned, and twenty-nine mounted and placed in the exhibition series. Chief among these last is an almost unique skeleton of the extinct sirenian, *Rhytina gigas*. The regular work of maceration was begun early in the spring, nine jars, thirty-five barrels, and three large tanks being filled with some two hundred specimens. The collection of bird bones has been removed from the Smithsonian to the Museum building, and part of the material, received in exchange from the Army Medical Museum, transferred to the Institution. The rapid growth of the osteological collections necessitates frequent changes in the arrangement of both the exhibition and study series, and a continual increase of time in caring for the specimens. It is to be regretted that the force available in this section is so small, since the work, owing to its peculiar nature, is necessarily slow and subject to frequent interruptions. One more trained assistant would relieve the chief osteologist of much of the manual work and leave him time for more important duties. The limit of work in cleaning skeletons with the present force has been reached, and it is difficult, if not impossible, to keep pace with the accessions of material. Mr. Lucas has been assisted by Mr. Scollick.

(c) Modelers.

Mr. Joseph Palmer states that his principal work has been that of casting from molds which have accumulated from former years, and in repairing fish, reptile, and porpoise casts that had been returned broken from the various expositions to which they had been sent. A fine specimen of the rare sperm-whale porpoise, *Kogia breviceps*, in the flesh, was received and molded, and also a spotted porpoise, *Prodelphinus*, the molds of which, together with others, notably a large grampus, bottle-nosed porpoise, halibut, spiny shark, &c., have been prepared and cast, and are now ready for painting.

In making a mold of a snake it was found that usually a globule of air would form at the point of the scales and produce in the cast a similar globule of plaster, the removal of which caused considerable minute work. By experiment this has been remedied by molding the snake in a wet condition, which allows the air to be taken up by the plaster used in making the mold.

Improvements have also been made in the method of making paper casts of the large fishes, porpoises, &c., and the work has been greatly facilitated thereby.

Major Powell having vacated the room for several years occupied by his photographers, Mr. Marshall has moved into them, thus giving increased space, which has been still further added to by the use of a shed at the rear of the Smithsonian building for casting the larger molds.

It is to be regretted that better accommodations under a single roof cannot be furnished for this work.

Mr. Hendley made and painted a large number of casts of archæological specimens for display at the New Orleans Exposition, and also of twenty-seven mound pipes. A series of experiments was also made in the use of cements in casting.

(d) *Photographer.*

During the six months 410 negatives have been added to the files; of these 293 are ethnological, 43 of fishing-boats and fish-hatching stations, &c., and 74 mineralogical, lithological, osteological, and miscellaneous.

Sixteen hundred and six prints have been made, as follows:

Ethnological and archæological.....	1,002
Mineralogical prints	87
Fishing vessels, boats, &c.....	232
Miscellaneous.....	25

Three hundred and six cyanotypes, plans of cases, &c. (for distribution to correspondents).

Sixty-one enlargements by electric light have been made, as follows:

For the Department of Metallurgy.....	27
For the Department of Fabrics	13
For the Department of Mammals.....	10
For the Department of Lithology.....	2
Of fish-hatching stations, &c	9

The numbering and filing of negatives has been completed to date, and a sample book of photographs is now being prepared.

Five pupils have been instructed in the elements of the art of photography. Lieutenant Winterhalter has already done valuable work in photographing the eclipse of the sun. Mr. Merrill has photographed for his own department numerous stone quarries, mud cracks, drift boulders, &c. Mr. J. Templeman Brown has photographed a number of fishing vessels, and Dr. Nash is now in Alaska with Lieutenant Stoney, in charge of the photographic work of the expedition.

(e) *Artist.*

Mr. A. Zeno Shindler painted several life-size busts of Indians, modeled by Achille Collin, sculptor; also, a large number of photographs of costumes. He restored an ancient oil-painting of Constantinople, and colored several casts of Indian implements for the Department of Antiquities.

(f) *Preparators in the Division of Anthropology.*

Mr. E. H. Hawley devoted a portion of his time to the completion of exhibits for the New Orleans Exposition.

The installation of the collection of costumes has been commenced. It is intended to exhibit with each costume a photograph. In some cases persons wearing a given costume have already been photographed, and these photographs, colored by Mr. Shindler, will be displayed in connection with the costumes. By this means the visitors can not only see the costume, but learn its manner of habiliment. For the preservation of certain costumes whose fibers or colors are too delicate to be poisoned in the usual way, Mr. Hawley has adopted the method of sealing the boxes with strips of cloth smeared with poisoned glue. The installation of the Chelsea Art Castings, contributed by the Magee Furnace Company, a collection of Indian blankets, and a series of models of Zuñi idols, symbols, &c., has also been commenced. Labels are in course of preparation for the collection of Hindoo religious and household utensils, and for the small statuettes illustrating the castes and costumes of those people.

In order to place on permanent record the work accomplished in this department of the Museum service, the management issued a circular on June 1 to all preparators, requiring that after that date reports should be made as to the amount and character of work received, commenced, and finished during each week.

14. SKETCH OF THE EXHIBIT MADE BY THE SMITHSONIAN INSTITUTION AT THE NEW ORLEANS EXPOSITION.

On pages 51 and 52 of the Report for 1884 reference is made to the participation of the Smithsonian Institution, including the National Museum, in the New Orleans Exposition, with a brief statement of the exhibit made by the Museum. The weight of the collections sent from the Institution was 176,000 pounds. A portion of this material had already been exhibited at the Louisville and Cincinnati exhibitions and was forwarded from those places to New Orleans. In the middle of November, 1884, was commenced the shipment of material from Washington, and the entire collection, consisting of seventeen car-loads, was forwarded within a few weeks. The extent of the space allotted to this exhibit in the building provided for the display of Government and State exhibits, was $81\frac{1}{2}$ feet wide and 300 feet long, including 24,750 square feet.

On December 6, Mr. G. Brown Goode and Mr. R. E. Earll started for New Orleans to begin the work of installing the collections, and at various times during the progress of the Exposition many of the curators whose departments were represented, attended the Exposition in the interests of their exhibits. A brief sketch of these collections is now given, the exhibits being referred to in order, according to the amount of floor-space occupied.

The Animal Products exhibit occupied the largest amount of space (2,400 square feet). Specimens of fur from nearly every fur-bearing animal in the United States were shown, and in general the methods of

utilizing the hair, fur, feathers, skin, scales, flesh, bones, horns, teeth, claws, viscera, and excrements of various animals were displayed. A collection of models and illustrations of traps were also included.

In the section of Fisheries and Fish-culture (2,345 square feet) was displayed a large collection of fishing apparatus and 150 photographs illustrative of the methods employed in our sea and river fisheries; also a large number of plaster models of food-fishes of North America. The operations of hatching young fish of several species were fully shown.

The exhibit of the Department of Metallurgy and Economic Geology (1,274 square feet) was one of the largest prepared by the Smithsonian Institution. The various kinds and grades of the ores of each metal were shown, and also collections representing the processes for the extraction of the metals from their ores.

The exhibit of the Department of Ethnology (1,904 square feet) consisted of a collection illustrating the social condition of the various tribes of North American Indians and Eskimo.

The Textile display (1,624 square feet) was intended to show the numerous fibers used in the manufacture of textiles, and, as far as practicable, the various stages of preparation and the processes of manufacture. The fibers of foreign countries were largely represented.

The exhibit of the Department of Mollusks (1,328 square feet) included several cases of the fresh-water mussels, marine shells, the edible mollusca of the United States, and selected specimens from the Indo-Pacific region.

In the Mineral exhibit (1,290 square feet) was a collection of the minerals which afford gems and ornamental stones, and several specimens of cut and polished stones.

The Mammal exhibit (1,082 square feet) consisted of 160 specimens, representing 150 species and varieties, and including all of the North American ruminants except the musk-ox, the important carnivores, the noxious rodents, representative species of porpoises, the manatees, and the more characteristic monkeys, sloths, bats, and insectivores.

A collection illustrating the development of the vessels of the merchant marine was shown in the space allotted to the section of Naval Architecture (686 square feet). Prominent among these were models showing the development of cotton-ships.

In the Art exhibit (652 square feet) a collection of 120 autotypes was arranged chronologically by countries, and was intended to represent the most noted pictures of the principal artists of the world and the most renowned pieces of sculpture. The process of photo-engraving was also illustrated by a collection from the Photo-Engraving Company of New York.

An interesting exhibit was made by the Society of American Taxidermists. This occupied 595 square feet, and included specimens prepared by some of the leading members of the society.

The collection of birds, occupying 540 square feet of floor-space, con-

sisted of 163 finely-mounted specimens of the game birds of North America, mounted on stands made of polished black walnut.

A collection of stone implements from various localities in North America, occupying 406 square feet, was exhibited in six cases.

The exhibit from the Department of Lithology and Physical Geology (384 square feet) consisted of (1) a collection of 358 4-inch cubes representing the building and ornamental stones of the United States; (2) 12 specimens of foreign and native marbles; (3) 150 specimens of rock-forming minerals; (4) a "structural series," intended to represent all the more common forms of rock structure and texture; (5) 198 specimens of rocks illustrating the geology and lithology of the Comstock lode and Washoe district, Nevada; and (6) a lithological collection of 500 specimens of rocks of various kinds.

An extensive series of models in plaster of the turtles and snakes of North America, occupying a floor-space of 300 square feet, was shown. These casts were life-size and accurately colored from living specimens or colored sketches.

These collections attracted marked attention, and sustained the reputation of the Smithsonian Institution in its ability to prepare creditable displays at very short notice.

E.—REVIEW OF THE HALF YEAR'S WORK IN THE SCIENTIFIC DEPARTMENTS.

15. DIVISION OF ANTHROPOLOGY.

(a) *Department of Arts and Industries.*

In the Department of Arts and Industries several sections have already been organized.

That of *Materia Medica*, under the charge of Dr. H. G. Beyer, U. S. N., who has been detailed for this service by the Surgeon-General of the Navy, is in excellent condition, and the collection is the most extensive of its kind in America. The work of labeling has been finished, and during the year the exhibition series will be extended and rearranged. Dr. Beyer is prosecuting a chemical investigation of the different species of cinchona barks in the collection—numbering over one hundred—and has made some important determinations of the alkaloids of some cinchona barks from new regions in Guatemala and Costa Rica. He has also carried on investigations upon the physiological actions of atropia, cocaine, and caffeine on the circulatory apparatus, the results of which have already been published in the *American Journal of the Medical Sciences*. Other experiments on the action of atropine on the heart, and of blood at different temperatures, have been discussed in the *Proceedings of the Museum*.

In the section of Foods, under the honorary curatorship of Professor

Atwater, some progress has been made in the work of building up a collection illustrating the physiological action of foods and the composition of the human body, similar to the famous collection in the Bethnal Green Museum in London.

Mr. Hitchcock, who is acting curator of this collection, has, however, devoted most of his time to the development of the section of Textiles, which is directly under his charge. This section has been largely increased by donations from abroad, but especially through collections made by himself while preparing for the exposition at New Orleans. The object of these collections is twofold: First, to place upon view the various textile fibers available for use in this country and abroad, with specimens of articles made therefrom, such as cloth, rope, twine, mats, &c.; second, to provide a series of specimens of every fiber that can be used in the arts, to be used for scientific examination, tests of tensile strength, and especially to serve as type specimens for the identification of other fibers by microscopical examination. A number of collections which have been received are worthy of special mention; among these a particularly fine set of fibers from Brazil, collected by Dr. J. Charles Berrinni, of Quissanam, who has devoted unusual care and labor to the work. All the textile fibers in the museum of the Department of Agriculture were placed in Mr. Hitchcock's charge during January, and from this collection some valuable specimens have been selected and placed on exhibition. Mr. George W. Bond, of Boston, has selected a large collection of native and foreign wools, from samples belonging to the United States customs department, which have been prepared for exhibition; they are not yet, however, on exhibition, as the cases for their display are not yet made. This collection is probably already the best thing of the kind to be found in any museum, and when all the wools belonging to the Museum collections are mounted, the display of this textile will be, if not quite complete, at least very large and valuable.

Owing to the restricted floor-space in the Museum which has been assigned to this department, it has been impossible to make the display of specimens as instructive and attractive as it might be. By far the greater part of the collection, and some of the most interesting specimens, have been sent to the exposition at New Orleans, where this department was well represented. A detailed account, however, of the display there made would not be of interest in this report, and the subject may be passed over with the statement that there were sent to New Orleans 290 unit boxes to represent the Textile Department of the Museum. The display is said to have been very attractive.

Mr. Hitchcock has also been requested to take charge of the physical apparatus belonging to the Smithsonian Institution which has been transferred to the National Museum and placed in cases. The arrangement has been necessarily very unsystematic, owing to the limited space at his disposal, but in a general way it is classified under three heads,

namely: apparatus for experiments on sound, heat and light, and electricity. A list of the instruments in this collection (which is of interest as having been used by Professor Henry) is in course of preparation. In connection with it may be mentioned the relics of electrical and chemical apparatus of Dr. Joseph Priestley, which is on exhibition in the same place.

The collection of historical relics has received but little attention during the six months, and no effort is at present being made to increase its extent. Perhaps no part of the Museum is more attractive to visitors than that in which the relics of Washington are displayed, and it is believed that the section of Historical Relics will receive from year to year a constant increment of valuable memorials of the past. The heirs of General Robert E. Lee have presented a claim for the recovery of articles of furniture removed from Arlington in 1862, and since then on exhibition with the Washington relics at the Patent Office and in the Museum. Most of these appear never to have been the property of General Washington. They will, however, be held in the Museum until official instruction for their delivery has been received.

There has been little activity in connection with the section of Fisheries, the section of Naval Architecture, and the collection of Musical Instruments, all of which are, however, in excellent order and have been considerably extended, though without direct effort. An accession to the section of Naval Architecture of very great popular interest is the corrugated metallic life-car invented by Joseph Francis.*

*Joseph Francis was born in Massachusetts, March 12, 1805. When only eleven years old he manufactured a boat to which he applied cork, confined in wood, in the bow and stern, as a buoyant power. This boat, when filled with water, supported four men. This determination to devote his life to the invention of life-saving apparatus was fixed by the occurrence of many terrible shipwrecks along the coasts of New Jersey and Long Island in 1812, and between this year and 1821 he made a series of experiments with the view of obtaining more buoyant power in boats. In 1819 he invented and built a light, fast row-boat, possessing all the life-saving qualities he had perfected up to that time, and for this he was awarded an "honorable recognition" at the first fair of the Massachusetts Mechanics' Institute.

Among the special boats constructed under the direction of Mr. Francis may be mentioned the Brazilian barge; the barge ordered for the Emperor of Russia; a section metallic bateau for the Russian Government; the first Venetian gondola made in the United States; portable screw-boats which were easily adjusted, being built in sections and fastened together with screws; the life and anchor launch; the double or reversed bottom life-boat, &c.

The crowning success in Mr. Francis's life, as an inventor, was the discovery of the fact that corrugated metal could be used as a substitute for wood in the construction of life-cars or life-boats. He found very great difficulty in corrugating metal on curved and irregular surfaces. After repeated experiments two perfect sides of a boat were produced with deep and full corrugations and with a surface free from wrinkles; the two sides were riveted together, and the "first corrugated metal boat was made," being the first practical result of his invention of the covered life-car, invented in 1838. His experiments in connection with the corrugating of metal continued during 1840 and 1841. It was not, however, until 1847 that Mr. Francis manufactured a life-car which he considered absolutely perfect. The original Ayrshire life-car con-

An illustrated catalogue of the Catlin collection of Indian paintings has been prepared by Mr. Thomas Donaldson, and constitutes Part V of this report.

Mr. J. E. Watkins, of Camden, N. J., who is one of the leading authorities in the country upon the history of railroads and steam transportation, and who is indorsed by many of the leading railroad men of the country, was in June appointed honorary curator of the section of Steam Transportation. It is intended, as opportunity offers, to gather in the Museum a collection of objects illustrating the history of American railroads and steamboats, with a view to preserving permanently the memorials of the growth of this most important interest, which has been so closely connected with the material progress of the United States. Several important specimens have already been received, notably the "John Bull" locomotive engine, which was built in 1831, in England, by George and Robert Stephenson, for the Camden and Amboy Rail and Tramway Company, by whom this engine was used from 1831 to 1861. This is now stored at the Armory building, but will be on exhibition as soon as proper space can be provided.

(b) *Department of Ethnology.*

The Department of Ethnology has made rapid advances under the care of its new curator, Prof. Otis T. Mason, although his detail for special services in connection with the New Orleans Exposition necessitated his absence for nearly two months. During the remainder of the time he has been occupied in preparing for exhibition monographic collections of those classes of objects in which the Museum is rich, paying special attention to the subject of aboriginal baskets, throwing-sticks, and weapons.

(c) *Department of American Prehistoric Pottery.*

Mr. William H. Holmes, of the Bureau of Ethnology, has continued the installation of aboriginal pottery, directing his efforts chiefly to labeling, cataloguing, and classifying the accessions received in the summer and fall of 1884. The very extensive collections of Pueblo

structed in 1847 was the first of the kind ever used, and this was only used once, when, on January 12, 1850, two hundred men, women, and children were saved from the wreck of the ship *Ayrshire*. This life-car is now on exhibition in the National Museum.

After the discovery of corrugating iron many metallic forms of boats, military pontons, ponton-wagons, bnoys, steamers, floating-docks, whale-boats, canal-boats, &c., were produced.

In the "History of Life-Saving Appliances and Military and Naval Constructions," from which many of the above facts are derived, is a very interesting account of the exhibition and test of the iron corrugated military ponton-wagon at Closternewburg, before the Emperor of Austria. His interviews with foreign potentates were numerous, and the exhibitions of his wonderful inventions always aroused great enthusiasm.

material made for the Exposition in New Orleans arrived too late to be made fully available for exhibition, but a small representative series of vessels and other objects of clay was forwarded to New Orleans. The collection of ancient pottery, recently obtained from Chiriqui, Panama, and partially paid for from the exposition funds, was also represented. The most important accessions have been from the explorations of Mr. L. H. Aymé, in Mexico. It is hoped that a portion at least of the pottery court will be opened to the public by the end of the present calendar year.

(d) *Department of Antiquities.*

Dr. Charles Rau has continued his work in the Department of Antiquities, carrying on toward completion the system of arrangement which he began ten years ago. He reports important accessions from the Bureau of Ethnology; from explorations of Edward Palmer in Arizona; from Oaxaca, Mexico, by L. H. Aymé; from Costa Rica by J. C. Zeledon; and from the island of Guadeloupe by Guesde. A very valuable collection of casts of antiquities of Mexico and Yucatan has been deposited in the Museum by Señor Eufemio Abadiano, of Mexico, by whom they were made. This collection, of which a list is given in Part IV* of this report includes full-size reproductions of thirty-two exceedingly important objects, such as the Mexican Aztec Calendar Stone, the Sacrificial Stone, the Aztec Goddess of Death (Teoyoamiqui), and the wonderful reclining figure of Chac-Mool. This collection has been forwarded from New Orleans and will soon be on exhibition, and it is hoped that by some means it may ultimately become the property of the Museum. It will be installed by the side of the Lorillard collection and other Central American antiquities. These two collections of casts, together with the originals already in possession of the Museum, will entirely fill one of the small exhibition galleries and constitute a display of native American sculpture and architecture which is equaled nowhere in the world.

16. DIVISION OF ZOOLOGY.

(a) *Department of Mammals.*

At the beginning of the year the work of the Mammal Department, incident upon the preparation of a collection to be exhibited in New Orleans, having been entirely completed, the regular routine work was resumed. The Mammal exhibition hall has been rendered less attractive than formerly by the removal of numerous large specimens to New Orleans, and a temporary rearrangement of the collections was attempted in order to make the deficiencies less conspicuous. During the first quarter of the year thirty-three mounted specimens were added to the exhibition series, including several large forms, such as Siberian sheep, a baboon, &c. A list of all the mounted mammals was made in February, and soon afterwards temporary labels were written and distrib-

* Accession 16185.

uted among the specimens. Manuscript for printed labels for the entire series was also prepared.

In April the Commissioner of Fisheries offered a reward for the capture of a specimen of a spotted dolphin, said to be abundant in the Gulf of Mexico. A fresh specimen was soon afterwards received through Messrs. Warren and Stearns, of Pensacola, Fla., and proved to be remarkably interesting scientifically. On the 9th of April three telegrams were received from life-saving-station keepers, announcing the stranding of cetaceans, two having reference to blackfish stranded near Cape Henry, and the third to a finback whale ashore near Truro, Mass. The most interesting cetaceans received during the half year were a male pygmy sperm-whale (*Kogia*) and the skull of an Atlantic right whale (*Balaena cisarctica*).

Messrs. Barnum, Bailey & Hutchinson, Mr. Adam Forepaugh, and the authorities of the Philadelphia Zoological Gardens (through Mr. A. E. Brown), and the Central Park Menagerie (through Mr. W. A. Conklin), have continued to send many interesting animals in the flesh.

In June the chief taxidermist was ordered to New Orleans to superintend the packing of the mammals exhibited in that city. During his stay he negotiated an exchange in behalf of the Museum by which three valuable specimens of *Quadrupana* were acquired, including a specimen of the interesting gibbon, *Hylobates concolor*. The New Orleans exhibit was not received at the Museum until after the 1st of July. (For a preliminary account of this collection see Museum report, 1884, p. 133.)

At the beginning of the year an office and a commodious laboratory in the south-west pavilion of the Museum building were assigned to the department. In consequence of this arrangement the collections are now more accessible than formerly.

(b) *Department of Birds.*

Mr. Ridgway, curator of birds, prepared for exhibition at the New Orleans Exposition a collection of North American game-birds, numbering 163 finely-mounted specimens and representing nearly all the species. The exhibit was at first intended to be much more comprehensive, the original plan being to exhibit all the known species of North American birds, so far as they could be secured, together with typical groups to illustrate the avian fauna of the several zoo-geographical divisions of the earth's surface. To this end more than 700 specimens were mounted by special contract, it being impossible to make up a suitable collection from the birds already mounted. The collection had been nearly completed on the original plan, when it became necessary, on account of the limited space available, to make a great reduction. This collection was installed by Dr. Leonhard Stejneger, assistant curator, who, left Washington January 3 and returned on the 16th of the month. Dr. Stejneger reports that "in regard to complete-

ness, perfection of mounting and preservation, scientific exactness, and popular instructiveness" this collection "was superior to any other ornithological exhibit at the Exposition." The collection filled two double Museum cases, fitted with two rows of terraced shelves, the exhibition surface amounting to a little over 600 square feet. Each specimen was mounted on a stand of polished black walnut, and provided with a printed label, on which were printed in large, clear type both the scientific and popular names.

The curator in his report calls attention to the "American Ornithologists' Union," which was formed at the urgent request of the various ornithological interests of the country for the main purpose of harmonizing existing differences in the nomenclature of North American birds, and thereby removing the most serious obstacle to the study of ornithology. At the meeting of organization in New York City, a "committee on classification and nomenclature" was formed, of which the curator of the Department of Birds in the United States National Museum was made a member; and this committee, in pursuance of a call from the chairman, held a meeting in Washington, from April 15 to 23, inclusive, in the office of the bird department, the collections of which were appealed to in all cases where there was a difference of opinion among members of the committee, and many perplexing problems were thus settled to the satisfaction of the committee as a whole. The importance to ornithology of this meeting, together with one held the previous year in the office of the bird department, can scarcely be overstated, the whole subject of zoological nomenclature having been exhaustively reviewed, and a carefully prepared code adopted, in which the satisfactory rules of the existing codes were maintained and their unwieldy provisions rejected. This new code has been the guide of the committee in the preparation of a new list of North American birds, and will, without much doubt, be adopted by zoologists generally. The curator having been charged by the above-mentioned committee with the determination of names of North American birds, according to the new code of nomenclature, this duty has been very carefully performed, and the copy for the new list put in the hands of the president of the union. At this date the list is being printed.

The naturalists of the U. S. Fish Commission steamer *Albatross* having made an extensive collection of birds on the almost unknown island of Cozumel, off the coast of Yucatan, it became the duty of the curator, as a part of his official work, to determine the species and describe those which proved new to science. The latter were no less than nineteen in number, the greater part of which have already been published, while the remainder are described in a full report upon the collection now being printed as a part of Volume VIII of the Proceedings of the National Museum.

The offer of the mounted birds which had for some years been on exhibition in the museum of the Department of Agriculture having been

accepted by the Museum, the transfer of the specimens to the Smithsonian building was effected during the month of May. This collection, numbering 712 specimens, consisted largely of common North American birds, the mounting of which was not up to the standard required for exhibition in the Museum collection. Being, however, suitable for purely educational purposes, this surplus stock is at present being made up into sets for distribution to schools or other public educational establishments which may require such material. The remainder of the collection, consisting of a very good series of the different varieties of the domesticated fowl and a smaller number of specimens of exotic *Phasianidæ*, has been properly arranged for exhibition in the Museum cases.

Mr. Ridgway reports the accession of 3,681 specimens of birds and 185 specimens of nests and eggs.

(c) *Department of Reptiles and Batrachians.*

Active work in this department has been practically suspended during these six months, owing to the absence of the honorary curator, Dr. H. C. Yarrow, on business connected with the Army Medical Museum.

(d) *Department of Fishes.*

Dr. Tarleton H. Bean, curator of the Department of Fishes, reports 297 entries on the catalogue. The most important collections were made, as usual, by the vessels of the U. S. Fish Commission. The Albatross collections are very large and important. The curator accompanied the Albatross from the 3d of January to the 20th of February, during her cruise off the southern coast and the West Indies, and in the Caribbean Sea, and in the Gulf of Mexico until the time of her arrival at New Orleans, being engaged in making observations upon the living specimens of the deep-sea fishes and upon the southward range of the east coast food-fishes. During the week spent at the island of Cozumel he had opportunity, incidentally, of aiding Mr. Benedict in securing a large series of the birds of that island, while the seining for fishes along the shore yielded 57 species. At New Orleans a short time was spent in attaching descriptive labels to casts of fishes in the exposition.

(e) *Department of Comparative Anatomy.*

This department is under the care of Mr. F. W. True, curator of mammals.

Mr. F. A. Lucas has prepared the osteological specimens for the exhibition and study series, and it is hardly too much to say that a more beautiful and accurately mounted collection is not anywhere to be found.

Early in the year a number of exhibition cases were set up in the east-south range, and in the latter part of February a provisional ar-

range of the exhibition series of vertebrate skeletons was effected. A month later the entire collection of bird skeletons was brought from the Smithsonian building and stored in the exhibition hall. An arrangement was made with the authorities of the Army Medical Museum for the exchange of a collection of human skulls for skeletons and skulls of North American vertebrates, and in April the first installment, consisting of about 500 skulls and 350 skeletons of North American vertebrates, was transferred to the U. S. National Museum.* In April an agreement was entered into between the Army Medical Museum and the National Museum to undertake post-mortem examinations of animals in the flesh received by the Institution, and of which the donors desire to know the cause of death. Under this arrangement it was agreed that the viscera of such animals should become the property of the Army Medical Museum, the skeletons, unless otherwise specified, to be returned to the National Museum. A series of casts of bones of *Dinoceras*, presented by Prof. O. C. Marsh, was placed on exhibition. One of the most interesting of the recently exhibited skeletons is that of *Rhytina gigas*, obtained by Dr. L. Stejneger for the Institution in Bering Island. Some progress has been made in the preparation of a series of specimens illustrative of the modifications of the limbs and other portions of the skeletons in the different classes of vertebrates. Experiments in special cases for the exhibition of this and other similar series have proved very successful. But little work has been done in connection with the reserve series, except for the purpose of ascertaining that the specimens are in good order.

(f) *Department of Mollusks.*

This department has been making extraordinary progress under the charge of Mr. William H. Dall, assisted by Dr. R. E. C. Stearns. Mr. Dall reports that the department under his charge has been making steady advance in its administration upon the mass of accumulations of the last ten years, and, except in regard to the New Orleans exhibit, has

*Summary of specimens received from Army Medical Museum.

Vertebrates.	Crania.	Skeletons.
Mammals.....	108	23
Birds.....	241	13
Reptiles and Amphibians.....	74	95
Fishes.....	71	220
Total.....	494	351

The curator reports that while this showing is good in quantity, yet the quality is very poor. The larger crania are good, or fairly so; but a large part of the smaller skulls are imperfect and not clean. The skeletons are all small and united by natural ligaments. None were in sufficiently good shape to be placed on exhibition, and owing to the methods of preparation they cannot be now cleaned. They may eventually be used to break up for study specimens, but that is their only value.

little more to offer than a record of such uneventful work which is indispensable for making the collections useful for the paleontologist or the conchologist who may desire to consult it. The most interesting accession was a small lot of Japanese shells contributed by Mr. Uchimura, and containing several great rarities. The preparation of material for the New Orleans Exposition, which absorbed several months' time prior to the beginning of the year, was completed under the direction of Dr. Stearns, so that the boxes containing the specimens and the cases required for their display reached their destination and were ready for arrangement early in January. About the middle of the month Dr. Stearns proceeded to New Orleans and remained there until the installation of this exhibit was complete. The exhibit in this division of natural history probably surpassed in extent and general excellence any previously made at any great Exposition. It was arranged in twenty-one table-cases, equivalent to a floor-space of not less than 400 square feet, the species being placed in trays inside of the cases and labeled. The general system followed was a geographical one, and presented a characteristic representation of the more conspicuous and interesting forms of the various zoological zoo-geographical provinces. The exhibit included several cases of the fresh-water mussels of the Mississippi drainage area, which is remarkable for the great number and beauty of the shells; also the rare and peculiar forms belonging to this group from other parts of the world. The land and pond snails of the Mississippi basin were each represented by a separate case. The marine shells of the Atlantic coast of America, from the Arctic Sea to the Caribbean, and the sea-shells of the Pacific coast from Bering Sea to Panama, were also shown, including the principal species inhabiting the tidal areas of Puget Sound in the north, and the Gulf of California in the south. Other cases contained selected specimens from the Indo-Pacific region, such as live in the warm waters of the great coral areas of the tropical and semi-tropical seas between the shores of Western America and Eastern Asia. Four cases were devoted to the edible mollusks of the United States. Two of these contained clams, cockles, &c., of the Atlantic seaboard, and two cases were devoted to similar forms peculiar to the coast of Western North America from Alaska to San Diego, Cal. The systematic and critical selection of the foregoing involved a great deal of work and the overhauling of a large quantity of material, the accumulation of many years. This labor was, however, incidentally advantageous to the Museum, as a considerable portion of the work consisted in the examination and partial preparation of molluscan material, hereafter to be incorporated in the national collection, and of very great importance for reference in connection with the study of fossil forms of Quaternary or even of the Tertiary ages. Unlike the results to some other departments of the Museum, the additions made to this exhibit at the Exposition were of very small moment, and, indeed, the Museum was the only contributor of an important molluscan exhibit.

(g) Department of Insects.

Prof. C. V. Riley continues to perform the duties of curatorship without assistance, but arrangements have been made for the appointment of a paid assistant curator at the beginning of the next fiscal year. Professor Riley reports a number of important accessions, including a large collection of Coleoptera and Lepidoptera sent from Sikkim by the Rev. C. H. A. Dall, of Calcutta. A varied collection of insects was secured by the U. S. Fish Commission steamer Albatross, from the West Indian region, and an important general collection of alcoholic material was received from Dr. R. W. Shufeldt, stationed at Fort Wingate, New Mexico. The most valuable addition, from a classificatory standpoint, to the collection is the collection of diptera, flies, &c., of Mr. Edward Burgess, treasurer of the Boston Society of Natural History, which was bought by Professor Riley; while the most valuable from a popular and economic view was the exhibit collection prepared for the New Orleans Exposition. This has been returned with little injury, and is only awaiting space for permanent placing in the Museum. It is made up of the following material, arranged in cases made on the same unit plan as those of the Museum:

1. *Insects injurious to agriculture.*—Arranged according to the particular plant and the particular part of the plant affected, and containing, as far as possible, the different states of growth of the insect, its enemies and parasites, a statement of the remedies or preventives available, and a reference to the chief articles where full information can be found upon it. These references are principally to Government and State reports, to which the farmer will most likely have access.

2. *Insecticide substances.*—In the catalogue of this collection the aim has been to add, as briefly as possible, a statement of the method of using such substances, so that whenever in the first section a particular substance is recommended for a particular insect the reader can turn to this second section for further details.

3. *Insecticide machinery and contrivances for destroying insects.*—In the catalogue of this section there is given such information as will add to the instructive value of the exhibit, and a large proportion of the more useful contrivances are such as have been designed and perfected in the work of the Entomological Division, or of the U. S. Entomological Commission during the past four years.

4. *Bee culture.*—This collection is designed to show all the more valuable methods and contrivances now in use among the advanced apiarists.

5. *Silk culture.*—In this collection the aim has been to make the exhibit instructive rather than full in detail. The collection includes, in addition to the foregoing, a number of framed plates, both colored and plain, that have been prepared in the work of the division, and a number of Prof. Riley's enlarged colored diagrams of some of the more im-

portant injurious insects were also used. A catalogue of this exhibit has been published under the direction of the Department of Agriculture, giving a full and detailed statement of its contents.

The routine work of the department has consisted in answering letters, and in acknowledging and determining accessions. A good deal of work has also been done in the proper arrangement and classifying of material, particularly in the Micro-Lepidoptera and in the Lepidoptera generally. In this work Prof. Riley was assisted by Mr. Albert Koebele, who was detailed from the Department of Agriculture for the purpose.

The researches in entomology have been carried on chiefly in connection with the work of the curator for the Department of Agriculture. Some of the results have been published in the bulletins and publications of that Department.

(h) *Department of Marine Invertebrates.*

Mr. Richard Rathbun, curator, reports that the most important addition to this department was made by the U. S. Fish Commission steamer Albatross in April, on her return from a three months' cruise in the Gulf of Mexico, mainly spent in investigating the grouper and red-snapper fishing grounds off our southern coast. The collection turned over to the Museum was much larger and contained many more novelties than that made by the Albatross in the same region and the Caribbean Sea the previous year, and the unassorted materials filled nearly 1,000 packages of all sizes. Of peculiar interest was a series of several hundred specimens of sea-lilies, mostly collected off Havana, Cuba, and representing the various stages of growth of two species of *Pentacrinus* and one of *Rhizocrinus*. Over thirty species of Echini or sea-urchins were also contained in the collection, and other divisions of the Echinodermata, as well as the Coelenterata, Crustacea, and Mollusca were very fully represented. The bathymetrical range covered by these explorations extended from the shore level to a depth of 1,467 fathoms.

Prof. A. E. Verrill, of New Haven, has transferred to the Museum over 1,000 packages of identified specimens resulting from the explorations of the Fish Commission in former years.

Mr. Henry Hemphill continued his collecting on the Florida coast, begun the previous winter, until March of this year, and has contributed several cases of specimens belonging to many groups.

The other principal accessions have been a fine series of the sea-urchins and star-fishes of the west coast of Mexico, from Mr. A. Forrer; numerous specimens of Pacific corals and echinoderms from Prof. R. E. C. Stearns, and the collection of marine invertebrates made by Lieut. George M. Stoney, U. S. N., in Alaska, in 1884.

Much progress has been made in the determination and cataloguing of specimens.

Prof. Walter Faxon has completed his studies of the collection of

cray-fishes, which is now the second in size and number of species in the United States, being exceeded only by that at the Museum of Comparative Zoology, Cambridge. It contains forty-six North American species. The collection of Echini, which holds the same relative rank, has also been almost completely identified, and other groups are being rapidly worked over.

In June, the west hall of the Smithsonian building, devoted to the exhibition of marine invertebrates, was opened to the public, and although the collections now displayed, fill only the wall cases surrounding the room, they present a very creditable appearance, and all the groups belonging to this department are represented to a greater or less extent. The dried collections not on exhibition have been mostly transferred to the north-west gallery of the main hall, which will also serve as a general work-room for the department.

Soon after the middle of June, the curator and his assistants left for Wood's Holl, Mass., to take part in the summer explorations of the U. S. Fish Commission.

(i) *Department of Invertebrate Fossils (Paleozoic).*

Mr. Charles D. Walcott, honorary curator of this department, reports that his principal work has consisted in identifying and labeling a collection of Carboniferous fossils which were in the old Smithsonian collection. This work is now well advanced, and will soon be completed as far as identifying the species from the register can be done. In the laboratory the time of the curator has been chiefly devoted to the preparation and study of the Cambrian faunas of North America. This has been done in connection with his work for the Geological Survey.* A large number of types and a great quantity of specimens of described species will be added to the Museum collections as a result of this work. A number of minor accessions have been received from various persons throughout the country. A large addition was made to the collection in the latter part of 1884, a full discussion of which was presented in the report for that year. Another valuable contribution from the Geological Survey will probably be made in the autumn of the present year.

(k) *Department of Invertebrate Fossils (Meso-Cenozoic).*

Dr. Charles A. White, the honorary curator of this department, states that a number of important accessions have been received during the first six months of this year, and that some of them constitute new additions to the collection. Descriptions of these have been published in the various bulletins of the U. S. Geological Survey. The work of preparing the collections of the Museum has been in progress, and the installation of types has been commenced. Since the beginning of the year considerable space has been assigned to this department in the gallery of the Smithsonian Institution, and the work of preparing ma-

* See Bulletin 10, U. S. Geol. Survey.

terials for exhibition has steadily progressed. The space in the south-east court of the Museum building is occupied by specimens belonging to this department which have been turned over to the Museum, and in this court the collections are prepared for installation.

17. DIVISION OF BOTANY.

Departments of Fossil and Recent Plants.

Prof. Lester F. Ward, curator, reports that the work of his department was exclusively confined to fossil plants until near the close of the year 1884, and no collections of recent plants were received until February last, when rooms were assigned to him for the purpose, and the "Joad Collection" from Kew was placed in his charge. With this Professor Ward joined his own collection, consisting of nearly five thousand species. The two collections combined form a nucleus for a future herbarium of not less than fourteen thousand species, represented by twice that number of herbarium specimens. He submits the following suggestions:

All botanical collections have for many years been turned over to the Department of Agriculture to be cared for by the botanist of that Department. When, in 1881, I was requested to take charge of the fossil plants of the National Museum, and consented to do so, I perceived at once the great inconvenience to the Department of Fossil Plants of this arrangement. The collections of fossil plants were largely undetermined and required to be studied and identified. Most of them were from recent formations, and represented types of vegetation still living, requiring constant comparison with the recent forms to be seen in herbaria. Even the installation and care of those that were named necessitated such comparison, and the difficulties of this nature that were encountered were very great. It was rarely possible to carry the fossils to the Department of Agriculture, and as it was usually necessary to search through large families of plants, the temporary transportation of the botanical specimens was still more impracticable. I therefore early began to urge the establishment of a permanent collection at the Museum of the plants still growing in America and other countries where the catalogues of fossil plants were likely to occur.

While I am highly gratified at the progress in this direction already made as reported above, still it must be evident to you that only a beginning has thus far been made, and that the present collection of living plants is still very inadequate. The Joad collection represents chiefly the flora of Southern Europe, which is widely different from all Tertiary floras, and especially so from the Cretaceous and Tertiary floras of North America. The collections that I have made are exclusively American, and, in so far as they go, are valuable aids to the study of American fossil plants; but they are, of course, too limited in extent to be trusted in critical cases. The parts of the world next after those in North America with which our fossil floras most closely agree are Eastern Asia, the East Indies, Australia, and South Africa, and from all these vast regions scarcely any representatives are to be found in the present herbarium of the National Museum. It is therefore highly desirable as a necessary adjunct to the Department of Fossil Plants, and aside from the still greater desideratum of establishing a truly national herbarium at the Museum, that all reasonable efforts be made to enlarge and enrich the botanical collections.

The routine work of the department of botany has been entrusted to Mr. Frank H. Knowlton, who, in addition to identifying and installing the material, has devoted much time to bibliographical research

and to the development of the sectional library. Very large collections have been made by Mr. A. Schott during the spring and summer months from the parks and gardens of the city. These collections are designed primarily to aid in the preparation of a catalogue of the ornamental plants of Washington, but while serving this purpose they are at the same time valuable accessions to the herbarium and highly useful in connection with the study of fossil plants. In collecting and preserving these specimens, Mr. Schott has shown great industry and skill. In addition to this work Mr. Schott has undertaken the preparation of a check-list of genera from the *Genera Plantarum* of Bentham and Hooker, of which about half the manuscript was completed at the end of June. The time of the curator was almost exclusively spent in the study and determination of fossil plants collected by himself, and over one hundred species, many of which are new, were identified and will be duly incorporated in the Museum collections.

18. DIVISION OF GEOLOGY.

(a) *Department of Minerals.*

This department has been under the charge of Prof. F. W. Clarke, assisted by Mr. William S. Yeates. There have been made during the first half of the year 534 entries, representing 2,137 specimens, all of which are new accessions except 138 specimens, which were found in the old collections without evidence of having been previously catalogued. Eighteen sets of minerals have been sent out as exchanges, comprising about 1,200 specimens, and much valuable material has been obtained in return. This department was represented at New Orleans by collections of the minerals from which are obtained gems and ornamental stones, and also by a collection of cut and polished stones. These collections attracted the general attention of connoisseurs and visitors to the Exposition. The minerals were classified after Dana's system and were arranged in seven flat-top table-cases. The gems were displayed in two cases, the specimens being mounted on white and black velvet pads. This department did not secure a large amount of material from the New Orleans Exposition, most of the mineral collections on exhibition belonging to private individuals, to whom the agents were responsible for the safe return of their specimens. One-half of the south-west court has been assigned to this department as its exhibition space, and the collections have been removed thither.

(b) *Department of Lithology and Physical Geology.*

The curator, Mr. George P. Merrill, was on duty at the New Orleans Exposition at the beginning of the year, but has nevertheless accomplished very satisfactory results in the work of reinstalling the collections upon the extended floor-space recently assigned to this department. The opening of the year found the affairs of this department in

a quiescent though somewhat confused state, owing to the fact that since the preceding July the entire energies of the working force had been devoted to the preparation of the exhibit designed for the New Orleans Exposition, and the regular work of the Museum had consequently fallen behind. The special exhibit was completed late in December and the extra hands discharged. This exhibit consisted of (1) a collection of 358 specimens of building and ornamental stones of the United States in the form of 4-inch cubes; (2) a collection of some twelve specimens of foreign and native marbles in the form of polished slabs; (3) a collection of 150 specimens of rock-forming minerals; (4) a collection called a "structural series," intended to represent all the common forms of rock structure and texture; (5) a collection of 198 specimens of rock illustrating the geology and lithology of the Comstock lode and Washoe district, Nevada; (6) a lithological collection comprising 500 specimens of various rocks, this last, together with numbers 3 and 4, forming a part of the regular educational series of the Museum. As these collections were all fully described in the report of this department for 1884 no further reference to them in this place is necessary. The large quantity of building-stone and other material occupying the space in the south-west court was removed and stored temporarily in a shed outside the eastern entrance of the Museum, the court being less available for exhibition purposes. By a reassignment of exhibition space, this department was made to include the whole of the west-south range, and a portion of the court, as heretofore. The new arrangement is vastly preferable both on account of better light thus obtained, and of convenience in arranging and classifying the exhibit. In May the force of the department was increased by the addition of one aid, one clerk, and three stone-cutters, and the preparation of a collection of building-stones was commenced for the American Museum of Natural History in New York. This collection will, when complete, comprise not less than one thousand specimens, and an equal number of thin sections for microscopical study. This work was still in progress at the end of June. The number of entries in the department catalogue during the six months has been 486, comprising some 700 specimens. Considerable time has been devoted to the preparation of the various exhibition series, particularly those included under lithology, and historical, dynamical, and structural geology. The last three are as yet far from completion, and at the present rate of progress, which is necessarily very limited, must so continue for several years. On this point Mr. Merrill comments as follows:

"I may, perhaps, be pardoned for mentioning here the fact that from past experience I am convinced that the only satisfactory way in which these last named branches of my department can be built up is to allow the curator or some experienced person a certain sum of money to be expended either in the purchase of collections under his direct supervision or of especially desirable material. A very considerable portion of the material now necessary for this purpose is of such a nature—principally on account

of the bulk and weight of the specimens—as to be beyond the scope of the ordinary collector, and in too little demand to be found in many of the natural history stores. I might mention such examples as fault structure, examples of folds, contortion, false bedding, &c., which can scarcely be obtained by other than the means suggested.”

(c) *Department of Metallurgy and Economic Geology.*

At the opening of the year the curator, Mr. F. P. Dewey, was still detained at New Orleans arranging the collection which had been sent from his department to the exposition, and he did not return to Washington till the middle of January. The design of the collections of this department was to show, as far as the time and means at disposal would permit, the prominent occurrences of each metal, the methods of abstracting the metals from their ores, and the utilization of the metals. To these were added a few illustrations of non-metallic ores and their utilization, including a very extensive and valuable illustration of the coal industry. Most of the ore material was selected from the Museum collection, and only a very few new collections were made. These latter were selected upon a systematic plan, representing the mine as a unit. In the plan adopted, specimens were taken to represent sections across and up and down the vein, and to show an average of the product of the vein, while to these were added the walls and other interesting material. In representing the abstraction and utilization of the metals, it was the design to begin with the ore as it leaves the mine, and to follow it through the various steps in all the operations to the production of the finished article, showing, when possible, every material going into each operation and every product of each operation. In the case of coal, the collections were based largely on the ethnological aspects of the question, and thus included many specimens aside from those of an economic or geological value.

Throughout the new collections of the department special attention has been paid to gathering as full and complete a description of everything shown as possible, while the pictorial side of the question has been treated very elaborately, and includes some views of the interior of a coal mine taken by electric light, the first views of the kind ever taken. These collections form a basis for a full and complete representation of the mineral resources of the country, and it is hoped that they will increase until they shall fill their highest educational value. They have been fully described in Museum Circular No. 31. The regular force of the department having been reduced to a scientific assistant and a laborer, the work of preparing the collections in the Museum has been at a comparative standstill during the first half of the year. The laboratory of this department has been moved to the second floor of the south-west pavilion, and the work-room on the floor of the Museum has been cleaned out and space prepared for exhibition purposes, so that now the entire work of preparing material for exhibition has been concentrated into one place. The work of investigating the New

Orleans material has been carried on as far as practicable, and, with the assistance of Mr. Allen, a number of very valuable analyses have been made. A large number of accessions have been received, among which may be specially mentioned an interesting series representing the smelting of copper from the oxidized ores of Arizona, donated by the Copper Queen Company, and a series of apatite from many localities, donated by Pickford and Wingfield, of London, England. In the middle of May the curator returned to New Orleans to pack up the collection and to solicit contributions for increasing the value of the permanent collections. No attempt was made to obtain large, entire collections without regard to their value to the Museum, requests being made for material of only two classes, *i. e.*, those of intrinsic value, and of such as would fill gaps in our permanent collections. This effort was so successful that much very valuable material was obtained and some of the most important gaps were filled; among the former should be especially noticed the important and interesting collection received from Mexico, and among the latter the valuable series of iron ores from the Menominee region in Michigan. After the return of the curator to Washington, in June, the collection donated to the Museum by the American Institute of Mining Engineers commenced to arrive, and claimed his attention during the remainder of the fiscal year.

PART II.

REPORTS OF THE CURATORS AND ACTING CURATORS OF THE
UNITED STATES NATIONAL MUSEUM UPON THE
PROGRESS OF THEIR WORK DURING THE
HALF YEAR ENDING JUNE 30, 1885.

REPORT ON THE SECTION OF MATERIA MEDICA IN THE U. S. NATIONAL MUSEUM, 1885.

By H. G. BEYER, M. D., *Assistant Surgeon, U. S. N., Honorary Curator.*

The accessions to this section between January 1 and June 30 are here given:

Targua.	Black canula.	Myrospermum toluiferum.
Jequirity.	Syzgium jambolanum.	Camacusan nuts.
Cuprea bark.	Hinteah.	Eupatrium aya-pana.
Cupreine sulphate.	Datura stramonium.	Ocimum canum.
Butyrosium tomentosum.	Aconitum heterophyllum.	Levisticum chinensis.
Black quinine bark.	Diospyros embryopteris.	Smilax zeylanica.
Boussingaultia baselloides.	Withania coagulans.	Bucha spinosa.
Piper betel.	Compleurum cerulatum.	Cinchona Remijia.
Michelia nilgherica.	Quassia wood.	Remijia Purdeana.
Canutilla mexicana.	Odongo.	Pterocarpus edulis.
Gracillaria lichenoides.	Sethia acuminata.	Guain tea.
Aconitum ferox.	Raffia vinifera.	Para rubber seed.
Premna serratifolia.	Vitus agnus costus.	Herpestris monniera.
Justicia adathoba.	Poimiana regia.	Macha root.
Chaulmugra seeds.	Debrudwa wood.	Yarkasura nuts.
Toddalia aculeata.	Palm fiber from Ceylon.	

Character of routine work.—When specimens are received, they are, after being carefully examined, entered upon the register, and, according to their condition, dried, bottled, and labeled, after which they are added to the exhibit, which is arranged as follows: (1) animal products; (2) vegetable products; (3) products of fermentation and distillation; (4) inorganic products; the entire collection being prefaced by an array of all the “medicinal forms” in which medicines occur.

Review of researches and papers published.—In January a translation from the German of Professor Heubner’s “Experimental Diphtheria” made by the curator of this section, was published by George S. Davis & Co., of Detroit, Mich.

In February two specimens of cinchona bark, one from Guatemala and one from Costa Rica, were presented to this section of the Museum for assay. This was performed with the following results:

Habitat.	Total alkaloids.	Ether soluble alkaloids.
	<i>Per cent.</i>	<i>Per cent.</i>
Guatemala.....	8.00	4.00
Costa Rica.....	0.80	.....

In March a package of plants was received from A. R. Fellows, Colorado, for botanical determination. They were found to consist of specimens of *Aplopappus Fremontii*, and the desired information was forwarded to Mr. Fellows.

In May a revised edition of the Catalogue of Materia Medica was received and a number of copies distributed.

A paper on the action of cocaine, atropine, and caffeine by the curator of this section was prepared and printed in the July number of the American Journal of the Medical Sciences. Also a paper on "The influence of variations of temperature upon the rate and work of the heart of the slider terrapin (*Pseudemys rugosa*).

In June the assaying of all the cinchona barks in the collection was begun.

The present state of the collection is shown in the following statement:

Number of specimens on register.....	4,490
Number of specimens exhibited.....	3,222
Number of duplicates.....	300
Number of last entry in 1884.....	53,669
Number of last entry in June, 1885.....	53,716

REPORT ON THE SECTION OF TEXTILE INDUSTRIES IN THE U. S. NATIONAL MUSEUM, 1885.

By ROMYN HITCHCOCK, *Acting Curator.*

Among the more important additions to the collection of textiles during the first six months of the year 1885, may be mentioned the following:

A model of the original Whitney cotton-gin, presented by Eli Whitney.

A fine collection of textile fibres from the vegetable kingdom used in Brazil, presented by Dr. J. Carlos Berrini. This collection was made especially for the Museum by Dr. Berrini, at my request. It embraces more than thirty specimens, well named, and particularly well selected for museum purposes.

A number of specimens of cocoons, and reeled silk from North Carolina cocoons, presented by M. Virion des Lanriers.

A large number of textile fibres from the museum of the Department of Agriculture. This collection includes wools, silks, and vegetable fibres, many of which are valuable specimens, but a large number have not been deemed suitable for exhibition for various reasons, and these have been placed in the study series. The collection of wools in bottles received from the Department is a good one.

A collection of American and foreign wools from Mr. George W. Bond, of Boston. This is an exceedingly valuable collection, the specimens having been carefully selected by Mr. Bond, who is a recognized authority on wools. More than one hundred different wools have been selected for exhibition, and these, in connection with the specimens from the Department of Agriculture, when installed in Museum cases in the manner adopted, will make the largest and most complete collection of wools to be found.

The routine work consists in the identification and cataloguing of specimens for exhibition, and the examination of such material as is sent to the Museum for report concerning its value for manufacturing purposes. After a specimen is catalogued, it is either placed on exhibition immediately, or held in reserve, or put in the study series.

The only scientific studies that have been conducted in this section are such as have been required in the ordinary course of identifying fibres of uncertain character. There has been no opportunity to prose-

cute original investigations. An article on the "Study of Vegetable Fibres" was published by the curator in the *American Microscopical Journal*,* and a "Method of Analysis of Fibres, Tissues, &c.," translated by my assistant, Mr. Rufus W. Deering, from "*Études sur les Fibres*," by M. Vétillart, was published in the same journal.†

In addition to the ordinary routine work, it is intended, as soon as possible, to display with each typical fibre a large photomicrograph, showing the peculiarities of structure as revealed by the microscope. A number of specimens have been prepared and mounted for this special purpose.

The number of specimens in the collection at the end of June, 1885, can only be approximately estimated. Including a large number sent to the New Orleans Exposition, there were probably not less than 1,520 in the exhibition series and 200 in the study series. The number in the reserve series at that time is unknown.

The last number on the textiles catalogue of 1884 is 6857, and the last entry in June, 1885, is 7440, making a total of 583 additions to the collection.

* Vol. VI, p. 23.

† Vol. VI, p. 47.

REPORT ON THE SECTION OF FOODS IN THE U. S. NATIONAL MUSEUM, 1885.

By ROMYN HITCHCOCK, *Assistant Curator.*

The work in the section of foods, drinks, &c., which includes narcotics, the methods of preparing articles of food, and the comparison of the nutritive value of foods, is comprehensive, and the collection can undoubtedly be made one of the most instructive, as well as interesting, in the Museum. Unfortunately, however, so much time has been required by the demands of the textiles collection, especially in preparing for the Exposition at New Orleans, that the work in this section has thus far been almost wholly confined to the routine of cataloguing and preserving the specimens.

During the six months the following valuable additions have been made:

A collection of the elements of the human body, from Prof. W. O. Atwater.

A specimen of Gail Borden's meat biscuit, manufactured in Mexico, from Prof. Spencer F. Baird.

A collection of the compounds of the human body, from Prof. W. O. Atwater. This collection, in connection with the elements already noticed, is intended to represent the composition of the human body. The specimens are on exhibition with temporary labels attached, but the set is not yet complete.

The last number of the register of the year 1884 is 480, the last entry of June, 1885, is 547, making the total number of additions 67.

A statement of the number of specimens in the collection, on exhibition or in reserve, cannot now be made, since an actual count would necessarily include many that will be thrown out, either as duplicates or imperfect specimens, or as having no place in the collection when a systematic arrangement is undertaken.

REPORT ON THE DEPARTMENT OF ETHNOLOGY IN THE U. S. NATIONAL MUSEUM, 1885.

By OTIS T. MASON, *Curator.*

During the first six months of the year 1885 the work accomplished in the Department of Ethnology has been as follows:

The curator, having spent the first year of his official connection with the Museum in getting control of all the material relating to ethnology, commenced, the present year, to arrange the different kinds of objects upon the following basis:

Considering the whole human race in space and time as a single group, and all of the arts and industries of man in the light of genera and species, the arrangement of the material will be such as to show the natural history of the objects. All of the lines of investigation pursued by naturalists in their respective fields may here be followed.

With a view to the elaboration of this idea, three monographs were prepared—two by the curator and one by Mr. John Murdoch—to illustrate the plan here adopted.

These papers were published in the Museum report for 1884.

The collections which were received during these months will be described according to geographical distribution, classes of objects, and the several collectors. Large accessions to the department were made from the New Orleans Exposition, which will be described in the next report.

In the first half year much time was spent in devising the best means of exhibiting such objects as spears, bows and arrows, and material that could not be installed in the ordinary Museum cases.

Facilities for study have been afforded to every student who has made application for the privilege of examining specimens.

In January, Dr. Franz Boas, of Germany, spent a great deal of time in studying the collections of Hall and others from Baffin's Land. His report will be published by the Bureau of Ethnology.

In February, Dr. Simmons, formerly of Japan, compared the carvings of the Northwest Coast Indians with the forms familiar to him in Japanese art. In this month also Dr. Nash spent several days in receiving special instructions with relation to collections intended to be made in Northwest Alaska.

Exchanges have been made with T. L. Flood, of Meadville, Pa., and Prof. E. B. Tylor, for the University of Oxford, England.

In March, Col. James Stevenson turned over a large collection of ethnological material from Zuñi, and spent some time with the curator in describing the specimens and giving requisite information for labels.

The Rev. S. M. Jefferson, on his way to the Congo region, spent a day or two in receiving information to guide him in making a collection of ethnological material.

During the month of April the curator examined the collections at the New Orleans Exposition with reference to securing material for the Museum.

During the month of May several of the Mexican commissioners visited the Museum to study the collections of ethnology.

The curator returned to New Orleans in June to secure the material examined in April.

Mr. W. P. Tisdell brought from the Congo regions a fine collection of ethnological objects, and spent a day or two with the curator in giving required information.

CLASSIFIED LIST OF ACCESSIONS TO THE DEPARTMENT OF ETHNOLOGY.

Point Barrow, Alaska.—Lieut. P. H. Ray: Ivory bird bolas, with sinew strings (1); water-proof seal-skin boots (1 pair); photographs of Eskimo life (100).

Kotzebue Sound, Alaska.—Lieut. G. M. Stoney (Acc. 15688): Model harpoon, complete (1); deer lance, flint point (1); whetstone (1); pigulkas (fish-knives) (2); ivory needle-cases (2); carving of whale in lead ore (1); wooden spoon (1); stone lamp (1); iron pipe-bowl (1); stone anvil (1); carved box-handle (1); bone awl (1); dagger lances, iron point (2).

Saint Michael's Island, Alaska.—Lieut. G. M. Stoney (Acc. 15688): Harpoon points (3).

Eskimo, Kadick and surrounding region.—William J. Fisher (Acc. 15687): Wooden dishes (2); stone lamps (6); stone chisel (1); flint knives (3); stone axes (3); spear-heads (6); stone pestles (2); dolls (3); fish-knives (5); almanacs (2); head-dresses (4); dance wands (2); shaman's rattle (1); masks (5); horn spoon (1); fragments found in digging (16).

Copper River Indians, Alaska.—William J. Fisher (Acc. 15687): Set of beaded hunting implements (5); knife and sheath (2).

Aliuts, Unalashka.—C. L. McKay: Amber beads (2); specimen of jade (1).

Indians of Sitka, Alaska, and vicinity.—J. J. McLean (Acc. 15504 and 15716): Armor of rods, woven together (2); powder-horn (1) gun-charger (1); cartridge-boxes (3); cartridge-belt (1); fish-hooks (12); stone sinker (1); harpoon-heads, iron, copper, bone, steel (12); harpoon barb, iron (1); seal-skin bag; (1) bone traps (3); bows and arrows (10); spear (1); spear-heads of slate (2); wooden mortars (4); stone mortars (18); mortar of whale vertebra (1); stone pestles (22); box of wood-carver's tools (1); awl (1); stone-mauls (3); stone adzes (11); stone hammers (5); celts (9); war knife (1); fish-knives (2); bone knives (2); knives (6); wooden spoons (22); horn spoons (34); horn dishes (11); wooden dishes (2); food-trays (40); fire-sticks (3 sets); wooden hooks (3); carved trunks or boxes (6); grass-bag (1); ivory carvings (24); stone carvings (24); dance wands (16); horn carving (1); carved wooden rattles (5); drum (1); wooden masks (9); dolls, bone heads (7); gambling sticks (7 sets); carved pipes, wood and bone (20); totem posts (2); totem stick (1); matting (1); piece of shaman's ivory necklace (2); carved wooden heads for shaman's head-gear (a set); leather cloak (1); moccasins (1 pair); gloves (2 pairs); labrets, stone, bone, and wood (7); carved bracelets (1 pair); abalone earrings (8); necklace of teeth (2); horn combs (2); snow-shoes (1 pair); ivory slave-killer (1); ivory tusk (1); peccary tusk (1).

- Alaska*.—Dr. John Gibson (Acc. 15640): Stone celt (1); stone adze (1); ivory carving (1).
- Haida Indians, Queen Charlotte Islands*.—J. G. Swan (Acc. 15690): Carved bowl (1); sitzee, ivory slave-killer (1); carved rattles (3); chief's wand (1); carved box (1); masks (5); carved drinking cup (1); animal carvings (3); small basket (1); war lance (1).
- Bilhoola Indians, British Columbia*.—J. G. Swan (Acc. 15690): Model of totem posts (7).
- Maka Indians, Cape Flattery, Neah Bay, Washington Territory*.—James G. Swan (Acc. 15690): Wooden paddles (4); yew bows and cedar arrows (44); small seal-skin buoy (1); fish-hooks, spruce root (24); set of canoe-builder's tools (1); yew wedges (3); cedar-bark mats (13); stone hammer (1); coil whale tow-line (1).
- Puget Sound, Washington Territory*.—M. Eels: Set of gambling disks (10).
- Shasta Indians, California*.—Loren W. Green (Acc. 16057): Bows and arrows (12); pipe (1); harpoon points (2).
- California*.—H. N. Rust: Basket mortar and pestle (2).
- Sioux Indians, Dakota*.—Capt. R. H. Pratt (Acc. 15995): Indian girl's costume, complete (1); shoes made by an Indian boy (3 pairs).
- Dakota*.—B. Andrews: Grass fuel (1).
- Dakota*.—C. Cavilear: Set of harness for Red river cart.
- Sioux Indians, Dakota*.—Mrs. Anderson (Acc. 15738): Beaded cradle (1).
- Chippewa Indians*.—Horatio Hale (Acc. 15625): Model of birch-bark canoe (1).
- Chippewa Indians*.—Dr. John Gibson (Acc. 15640): Fine wicker baskets (4).
- Chippewa Indians*.—R. E. C. Stearns (Acc. 14666): Birch-bark box, embroidered and quilted (1).
- Chitimache Indians, Louisiana*.—A. S. Gatschet: Blue calico coat (1).
- Pai Ute Indians, Southern Utah*.—A. L. Siler (Acc. 15624): Rabbit net and feather rope (2).
- Seminole Indians, Florida*.—A. Collin: Bust of Osceola.
- Frontier collection*.—Dr. Edward Palmer: Broom of twigs.
- Navajo Indians, Arizona*.—Dr. Washington Matthews: Crucible for silver (1); bone medicine whistle (1); medicine sprinklers (2); medicine rattle (1); sidereal map on a gourd (1); toy blanket (1); game of seven dice (1); pack of monte cards (1); game of three sticks (1); wheel game (1); gourd rattle (1); dyed wool (4).
- Zuni Indians, New Mexico*.—Col. J. S. Stevenson, through the Bureau of Ethnology (Acc. 15874): stone hammers (44); stone axes (22); * drill (1); baskets (4); carrying ring of yucca fiber (1); basket bottles (2), armlets (2 pairs); ceremonial bow and arrows (12); head-dresses (6); spear (1); spear-heads (2); war club (1); plume sticks (4); cup (1); breech-clout (1); dance wand (1); bull-roarers (2); lightning-stick (1); drum-sticks (2); notched rattle-sticks (4); flute (1); gourd rattle (1); shiny-stick (1); stone gaming ball (1); sling (1); wooden spoons (5); gourd spoon (1); gourd (1); paint (2); stone adze (1); stone hatchet (1); Chile mortars (8); stone pestles (5); paint-mortars (24); mush-shovels (2); stirring-sticks (3); corn-planters (7); cactus tongs (2); rabbit-sticks (12); shepherd's crooks (8); weaving-frames (4); rope-twisters (3); powder-horns (3); gun-racks (2); weft-sticks (5); weaving-knives (13); weaving-sticks (11); spindles (2); weaving-comb (1); leather box (1); leather pouches (2); notched rattle-stick (1); box (1); wooden hook (1); bone awl (1); child's shoes (2 pairs); wooden dolls (2); polishing-stones (28); minerals used in pottery-making (6).
- Indians of Pima and Yuma stocks, Arizona*.—Dr. E. Palmer (Acc. 15930): Specimens of vegetable food, medicines, and narcotics (33); summer-house (model), (1); winter-house (model), with utensils (10); granary (1); food-frame (1); seed-gourds (3); water-gourds (3); food-trays (2); wooden ladle (1); wooden dishes (4); carrying-net (1); fish-net (1); pottery vessels (46); bows and arrows (21); baskets (17); carrying-ring (1); mat (1); mortars and pestles (4); head-dresses (3); wrist-guards

* The Zunis use many ancient stone axes as hammers for paint and pottery.

Indians of Pima and Yuma stocks, Arizona—Continued.

(2); basket hat (1); sandals (1 pair); nose-pegs (2); spines of mesquite and charcoal for tattooing (2 sets); mud for the hair (1); hair-brush (1); cotton and willow-fiber; loom, complete, and cotton blanket (12); leather sling (1); planting-stick (1); mush-shovels (3); specimens of paint (8); set of potter's tools (10); shield and war clubs (19); pipe (1); gourd rattle (1); reed flute (1); gambling-sticks and games for men (16); women's gambling-sticks (2 sets).

Mexico.—Suartze & Whitney (Acc. 15875): Carved sacrificial yoke (stone) (1); ornamental vases (2).

T. J. Pickett (Acc. 15149): Stone carvings (8); vase (1).

Mexican Commission, New Orleans Exposition (Acc. 16895): Obsidian labret (1).

S. Mexico.—Trocadero Museum, Desiré Charnay (Acc. 15758): Pottery (4); musical instruments (2); shield (1); bows and arrows, Lacandone Indians (4); necklaces (2); spindle-whorl (1); incense-burners (2); fragments stucco-work (4).

Louis H. Aymé (Acc. 15686): Hand-brooms (9); hair-brushes (9); wooden spoons (4); meal-stones (8); molinillos (12); fire-making (4).

Guatemala.—Harry Stuart (Acc. 16798): Iron stirrups (1 pair).

Miles Rock (Acc. 15735): Wooden crosses (1 lot); rain cloaks (3); woven bags (2).

Dr. John Gibson (Acc. 15640): Gourd (1); finger-rings (2); pottery (2); rope and leather harness (2 sets).

Nicaragua.—Dr. John Gibson (Acc. 15640): Carved jicara (1).

Joseph Libbey (Acc. 15622): Carved jicara (1).

Haiti.—L. M. Turner: Wooden tray (1).

Costa Rica.—J. A. McNeil: Gold ornaments (9).

Trocadero Museum (Acc. 15758): Pottery vessels.

J. Lamson & Brother: Woven bags (24); packages of bones (3).

South America, Ancon, Peru.—Dr. William H. Jones: Mummies (3); trephined skull (1); fragments of silver and gold jewelry (6); pottery (59).

Lima, Peru.—Dr. William H. Jones: Brass mortar (1).

South America.—A. Heidemann (Acc. 16061): Ivory nuts; wing bone of albatross (2).

Ensign A. P. Niblack (Acc. 15760): Outfit for drinking Paraguay tea (4); arrow, glass point (1); Fuegian necklace (1).

Amazon River.—Trocadero Museum (Acc. 15758): Bow (1).

Brazil.—R. Rathbun (Acc. 15677): Bow and three arrows (4).

Bogota.—Department of Agriculture: Bags (4).

England.—Lieut. P. H. Ray: Core for gun-flint maker.

Madeira Islands.—Ensign A. P. Niblack (Acc. 15760): Guitar (1); cap (1).

L. M. Turner: Tinder box (1); wooden tray (1).

Greece.—Dr. George W. Samson (Acc. 15645 and 15674): Fragments from various buildings (28); Albanian costume, complete (11); silver jewelry (1).

Italy.—Dr. George W. Samson (Acc. 15645 and 15674): Fragments from buildings, &c. (5).

Palestine.—Dr. George W. Samson (Acc. 15645 and 15674): Fragments and mementos (85); Arab sheik's dress, complete (7 pieces); Syrian gentleman's dress, complete (18 pieces).

Egypt.—Dr. George W. Samson (Acc. 15645 and 15674): Antiquities and specimens of modern life (104); coins from various sources (105).

Damascus.—Miss Helen Griggs: Silver ear-rings (2); gold pendants (1); ear-rings (3 pairs); gold chain and pendants (1 set).

Congo Basin, Africa.—W. P. Tisdell (Acc. 16168): Loom, complete (7 pieces); musical instruments (5); shields (3); cinctures (2); food-gourd (1); pipes (3); spears (3); rattle (1); pottery vessels (2); knives (3); bow and arrows (5); necklace (1); ex-

Congo Basin, Africa—Continued.

executioner's sword (1); baskets (4); elephant's tusk (1); chief's sword (1); brass anklets (1 pair).

Morocco.—Trocadéro Museum (Acc. 15758): Saber (1); dish (1).

Algiers.—Miss Helen Griggs: Tabula (1); silver coffee spoon (1).

West Africa.—Trocadéro Museum (Acc. 15758): Gourd vase (1); bows and arrows (16); assagais (5).

Madagascar.—Lieutenant Shufeldt (Acc. 15575): Filanzana or carrying-chair (1); guns (2); axe (1); shields (2); haversack (1); coffee-cup (1); bottles (2); pistol (1); bow (1); mat (1); cotton-cloth pillows (2); dishes (3); knife (1); ladle and tins (2); assagais (6).

India.—Berlin Museum: Cast of foot-print of Buddha.

Calcutta, India.—Rev. C. H. A. Dall (Acc. 15573): Set of mats (12); fans (8); brushes, peacock's feathers (2); native bracelets (22); Buddhist's prayer-wheels (2).

Japan.—Corcoran Art Gallery (Acc. 15754): Japanese bow (1); Japanese measure (1).

China.—A. Heidemann (Acc. 16061): Chinese puzzle (11 pieces).

Polynesia, Philippine Islands.—Trocadéro Museum (Acc. 15758): Shell bracelets (5).

Isle of Fate.—(Acc. 15758:) Bow and arrows (15).

New Caledonia.—(Acc. 15758:) War clubs (1); spears (2).

Coins, medals, badges, &c., miscellaneous sources (134).

REPORT ON THE SECTION OF AMERICAN PREHISTORIC POTTERY IN
THE U. S. NATIONAL MUSEUM, 1885.

By W. H. HOLMES, *Honorary Curator.*

The curator has continued the installation of aboriginal pottery, directing his efforts chiefly to labeling, cataloguing, and classifying the accessions received in the summer and fall of 1884. The very extensive collections of Pueblo material made for the World's Industrial and Cotton Centennial Exposition, in New Orleans, arrived too late to be made fully available for exhibition, but a small representative series of vessels and other objects of clay was forwarded to New Orleans. The collection of ancient pottery recently obtained from Chiriqui, Panama, and partly paid for from the exposition funds, was also represented. The most important accessions have been from the explorations of Mr. L. H. Aymé in Mexico. It is hoped that a portion, at least, of the pottery court will be opened to the public by the end of the present calendar year.

REPORT ON THE DEPARTMENT OF ANTIQUITIES IN THE U. S.
NATIONAL MUSEUM, 1885.

By CHARLES RAU, *Curator*.

REVIEW OF IMPORTANT ACCESSIONS.

The following is a review of the most important accessions, arranged geographically :

MASSACHUSETTS.

E. J. Rockwood, Worcester, sent a stone carving in the shape of a beaver. It is made of a gneissoid rock with small particles of black mica, and was found in East Brookfield, Worcester County. The specimen was lent by Mr. Rockwood, and a cast taken in the National Museum. (Received in 1884.)

CONNECTICUT.

D. N. Couch, Norwalk, Fairfield County, sent a large copper spear-head with broad, straight base, found in the drift of the valley of the Norwalk River. This specimen is of great interest on account of showing not only the lamination produced by beating a piece of native copper, but also, on one side, the ridges and other projections which have wrongly been considered as resulting from the process of smelting. (Acc. 16115.)

NEW YORK.

J. S. Twining, Copenhagen, Lewis County, forwarded for examination a pipe of steatite of a mottled, dark grayish-brown color, which was found within an old earthwork at Dexter, Jefferson County. A figure representing a human skeleton is incised on the back of the pipe. A cast was made in the National Museum.

In the Museum collection are two pipes of similar form, found respectively in Montgomery and Oswego Counties, New York, which bear on their backs corresponding tracings of skeletons. (Acc. 16001.)

PENNSYLVANIA.

Dr. H. D. Moore, New Lexington, Somerset County, contributed 2 fragments of worked brown sandstone, forming an incomplete pipe, which terminates in a bear's head. It was found near New Lexington.

ton by a farmer, while engaged in clearing a piece of woodland. (Acc. 16106.)

H. R. Kervey, West Chester, Chester County, presented 16 arrow and spear-heads, 2 grooved axes, and 3 fragments of potstone vessels, from Chester County. (Acc. 16152.)

WEST VIRGINIA.

E. H. Vaughan, Roanoke, Lewis County, sent a clay pipe, a stem of a clay pipe, and 3 fragments of pottery, all from a mound in Montgomery County. (Acc. 16096.)

C. P. Dorr, Webster Court-House, Webster County, transmitted to the Museum a polished celt and one-half of a perforated discoidal stone, found near Buffalo Fork, Little Kanawha River, Webster County. (Acc. 16178.)

NORTH CAROLINA.

From J. M. Spainhour, Lenoir, Caldwell County, were received cutting-tools, arrow and spear-heads, perforators, grooved axes, a club-head-shaped stone, a stone pick (?), a discoidal stone, a perforated siuker (?), a perforated pendant made of a pebble of banded slate, a small cup of potstone, a stone slab with mortar-cavity, and a potstone mortar. (Acc. 15733.)

W. C. Jirdenstone sent 2 celts and a boat-shaped object, from Ashe County. (Acc. 15880.)

G. A. Jacobs, Highlands, Macon County, contributed a very large pipe of serpentine, with a representation of a wolf's head at one end. It was found by a plough-boy in a field 3 miles west of Webster, Jackson County.

This very fine specimen is only externally finished, forming a solid piece of stone, as there is no cavity in the bowl and no perforation in the stem. (Received in 1884.)

GEORGIA.

To H. M. Ellington, Ellijay, Gilmer County, the Museum is indebted for a large shuttle-shaped flint implement, notched at one end. It was found in Gilmer County. There is no similar specimen in the collection. (Acc. 15973.)

FLORIDA.

Joseph Willcox, Media, Delaware County, Pennsylvania, sent a collection of flakes and rude implements of palæolithic type, from the surface of a mound in Hernando County, and 2 celt-like shell implements from Cedar Keys. (Acc. 15857.)

W. H. Dall, U. S. National Museum, added to the collection 8 flint flakes and a piece of worked bone, from a railroad-cut near Gaines-

ville, Alachua County. (Acc. 15939.) Also a collection from a mound at Old Enterprise, consisting of 136 shells of different species (all determined), fragments of bone, fish-scales, and a piece of shell-marl. (Acc. 16094.)

ALABAMA.

Dr. E. B. Johnson, Eufaula, Barbour County, sent a polished celt, from Eufaula. This is a very fine specimen, $13\frac{1}{2}$ inches long. There is no North American celt of equal length in the collection. (Acc. 15631.)

Dr. J. W. R. Williams, Opelika, Lee County, sent one-half of a small pierced ceremonial weapon, found near Opelika. (Acc. 16169.)

Frank Burns, U. S. Geological Survey, presented a collection of flint flakes, arrow and spear-heads, a discoidal stone, and water-worn pebbles, from Barbour County, and a pestle, from Blount County. (Acc. 16138.)

OHIO.

From Warren K. Moorehead, Granville, Licking County, was received a perforated tablet of peculiar shape, made of a compact black slate, and found near Fort Ancient, Warren County. It was sent as a loan, with two other specimens, to the National Museum, where a cast was taken. (Acc. 15612.)

J. P. MacLean, Hamilton, Butler County, lent a tablet bearing incised figures somewhat analogous to those on the well-known "Cincinnati tablet." It consists of compact Waverly sandstone of a bluish-gray color in the fracture. The polished surfaces are of a light-brown color, apparently produced by the material used in polishing. The specimen was found in a mound near Waverly, Pike County, and Mr. MacLean sent it to the National Museum for the purpose of taking a cast. (Acc. 15935.)

INDIANA.

J. H. Stotsenburg, New Albany, Floyd County, gave the Museum a bone fish-hook and a bone perforator, from an Indian grave at Clarks-ville, Clark County. (Acc. 15890.)

Dr. J. C. Neal, Archer, Alachua County, Florida, presented a stone carving representing a bird's head, from Wabash County, and 3 stone pipes, a ceremonial weapon, and a trowel-shaped object of stone, from the neighborhood of Marion, Grant County. (Acc. 15940.)

George Spangler, Madison, Jefferson County, lent 2 very fine ceremonial objects. One, prismatic, with a longitudinal perforation, was found on Cooper's Bar, in the Ohio River, 3 miles below Madison, and the other, in the shape of a double hatchet, was ploughed up on a farm near Big Creek, Jefferson County, about 12 miles northwest of Madison. (Acc. 15714.)

J. R. Nissley, Mansfield, Richland County, Ohio, contributed a large grooved stone implement of unknown use (sinker?), found $1\frac{1}{2}$ miles east

of Santa Fé, Miami County, and a ceremonial or ornamental object made of cannel-coal, narrow in the middle and terminating at both ends in semi-lunar-shaped expansions. The narrow part is perforated with two holes. Length 9 inches.

According to Mr. Nissley, "the specimen was discovered last summer (1884) by men who were prospecting for gravel suitable for a road on the farm of F. A. Crisler, Greene Township, Jay County. Mr. Crisler and others informed me that a plain cylinder-shaped pipe (?), made of hard stone of a light color, occurred with the tablet. Both specimens were found from 4 to 5 feet below the surface, during the first day's digging, which also exposed sixteen human skeletons. I could learn of no other relics having been discovered, excepting a clay vessel, said to be about the size of a gallon measure, and taken out in fragments." There is in the National Museum a cast of a somewhat similar object of cannel-coal, found under the surface in Ross Township, Butler County, Ohio. The cast was sent by Mr. J. P. MacLean, and the original is figured on page 167 of his "Mound Builders" (Cincinnati, 1879).

The specimen acquired from Mr. Nissley is, on account of its size, regular form, peculiar material, and perfect state of preservation, a most valuable addition to the archæological collection of the National Museum. (Acc. 16030.)

W. M. Linney, Harrodsburg, Mercer County, Kentucky, loaned a large flat-sided grooved axe, found in Indiana. A cast was taken at the National Museum. (Acc. 16013.)

ILLINOIS.

From Bert Stewart, Decatur, Macon County, were received a spear-head from Logan County, 2 celts from De Witt County, and a grooved axe from Macon County. (Acc. 16137.)

KENTUCKY.

J. B. Vickers, Lyonina, Hancock County, sent a leaf-shaped implement, a trimmed flake, a scraper, arrow and spear-heads, a pestle, 2 celts, and 3 grooved axes from fields and rock-shelters near Panther Creek, Hancock County. (Acc. 15638.)

To W. M. Linney, Harrodsburg, Mercer County, we are indebted for the loan of a flint cutter, the original from Central Kentucky. A cast was taken in the National Museum. (Acc. 16013.)

A. E. Douglass, New York City, sent a large pipe of greenish steatitic material not unlike serpentine. It presents the form of a tube surmounted by the figure of a duck. The original was found in a mound at Ashland, Boyd County, Kentucky. A cast was made in the National Museum.* (Acc. 16068.)

*This very fine specimen is described and figured in Dr. Hamy's *Revue d'Ethnographie*, Vol. III, p. 60, &c.

TENNESSEE.

W. M. Linney, Harrodsburg, Mercer County, Kentucky, sent a discoidal stone of unusual size (nearly $7\frac{1}{2}$ inches in diameter) from Eastern Tennessee. A cast was taken in the National Museum. (Acc. 16013.)

COLORADO.

Horace Beach, Prairie du Chien, Wisconsin, sent a cast of a sculptured foot-track. The original was cut out from the rock *in situ* near Colorado Springs. (Acc. 15633.)

NEW MEXICO.

J. M. Shields, Jemez, Bernalillo County, sent a clay pipe of unusual form, from a ruined pueblo at Jemez Springs. (Acc. 16146.)

ARIZONA.

Mr. E. Palmer's collection, from ruins on the Rio Verde, Maricopa County, included leaf-shaped implements, arrow-heads, grooved axes (single and double-edged), grooved mauls, hammer-stones, small and large metates, paint-mortars, paint-mullers, pebbles used in forming the bottom and sides of clay vessels, polishing-stones, stone digging-tools, stone balls used in games, a stone ring, shell pendants and gorgets, bone perforators, a wooden club, clay vessels (plain and painted), and fragments of pottery; 198 specimens. (Acc. 15930.)

According to Mr. Palmer, "the ruins are situated about 60 miles north of Phoenix, in a locality known as the Lower Verde Settlement. They are located on the west bank of the river on a mesa 125 feet high, and contain 175 contiguous rooms, on an average 30 feet long, 14 feet wide, and originally about 10 feet high. The floors are of clay, and the walls built of irregular pieces of stone laid up with mud. The roofs were made of cedar joists covered with mud, and the entrance to the rooms was from the top. Two rooms only were connected by a doorway. The cedar joists had been cut with stone tools. The fragile articles on the floors were in fragments, owing to the destruction of the roofs and walls by fire, and there was an accumulation of ashes and clay, with impressions of grass, poles, and sticks. Below the floors were found human skeletons, with pottery and other articles. The bodies seem to have been interred without regard to the points of the compass, and in some graves the clay vessels, &c., were placed near the head and sides. The people formerly inhabiting this building obtained their supply of water from the Rio Verde, as shown by still existing ditches, in some places 5 feet deep. The Pimas have a tradition that they drove the people from this country into New Mexico."

Collection from stone ruins near the Pima Agency: A stone mortar, a small stone carving in the shape of a bird, digging-tools, grooved

axes, arrow-shaft-straighteners, an incised stone, and a turquoise pendant; 18 specimens.

"These ruins," says Mr. Palmer, "consist of small houses, of one or more rooms, and do not form a village, but are scattered. The walls are built in the same manner as the Rio Verde building. Remains of cisterns are still to be seen."

Collection from adobe ruins, $2\frac{1}{2}$ miles from Mesa City: Chipped quartzite discs, cutting-tools, grooved mauls, rubbing-stones, a paint-mortar, stone balls used in games, large stone mortars, and fragments of shell ornaments; 20 specimens.

Collection from adobe ruins near Phoenix: A clay spindle-whorl, a paddle-shaped wooden implement used in making pottery, and fragments of shell ornaments; 17 specimens.

Mr. Palmer says: "At a distance the ruins appear like ordinary Indian mounds, and vary from 5 to 20 feet in height. Correctly speaking, the walls are not of adobe, but are made of adobe earth or mud, which is pressed into large wooden boxes, and when it is sufficiently dry the box is raised up, moved along, and again filled.* The inner surfaces of the walls are made smooth and sometimes covered with a whitewash. The whole country has a dry and barren appearance, and is covered with plants seen nowhere else but on deserts; embracing the numerous species of cactus, the mesquite, *Larrea mexicana*, and plants of that character. The number of dwellings in ruins warrants the conclusion that an extensive population inhabited this country in past times."

E. W. Nelson, Springerville, Apache County, forwarded a collection from caves in the vicinity of Springerville, consisting of arrow and spear-heads, a flint hammer-stone, a round pebble, a rubbing-stone, "tanning-stones," a grooved stone (arrow-shaft-straightener?), a conical stone object with longitudinal perforation, and a turquoise pendant. (Acc. 16085.)

Miss Hattie Carlton, Pima, Graham County, sent 26 small arrow-heads of obsidian, jasper, &c., 26 shell beads and pendants, and a small ornament of turquoise. (Received in 1884.)

ALASKA.

From C. L. McKay, Unalashka Island, were received a grooved hammer-stone and an adze. (Received in 1882.)

MEXICO.

Louis H. Aymé, Oaxaca, Mexico, forwarded a collection from Oaxaca, including 8 stone carvings representing human figures, a squared stone with grooves, a metate with rubbing-stone, 8 stone pendants, a stone head, a bone implement (perforator?), a polished piece of iron

* A similar account is given by Mr. J. R. Bartlett in his "Personal Narrative." (Vol. II, p. 277.)

pyrites of hemispherical shape (mirror), a specimen of magnetite, 7 copper bells, a copper chisel, 69 T-shaped axes (so called), and a specimen of adobe. (Acc. 15686.)

COSTA RICA.

J. C. Zeledon, San José, presented 5 stone celts, 2 pierced club-heads (?), a metate (ornamented), 2 baking-plates, 2 stone carvings representing human figures, a stone carving (head of human figure), a small stone ornament, a natural formation (concretion), and a spool-shaped object of clay. (Received in 1884.)

PERU.

From Dr. W. H. Jones, U. S. S. Wachusett, was received a carved wooden image (human figure) from Chimbote. (Acc. 15755.)

GUADELOUPE ISLAND, W. I.

M. Louis Guesde, Pointe-à-Pître, sent 4 celts and 17 notched axes (mostly broken). (Acc. 15848.)

ISLAND OF HAYTI.

From the Trocadéro Museum, Paris (through Dr. Hamy), was received a cast of a stone celt and handle in one piece. (Acc. 15758.)

CHARACTER OF ROUTINE WORK.

The arrangement and classification of the collections, and the preparation of the exhibition and study series, have received very careful and constant attention. As in former years, I have followed a dualistic system in arranging the antiquities received in this department, by adding them either to the general classified collection, or by making special collections whenever the number of specimens from one locality warranted such a proceeding.

Much time was spent in assorting and preparing for exhibition a number of collections (mostly obtained in the course of mound explorations) which were received from the Bureau of Ethnology.

Quite a number of objects of archæological interest were loaned to this department for examination, and many of them, as stated, reproduced in plaster of Paris.

Duplicates were sent in exchange to W. Champlin Robinson, Baltimore, Maryland, (28 specimens), Rev. Luigi Sartori, Baltimore, Maryland, (2 specimens), and M. Louis Guesde, Point-à-Pître, Guadeloupe, W. I. (141 specimens).

The following is a list of special collections which have been placed on exhibition:

From private individuals.—North Carolina (Caldwell County), J. M.

Spainhour; Florida (Hernando County), Joseph Willcox; Florida (Alachua County), W. H. Dall; Arizona (Maricopa and Pinal Counties), E. Palmer; Costa Rica, J. C. Zeledon; Guadeloupe Island, W. I., L. Guesde; Peru, W. F. Lee; Peru, G. H. Hurlbut; Japan, P. L. Jouy.

From the Bureau of Ethnology.—West Virginia (Preston and Kanawha Counties); North Carolina (Caldwell and Montgomery Counties); South Carolina (Chester County); Georgia (Bartow and Early Counties); Alabama (Elmore, Talladega, and Lauderdale Counties); Texas (Red River and Bowie Counties); Ohio (Warren County); Illinois (Union and Jackson Counties); Kentucky (Nicholas, Mason, and Lewis Counties); Tennessee (Hardin, McMinn, Sevier, Cocke, Polk, Bledsoe, and Jefferson Counties); Wisconsin (Vernon and Crawford Counties); Dakota (Burleigh County).

The collection of stone implements from Guadeloupe sent by M. Louis Guesde, of Pointe-à-Pitre, and mentioned in this report, was placed in the hands of Prof. Otis T. Mason, and used by him in the preparation of a monograph on the antiquities of Guadeloupe, which will appear in the Smithsonian report for 1884.

The department has been visited by a great many persons interested in archæology, who made inquiries and took notes, for the purpose of self-information, and in some cases, perhaps, for literary utilization. I have myself been much engaged in making investigations preparatory to the composition of a large work on the stone antiquities of North America.

Present state of the collection.

Exhibition and study series.....	37,614
Duplicates 8,569, less 171 (<i>see Exchanges</i>).....	8,398
Total.....	46,002

Accessions during the half year.

Exhibition and study series.....	884
Duplicates.....	47
Fragments.....	21
Total.....	952

REPORT ON THE DEPARTMENT OF MAMMALS IN THE U. S. NATIONAL MUSEUM, 1885.

By FREDERICK W. TRUE, *Curator*.

REVIEW OF IMPORTANT ACCESSIONS.

In importance the specimens received during this period compare favorably with those acquired during the previous year. None are new to science, but many represent species not previously in the collection. The proprietors of the great menageries of the country, and the various scientific bureaus of the Government have made important contributions as hitherto. The number of private contributors reached twenty-nine.

TERRESTRIAL MAMMALS.

United States.—One of the most interesting specimens of North American mammals was a fairly good skin of the black-footed ferret (*P. nigripes*), received from Mr. G. H. Ragsdale, of Gainesville, Tex. A skin of *Perognathus fasciatus* was obtained from the same collector. The only other North American specimens of special interest were included in a collection made by Mr. E. W. Nelson, in Arizona. (Acc. 15602.) Mention of a portion of these specimens has been made in a previous report (see Museum Report, 1884, p. 130). Among the skins received this half-year were two excellent examples of Abert's squirrel and two of the Arizona squirrel (*S. Aberti* and *S. arizonensis*). The collection also contained a badger and good specimens of the coyote, wolf, antelope, mule deer, &c.

Central America and the West Indies.—From Mr. José C. Zeledon the Museum received a skin of a black jaguar (*Felis onca*). (Acc. 15574.) Among the spoils of the expedition of the U. S. Fish Commission steamer Albatross to the island of Cozumel, Yucatan, were two peccary skins, two of the coatimundi (*Nasua narica*), and an opossum (*Didelphys aurita*). (Acc. 15718.)

*Accessions of osteological material are referred to in the report on the Department of Comparative Anatomy.

Other parts of the world.—During this period, as in the years immediately preceding, the most important accessions of exotic mammals were received from the proprietors of menageries and dealers in live animals. While the exact localities from which the specimens of this series were originally derived are seldom ascertained, they are not the less valuable for purposes of exhibition.

The specimens received from these sources are as follows:

From Messrs. Barnum, Bailey & Hutchinson, an albino fallow deer (*Cervus dama*). (Acc. 16053.)

From Mr. H. B. Everett, a *Semnopithecus albocinereus*. (Acc. 15678.)

From Mr. Adam Forepaugh, a tiger one day old. (Acc. 16010.)

From the Central Park Menagerie (through Mr. W. A. Conklin), a European badger (*Meles taxus*) (Acc. 15834); a water chevrotain (*Hymoschus aquaticus*); an axis deer (*Cervus axis*) (Acc. 15916); a dorcas gazelle (*Gazella dorcas*) (Acc. 15944); a young fallow deer (Acc. 16170).

From Mr. W. T. Hornaday, an antelope (*Damalis pygarga*); a baboon (*Cynocephalus anubis*). (Acc. 15948.)

From the Philadelphia Zoological Garden (through Mr. A. E. Brown), a Coypu rat (*Myopotamus coypu*) (Acc. 16040); two kangaroos (*Macropus giganteus*) (Acc. 15708).

From Mr. Dobbin, a water-buck (*Kobus ellipsiprimus*). (Acc. 16054.)

Mr. C. G. H. Lloyd presented a series of skins of Tasmanian mammals, which, unfortunately, however, arrived in the department in very bad order.* (Acc. 15886.)

AQUATIC MAMMALS.

Seals.—Only a small number of seals were added to the collection. Chief among these are the Californian sea-lion and sea-elephants collected by Mr. Charles H. Townsend on the coast of California. (Acc. 15885.) A young otary (*O. jubata*), from the coast of Peru, was received from Dr. William H. Jones, U. S. N.

Cetaceans.—The most important cetacean received during this period was a spotted dolphin from Pensacola, Fla., believed to be identical with Gray's *Prodelphinus doris*, which was obtained for the Institution by Silas Stearns, Esq., of Messrs. Warren & Co., fish dealers, of Pensacola. An account of this valuable specimen will be found in the report for 1884.† A second specimen of the pygmy sperm-whale (*Kogia breviceps*), a male, was received through Mr. I. I. Hobbs, keeper of Kitty Hawk life-saving station, North Carolina. (Acc. 15560.) The skull of one of four Atlantic right whales (*B. cisarctica*), captured off Southampton, Long Island, was secured for the collection. Other interesting specimens are a common porpoise (*P. communis*), from East Orleans station (M. M. Pierce, keeper), (Acc. 15737); a striped porpoise (*P. lineata*), from Ips-

* For list of specimens see Accession List, Part V.

† Pages 317-324.

wich Bay station (S. J. Martin, keeper), (Acc. 15751), and a young black-fish (*Globocephalus melas*), from Provincetown station (Peaked Hill Bar, I. G. Fisher, keeper). The U. S. Fish Commission secured two specimens of the common dolphin (*Delphinus delphis*), one from Wood's Holl, Mass., and one from Cape Hatteras, North Carolina. (Acc. 16,143.)

ROUTINE WORK.

A statement of the size and character of the exhibit sent to New Orleans will be found in a previous report.* Work upon this series was not finished before January 1, 1885, and specimens were withdrawn from rather than added to the permanent exhibition series. To render the collection still attractive to the visiting public in spite of its deficiencies, a partial rearrangement was made early in the year.

Meanwhile the work of mounting new specimens was vigorously pushed forward by the chief taxidermist and his assistants. Before May thirty-three new specimens were added to the series, including a Siberian sheep, a baboon, and several other large forms.

Finding that printed labels could not be got ready for a considerable time the curator wrote labels for such portions of the collection as were unprovided with the former. Copy for the printer was prepared at the same time. On account of the withdrawals from and changes in the collection it was found necessary to prepare a new list of the whole for reference.

Further experiments were made looking to the manufacture of new cases, better adapted than those at present in use, for the display of the collection. The problem of how best to display large mounted specimens, to which allusion has been made in previous reports, was again attacked. The erection of a very large case in the center of the hall was first considered. The curator finally came to the conclusion, however, that such a case would prove unsatisfactory on account of reflected light. The proposition to build railings around the low terraces already in use was next considered. The objection to this plan lies in the fact that a great deal of floor-space is wasted.

It is evident to every museum officer, however, that specimens must be protected from the rude handling or mutilation of unthinking or unscrupulous visitors. If they cannot be placed under glass or surrounded by railings, only one other mode of arrangement remains to be considered, namely, the erection of high terraces, which take the specimens out of the reach of visitors. A terrace of this character was made for the mounted mammals exhibited at New Orleans, and seems to have been generally regarded effective both from an æsthetic and a practical point of view. It is proposed to erect a similar terrace, with modifications, at the south end of the hall. Particular groups, such as that of the fur-seals, and certain very valuable specimens, such as the musk-oxen, may be placed in specially designed cases.

* Museum Report, 1884, pp. 133-135.

No case suitable for large seals has yet been planned. The difficulties here are fully as great as with the ruminants. Being wide and low, the specimens cannot be placed on high shelves. If arranged in low, broad cases, having a single shelf at the center of height, the parallax is such that the central and further portions of the floor of the case are hidden by the shelf. Low cases without shelves hold but little in proportion to the floor-space they occupy. In the British Museum, high cases with one or two shelves are employed, but the effect is not all that could be desired.

WORK IN THE GENERAL COLLECTION.

At the beginning of the year the office and laboratory of the department were removed from the south balcony to the first floor of the southwest pavilion. The large skins, the alcoholics, and a certain part of the smaller skins were brought together in the laboratory. A case was also planned to contain the remainder of small skins. Before the end of the year the whole of the duplicate and reserve series will be brought together in this room. The advantages of this change are very great.

Little work was done upon the reserve series beyond that of poisoning newly acquired skins and selecting series of specimens desired by different parties for study, dissection, &c., or to serve as exchanges. Reference to these exchanges will be found on page 84.

The standing rule that the entry of freshly acquired specimens must take precedence over other work was strictly observed, and the records are now fully up to date.

Considerable work was done in connection with the osteological series, a statement of which will be found in the report on the Department of Comparative Anatomy.

No additions to the office force have been made. The curator and one assistant (Dr. W. G. Stimpson) have carried on the entire work of the department, at the same time registering and caring for the collections in comparative anatomy and to a certain extent those of vertebrate paleontology as well.

INVESTIGATIONS IN PROGRESS.

The subject of porpoise fishing has recently attracted considerable attention in this country. The curator responded to numerous letters of inquiry and also read a paper before the American Fisheries Society relative to the fishery at Cape Hatteras (reported in *Forest and Stream*, June 18, 1885).

In June he was requested by the Director to report on the distinguishing characters of the scalps of the wolf and the different species of foxes, it having been discovered that in a certain county in Illinois unscrupulous hunters were attempting to secure bounty on fox scalps by representing them to be those of wolves.

Mr. A. H. West, keeper of the United States life-saving station of Sea Bright, N. J., reported the appearance off that coast of a remarkable cetacean, of which he made a sketch. The drawing represents an animal like a sperm-whale, but with a sharp fin on the back and a spout-hole on the top of the head. As the specimen was not secured it is impossible to say whether the animal was other than a sperm-whale.

The curator has continued to collect material for a monograph on the American cetacea. He also wrote in May, for Part III of the Museum report for 1884, a description of the spotted dolphin (*Prodelphinus*) obtained from Pensacola, Fla.; described at length the new Florida muskrat; and, conjointly with Mr. F. A. Lucas, prepared an essay upon the osteology of the West Indian seal.

He has corresponded with Dr. G. E. Dobson, of Netley, England, relative to certain types or species of Soricidæ in the Museum collection; with Dr. C. H. Merriam relative to *Putorius nigripes*; with Mr. Oldfield Thomas, of the British Museum, relative to the type of *Mus peruvianus*, Peale (which cannot at present be found); with Dr. Chr. Fr. Lütken, of Copenhagen, relative to the pygmy sperm-whale; with Dr. G. E. Manigault, of Charleston, S. C., relative to the transfer to the Museum of the type of *Hyperoodon semijunctus* of Cope; with Dr. R. W. Shufeldt, U. S. A., at Fort Wingate, N. Mex., relative to a supposed new species of *Hesperomys*.

Material for study was, with the permission of the Director, sent to Dr. Merriam, Dr. Dobson, and Dr. Shufeldt.

PRESENT CONDITION OF THE COLLECTIONS.

The mounted specimens sent to New Orleans not having returned, the exhibition series remains as on January 1, except that 44 freshly mounted specimens have been added.

RESERVE AND DUPLICATE SERIES.

The totals on January 1, 1885, were as follows:

Skins and alcoholics	4, 870
Skeletons and skulls	4, 087

The number of specimens added between January 1, 1885, and July 1, 1885, is as follows:

Skins and alcoholics	256
Skeletons and skulls	345

Including the exhibition series, the number of specimens now in the collection is as follows:

Skins and alcoholics	6, 034
Skeletons and skulls	4, 432

ENTRY NUMBERS.

The first entry in the register for skins, on January 1, 1885, is 14715; the last, on June 30, 1885, is 15075.

In the osteological catalogue the first, on January 1, 1885, is 21623; the last, on June 30, 1885, is 21972.

DISTRIBUTION AND EXCHANGES.

The distribution of specimens during this period was as follows:

To Museum of Comparative Zoology, Cambridge, Mass., 8 sperm-whale bones.

To the British Museum of Natural History, London, England, 1 skin of *Putorius nigripes*, and 1 *Hesperomys leucogaster* in alcohol.

To Dr. Georg Baur, Peabody Museum, New Haven, Conn., 1 foetal *Erethizon* in alcohol.

The following exchanges were effected:

(1) With Mr. H. A. Ward, of Rochester, N. Y. (in part), for a group of oranges (received), 17 skins of North American mammals).

(2) With the K. Landwirthschaftliche Hochschule, Berlin, Germany (Prof. Dr. Alf. Nehring), for domestic dog skulls, (to be received), 5 skulls of Indian dogs.

The following material was loaned for study:

To Dr. R. W. Shufeldt, Fort Wingate, N. Mex., 5 skins and 2 skulls of *Hesperomys leucopus*.

To Dr. C. Hart Merriam, New York, N. Y., 4 skulls and 1 skin of *Putorius nigripes*.

REPORT ON THE DEPARTMENT OF BIRDS IN THE U. S. NATIONAL MUSEUM, 1885.

By ROBERT RIDGWAY, *Curator.*

REVIEW OF IMPORTANT ACCESSIONS.

The number of specimens added to the bird collection of the Museum during the six months ending June 30 is, of birds (stuffed or in alcohol), 3,681, and of nests and eggs, 185, the number for each separate month being as follows:

Months.	(a) Specimens of birds (stuffed or in alcohol).	(b) Entries of oölogical spec- imens (nests and eggs).
January	984	2
February	840	0
March	469	3
April	501	6
May	728	130
June	219	44
Total	3,681	185

Among the most important accessions are the following: A collection of 80 specimens, 35 rare species, from Charles K. Worthen, Warsaw, Ill. A collection of 215 specimens, 96 species, chiefly from Costa Rica, sent by José C. Zeledon, including two new species, *Cyanocorax cucullatus* and *Vireolanius viridicoronatus*. A large collection of 236 specimens, 96 species, from Henry Seebohm, London; this collection is very valuable, embracing several conspicuous species new to the collection, besides others of great importance for purposes of comparison. A noteworthy collection contributed by the U. S. Fish Commission, from Key West, Fla., and Cozumel Island, Yucatan; this latter was of particular interest, as revealing 19 new species or subspecies previously unknown to science. A very valuable collection of 68 specimens, 40 species, of gulls and terns, from Howard Saunders, London. An adult male specimen of Brewster's warbler (*Helminthophila leucobronchialis*), obtained near Washington, by Wm. Palmer. A varied and valuable collection of 75 specimens, 22 species, from the vicinity of Fort Custer, contributed by Capt. Charles E. Bendire, U. S. A., and including 12 sage-grouse (*Centrocercus uroph-*

sianus). A nest and four eggs of the black-chinned sparrow (*Spizella atrigularis*), from J. E. Blaisdell, San Diego, Cal., the first known to have been taken; this is a most valuable acquisition.

SPECIMENS DISTRIBUTED.

The number of specimens distributed during the six months ending June 30 is 421, representing 323 species, as follows:

Months.	(a) Exchanged.		(b) Lent for examination.	
	Specimens.	Species.	Specimens.	Species.
January	174	132	2	2
February	8	8	0	0
March	174	137	9	4
April	5	4	45	32
May	0	0	4	4
June	0	0	0	0
Total	361	281	60	42

LIST OF DISTRIBUTIONS.

(a) Exchanges.

Henshaw, H. W., U. S. Geological Survey: 61 specimens, 37 species, from various localities.

Fox, Dr. W. H., Washington, D. C.: 110 specimens, 93 species, from various localities.

Webster, F. S., Washington, D. C.: 2 specimens, 1 species.

Worthen, Charles K., Warsaw, Ill.: 7 specimens, 7 species.

Coale, H. K., Chicago, Ill.: 1 specimen.

Hargitt, Dr. Edward, London, England: 66 specimens, 30 species, of American woodpeckers.

Hartlaub, Dr. G., Bremen, Germany: 1 specimen of Pacific eider (*Somateria v-nigra*).

Berlepsch, Count von, Muenden, Germany: 6 specimens, 5 species, from Cozumel Island, Yucatan.

Lawrence, George N., New York City: 8 specimens, 7 species, from Cozumel Island.

McIlwraith, Thomas, Hamilton, Ontario: 18 specimens, same number of species, from various localities. (Three specimens returned April 9, 1885.)

Townsend, Charles H., Smithsonian Institution: 75 specimens, same number of species, being duplicates of his collection in Northern California.

Maynard, C. J., & Co., Boston, Mass.: 3 sets of eggs (3 species) from Arctic America.

Parker, H. G., Chester, Pa.: 2 sets of eggs (2 species), from Massachusetts and Montana.

(b) *Lent for examination.*

Shufeldt, Dr. R. W., U. S. A., Fort Wingate, N. Mex.: 2 alcoholic birds (*Alcidæ*).

Lawrence, George N., New York City: 3 specimens of *Ceryle torquata*.

Brewster, William, Cambridge, Mass.: 3 specimens of *Colinus graysoni*, and 2 of *C. coyolcos*.

Sclater, Dr. P. L., London, England: 1 skin of an undetermined ant thrush (*Thamnophilus*) from Bahia.

Cory, Charles B., Boston, Mass.: 44 specimens, 31 species, chiefly from the West Indies.

Cory, Charles B.: 1 specimen of Guilding's parrot (*Chrysotis guildingi*) from Saint Vincent, West Indies.

Goss, N. S., Topeka, Kans.: 4 specimens, same number of species.

(NOTE.—Without a single exception, all the specimens loaned for examination, as above, were duly returned in good order to the Museum.)

(c) *Gift.*

Coues, Dr. E., Smithsonian Institution: 1 set of eggs of mourning dove (*Zenaidura macroura*).

PACKAGES SENT OUT.

The total number of packages sent out from the office of the curator of the Department of Birds during the six months ending June 30, 1885, was 69, as follows:

	January.	February.	March.	April.	May.	June.	Total.
Express.....	10	3	8	5	10	4	40
Mail.....	3	5	10	5	1	1	25
International exchange.....	0	0	3	0	0	0	3
Messenger.....	1	0	0	0	0	0	1
Total.....	14	8	21	10	11	5	69

Minor routine work done.

Description.	January.	February.	March.	April.	May.	June.	Total.
Official letters written.....	26	25	49	20	0	1	141
Official memoranda written.....	14	13	3	3	15	5	53
Memoranda of packing written.....	14	9	21	10	11	5	70
Orders for work written.....	8	10	8	2	3	0	31
Requisitions written.....	10	4	13	19	9	1	56
Papers prepared for publication.....	3	9	1	3	0	2	18
Proof corrected:							
Galleys.....	5	0	0	6	0	142	154
Pages.....	7	0	0	28	0	304	339

BIRDS MOUNTED FOR EXHIBITION SERIES.

The number of birds mounted by Mr. Marshall for the exhibition series is as follows:

	Specimens.
In January	55
In February	24
In March	15
In April	56
In May	37
In June	48
Total.....	235

Nearly all of these were mounted from dried skins.

SPECIAL WORK ACCOMPLISHED.

New Orleans Exposition.—In compliance with instructions, the curator of the Department of Birds and his assistants prepared for exhibition at the New Orleans World's Cotton Exposition a collection of North American game birds, numbering 163 finely mounted specimens, and representing nearly all the species. It was at first intended to make the exhibit much more comprehensive, and in fact a collection of much broader scope had been nearly completed, when it became necessary, on account of the limited space available at the exposition, to make the great reduction which ensued. This collection was installed by the assistant curator, Dr. Leonhard Stejneger, who for the purpose left Washington January 3 and returned on the 16th of the month. Dr. Stejneger reports that "in regard to completeness, perfection of mounting and preservation, scientific exactness and popular instructiveness," this collection "was superior to any other ornithological exhibit at the exposition."

The collection filled two double Museum cases fitted with two rows of terraced shelves, the exhibition surface amounting to a little more than 600 square feet. Each specimen was mounted upon a stand of polished black walnut, and provided with a printed label on which were printed, in large, clear type, both the scientific and popular names.

Meeting of the Committee on Classification and Nomenclature of the American Ornithologists' Union.—The organization known as "The American Ornithologists' Union" was formed at the urgent request of the various ornithological interests of the country, for the special purpose of harmonizing existing differences in the nomenclature of North American birds, and thus removing the most serious obstacle to the study of ornithology. At the meeting of organization, in New York City, in September, 1883, a "Committee on Classification and Nomenclature" was appointed, the curator of this department being honored by his selection as a member. This committee, in pursuance of a call from the chairman, held a meeting in Washington, during the period extend-

ing from April 15 to 23, inclusive, in the office of the Department of Birds of the U. S. National Museum, as being the most appropriate and convenient place, where the books and specimens belonging to the department could be directly appealed to in all cases where there should be difference of opinion among the members of the committee, as must necessarily sometimes be the case. This meeting, together with one held the previous year, also in the curator's office, resulted in the adoption of a very carefully prepared and thoroughly revised code of zoological nomenclature, in which all satisfactory rules of existing codes were incorporated, and many new rules, which were decided in the judgment of the committee to be necessary, added. This new code has been the guide of the committee in their preparation of a new list of North American birds, in regard to which a further account may here be not out of place.

New list of North American birds.—The curator and assistant curator of the Department of Birds having been intrusted by the above-mentioned committee with the task of determining the correct names of all the known species of North American birds according to the new code of nomenclature, this duty has been very carefully performed, and the copy for the new list delivered to the president of the Union. This new list is passing rapidly through the press, and will be completed by the end of December.

Collection of birds from Cozumel.—The naturalists of the U. S. Fish Commission steamer Albatross having made an extensive collection of birds on the almost unknown island of Cozumel, off the coast of Yucatan, it became the duty of the curator of the Department of Birds, as a part of his official work, to determine the species and describe such as proved new to science. The latter, no less than 19 in number, have been described in full in Volume VIII of the "Proceedings" of the Museum, in which is also given a catalogue of all the species known to inhabit the island.

Transfer of the collection of birds from the Department of Agriculture.—The offer of the collection of mounted birds, which had for some years been on exhibition in the museum of the Department of Agriculture, having been accepted by the National Museum, the transfer of the collection to the Smithsonian building was effected during the month of May. This collection, numbering 712 specimens, consisted largely of common North American birds, the mounting of which is not up to the standard required for exhibition in the national collection. Such specimens, being, however, suitable for purely educational purposes, have been made up into sets for distribution to schools or other public institutions which may require the use of such material. The remainder of the collection, consisting of a very fairly mounted and rather extensive series of the different varieties of domesticated fowl, and smaller number of specimens of various *Phasianidæ*, has been properly arranged in the exhibition cases.

Emptying of cases in the northwest gallery.—The north-west gallery of the lower main hall of the Smithsonian building having been required for the laboratory of the Department of Marine Invertebrates, the specimens of mounted birds contained in the cases therein were removed to other cases on the floor of the hall.

General rearrangement of the exhibition series.—A number of cases having been remodeled according to plans and specifications furnished by the curator, and others added to the hall, the arrangement of the mounted specimens was improved to as great an extent as is possible with fixed terraced shelves, and prosecuted as rapidly as the work of repairing and painting the cases was completed. The rearrangement is yet incomplete, however, owing to the circumstance that some of the cases are not ready for the accommodation of the specimens.

Assistance rendered to special investigators and students.—A very considerable proportion of the work required of the curator consists of assistance rendered to special investigators and students of ornithology, who, in the absence of books for reference or named specimens for comparison at their command, refer to him for determination very many questions of identification. Such matters often require special investigation on the part of the curator, but all such questions referred to him have been cheerfully answered to the best of his ability, and as promptly as proper attention to current routine work of the department would allow.

PROVISION FOR THE PURCHASE OF IMPORTANT DESIDERATA.

The Department of Birds stands greatly in need of specimens of certain species of birds which are urgently required for purposes of comparison, and which can be obtained only by purchase, and there are frequent opportunities for the purchase of very desirable specimens at prices which would make their acquisition by this means far preferable to their acquirement by exchange, even were the latter possible. The curator has no suggestion to make concerning this matter further than to say that if a certain annual sum could be placed at his disposal, under the usual rules governing the purchase of supplies and material—or if he could know the *maximum* amount which could for each current year be expended on account of such purchases—he would be enabled to use his discrimination to much greater advantage.

SERVICES OF ASSISTANTS.

The curator desires to acknowledge the valuable services performed by the assistants who have been appointed or assigned to his department: Dr. Leonhard Stejneger, assistant curator; Mr. C. W. Beckham, and Mr. Hugh M. Smith, who have each performed their respective duties with their usual efficiency and faithfulness. Miss Harriet S. Perkins, in charge of the Oölogical section during the absence of

Captain Bendire, honorary curator of that section, has also served her trust with faithfulness and ability.

The invoicing of specimens in the reserve, or study series (skins only), by Mr. C. W. Beckham, has been completed through the "first series" (or type series), and through the *Turdidæ*, *Sylviidæ*, *Troglodytidæ* (including the *Miminæ*), *Certhiidæ*, *Sittidæ*, *Paridæ*, *Chamæidæ*, *Motacillidæ*, and part of the *Mniotiltidæ*, of the second series, the total number of specimens invoiced being 2,655.

This work, which has included the writing and tying on each specimen of a new standard Museum label, with all the data, and the name according to the most modern nomenclature, and a special red label on every type specimen, has been done by Mr. Beckham during intervals between his regular routine work, such as cataloguing collections received, &c., and represents a very large amount of labor.



REPORT ON THE DEPARTMENT OF REPTILES AND BATRACHIANS IN THE U. S. NATIONAL MUSEUM, 1885.

By H. C. YARROW, *Honorary Curator.*

IMPORTANT ADDITIONS DURING THE HALF YEAR.

A collection from Cozumel, collected by the naturalist of the U. S. Fish Commission steamer Albatross, containing seventeen specimens. These were sent to Prof. E. D. Cope, by direction of Professor Baird. A collection from the northwest coast of Mexico, from Alphonso Forrer, containing twenty-four specimens. A collection from Mr. G. H. Ragsdale, of Texas, containing fifteen specimens. Dr. George W. Nelson sent a good collection from Panama, which was forwarded for study to Prof. E. D. Cope. Mr. Charles R. Orcutt contributed an excellent collection from San Diego, California.

Some very fine turtles, of almost unknown species, were sent by Mr. G. Kohn, from Mobile Bay, Alabama. A collection was also received from Mr. C. C. Nutting, Pilot Town, Florida. Specimens were also received from the following: William Palmer, Arlington, Virginia; H. W. Turner, Nevada; Fletcher M. Noe, Minnesota; Herbert B. Creel, Ripley Landing, West Virginia; Harry Simpson, Analostan Island, District of Columbia; O. P. Hay, Indiana; H. G. Dodge, Clark County, Illinois; F. W. Heyward, South Carolina; Charles H. Townsend, coast of Lower California; C. G. H. Lloyd, Tasmania; L. M. Turner, Fort Chimo; G. P. Merrill, U. S. National Museum; Albert Koebele, Surinam; Lieut. George M. Stoney, U. S. N., Alaska; Newton Simmons, El Paso, Texas; Forest Ball, California.

CHARACTER OF ROUTINE WORK.

The routine work of the Department of Reptiles has been described in previous reports. Careful attention is given to entering all specimens received, and to the proper selection of those needed for the two great sets, known as the "reserve" and "general" series.

REVIEW AND RESEARCHES.

A considerable amount of material has been forwarded to Prof. E. D. Cope for study and investigation, and will be treated of in his forthcoming work on South American reptiles. No papers have been published by the curator or his assistant on material belonging to the department.

The tabulated statement here presented shows the extent of the collections at the present time:

Number of specimens received from January 1 to June 30, 1885	134
Number of specimens in reserve series.....	8,926
In general series.....	8,819
Exhibition series (selected for),.....	750
Not classified and exotic specimens, probably.....	5,000
Total	23,629
Number of entries in Museum catalogue from January 1 to June 30, 1885...	82
Last number in catalogue for 1884.....	14,066
Last catalogue number in June, 1885.....	14,148

RECOMMENDATIONS.

The curator respectfully reiterates his recommendations of previous years with regard to the great necessity for more space for the collection, and adds that it appears particularly desirous that the reptile specimens, which are mostly alcoholic, should be preserved in a separate fire-proof building.

REPORT ON THE DEPARTMENT OF FISHES IN THE U. S. NATIONAL MUSEUM, 1885.

By TARLETON H. BEAN, *Curator*.

PRESENT STATE OF THE COLLECTION.

The number of specimens added to this Department during the interval covered by this report is about 1,000. The present census of the collection is as follows:

	Specimens.
In reserve series.....	36,400
On exhibition.....	20,400
Duplicates.....	12,200
Total.....	69,000

IMPORTANT ACCESSIONS.

The most noteworthy additions to the collection of fishes during the six months ending June 30, 1885, are from the following sources:

- (1) SPECIES OF INTEREST TO FISH-CULTURISTS, OBTAINED THROUGH THE U. S. FISH COMMISSION.

A whitefish (*Coregonus albula*, L.) has been introduced into the United States recently. Specimens in alcohol were received from Max von dem Borne, May 28, 1885 (catalogue numbers 37201, 37202). This is a small species of the "lake herring" (*C. artedi*) type, and is native to the north of continental Europe. Von dem Borne's are from Lakes Telder and Baland, in Prussia. *Coregonus albula* is distinguished from *C. artedi* by its smaller number of gill-rakers (39) and longer dorsal and anal rays. The scale formula is about the same in both. The head of *C. albula* is comparatively shorter than in *C. artedi*. The two species will certainly be confounded if taken in the same waters, but the characters above mentioned will aid in their separation.

Mr. Frank N. Clark, of the U. S. Fish Commission, sent some specimens of the common whitefish (*Coregonus clupeiformis*), which he reared from eggs in the U. S. Hatchery at Northville, Mich. (catalogue numbers 37180, 37181). There are three individuals one year old, and two aged two years; all of these were fed in ponds and are in thrifty condition. The feasibility of pond-rearing for the whitefish is a decided

advantage to the successful introduction of the species. Recent experiments by the U. S. Fish Commission indicate that all of the important Salmonoids and certain of the Clupeoids may be brought forward in inclosures to such a size as will insure the subsequent attaining to maturity of a very large percentage of individuals.

From Mr. J. C. Courts, of Huntingdon, Tenn., were received a scale carp (37211) and a mirror carp (37212), together with two very dangerous little enemies of the eggs and young carp (*Lepomis cyanellus* and *Gambusia patruelis*). The carp were introduced by the U. S. Fish Commission.

Mr. R. J. Donaldson sent from Georgetown, S. C., two mirror carp (37050), a result of introduction similar to the preceding.

Mr. William E. Stuart, of Washington, D. C., forwarded to the Museum a Maine salmon (*Salmo salar*), weighing 9½ pounds, which was caught at Indian Head, Potomac River, June 16, 1885. This is supposed to have resulted from U. S. Fish Commission efforts. The skin has been mounted for the fish-culture series.

Mr. J. C. Wigglesworth, of Wilmington, Del., forwarded an ovary and a spermary obtained from a shad (*Clupea sapidissima*). (Acc. 15945; catalogue number, 37191.) Mr. Ryder examined these organs and pronounced them to be a genuine instance of hermaphroditism.

(2) COLLECTIONS MADE UNDER GOVERNMENT AUSPICES.

(A) *By early exploring expeditions.*—The fishes of the Wilkes Exploring Expedition, which were sent to Prof. Louis Agassiz for study, were returned to the National Museum, with the manuscripts and illustrations based upon them.

(B) *By the steamer Albatross, of the U. S. Fish Commission.*—The Albatross was engaged from January to April in making deep-sea collections in the Gulf of Mexico and the Caribbean Sea and in shore work in Florida and on the island of Cozumel, Yucatan. At Key West particular attention was given to seining around the outlying mangrove keys, and large numbers of fishes were taken. These have not yet been studied, but they include many species of *Labridæ*, *Balistidæ*, *Gerridæ*, *Pristipomatidæ*, *Serranidæ*, and other West Indian families. In the Tampa Bay region, also, large collections were made from the shore. At Pensacola the shores were not much investigated, but the trawl was very active on the Red Snapper banks. In the Gulf of Mexico, between the delta of the Mississippi and Cedar Keys, rich returns were obtained from the trawling, and some very important additions to the deep-sea fauna will be announced as a result of that work. In the deep waters of the Caribbean Sea a great deal was accomplished for the collection. Around the west side of Cozumel Island the seine was hauled as frequently as the rough nature of the bottom permitted, and we secured 57 species of fishes, several of which are apparently new to science. These are a species of *Scarus* and two species of *Xyrichthys*. Our inves-

tigation of Cozumel was made late in January, and we found the following summer visitors to the eastern coast of the States present at the time: *Tetrodon spengleri*, *Ostracion trigonum*, *Monacanthus hispidus*, *Balistes vetula*, *Pomacanthus aureus*, *Teuthis hepatus*, *Trachurops crumenophthalmus*, *Trachynotus goreënsis*, *Hypeneus maculatus*, *Ocyurus chrysurus*, *Lutjanus griseus*, *Sphyræna picuda*, *Tylosurus caribbeus*, *Albula vulpes*, *Stolephorus mitchillii*, *Carcharias cæruleus*. None of the important economic species of the New England fisheries were observed so far south. The barracuda (*Sphyræna*) was the favorite food-fish among the Cozumel people. There was no native fishing of any kind during our stay. This is an admirable field for tide-pool collecting, but shore seining is extremely difficult because of the abundance of *Porites* and the submerged débris of hurricane action.

(C) *By collectors in the interest of the U. S. National Museum and the U. S. Fish Commission.*—Dr. William H. Jones, U. S. N., attached to the U. S. S. Wachusett, has continued his valuable contributions to the Museum. Accession 15474 is a large invoice of Peruvian fishes forwarded from Galapagos and Chatham Islands.

Prof. D. S. Jordan, president of Indiana University, forwarded the types of the following species of Florida fishes: *Narcine umbrosa*, *Anthias vivanus*, *Prionotus stearnsii*, *Prionotus ophryas* (Acc. 15585); also a specimen of *Acanthocybium solandri* taken at Key West.

Dr. Augustus C. Kinney, U. S. A., sent a fine collection of Oregon fishes (Acc. 15926), which contains, among other species, *Clupea sapidissima*, *Trichodon stelleri*, *Brama raii*, and *Icesteus enigmaticus*.

Dr. B. H. Warren, at Deland, Fla., obtained a collection of fresh-water fishes (Acc. 16000), including *Lepomis mystacalis* and *elongatus*, which are new to the Museum.

(D) *By the U. S. Signal Bureau.*—Mr. Lucien M. Turner, who established stations in various parts of Labrador for the collection of meteorological data, had opportunity also for securing natural-history material of great value, and particularly rich in marine and fresh-water fishes (Acc. 15576; catalogue number 36968). This invoice, together with several other lots mentioned in preceding reports, completes one of the largest collections of northern fishes in the possession of the Museum. The *Salmonidæ* are represented by an abundance of fine specimens of sea salmon, sea trout, lake trout, brook trout, whitefish, smelt, and capelin.

(E) *By the U. S. Life-Saving Service.*—Capt. A. H. Myers, keeper of Quoddy Head life-saving station, Lubec, Me., forwarded a sleeper-shark (*Somniosus microcephalus*), measuring 11 feet in length (Acc. 15811; catalogue number 37038). From the stomach of this shark its captors took a peck of herring and six yards of gill-net.

(F) *By occasional contributors and exchanges.*—From Mr. Robert S. Day, of New Orleans, was obtained, by request of the Director, a new species of *Tyntlastes*, which was found in the Gulf of Mexico (Acc. 16205). The genus is new to North America.

Mr. Alphonse Forrer sent 23 species of fishes of Northwestern Mexico, collected at Rio Presidio, Mazatlan, and Tres Marias Islands, representing the following genera: *Balistes*, *Culius*, *Eleotris*, *Gobius*, *Clinus*, *Salarias*, *Pseudojulis*, *Heros*, *Gerres*, *Corrina*, *Holocentrum*, *Mulloides*, *Pristipoma*, *Hamulon*, *Lutjanus*, *Centropomus*, *Sphyræna*, *Mugil*, *Mustelus*, &c.

Dr. T. B. Legaré, of Camden, S. C., obtained the first specimen known in that State of *Labidesthes sicculus*, Cope (Acc. 16093; catalogue number 37200). This species, now known to occur in Florida and South Carolina, was supposed to inhabit the Mississippi basin only.

Dr. J. A. Watson obtained at Asheville, N. C., a specimen of *Hadropterus aurantiacus*, Cope (Acc. 15967; catalogue number 37175). This has been noticed in Proceedings U. S. National Museum, 1885, pp. 165, 166, as the first occurrence of the species east of the Alleghanies.

ROUTINE WORK.

During the first six months of 1885, 297 entries were made in the catalogue of fishes, the first entry in January being 36935, and the last one in June, 37231. The duties of cataloguing and labeling specimens and changing alcohol, &c., have been continued as usual with the assistance of Messrs. B. A. Bean and Peter Parker.

EXPLORATIONS.

The number of outfits furnished for collectors was very small.

Mr. C. C. Leslie, of Charleston, S. C., was furnished with an 8-gallon tank of alcohol for collecting Charleston fishes, and Mr. Benjamin Miller, of Georgetown, D. C., received a Baird seine and a tank of alcohol for collecting fishes of the District of Columbia.

The most important collections were made, as usual, by the vessels of the U. S. Fish Commission. The Albatross collections, which are referred to in the list of accessions, are very large and important. The curator was aboard this steamer from the 3d of January to the 20th of February, during her work off the southern coast and in the West Indies, Caribbean Sea, and the Gulf of Mexico, up to the time of her arrival at New Orleans. He was sent out to make observations upon the living specimens of deep-sea fishes and upon the southward range of the east coast food-fishes.

During the week spent at the island of Cozumel he had opportunity, incidentally, of aiding Mr. Benedict in securing a large series of the birds of that island, while the seining for fishes along shore yielded 57 species.

At New Orleans a short time was spent in attaching descriptive labels to casts of fishes in the exposition.

ILLUSTRATIONS OF FISHES.

Mr. H. L. Todd made 48 drawings and Miss Smith during the same period completed 20 drawings, after which she was obliged to give up the work on account of ill-health.

REPORT ON THE DEPARTMENT OF COMPARATIVE ANATOMY IN THE U. S. NATIONAL MUSEUM, 1885.

By FREDERICK W. TRUE, *Curator*.

The establishment of a Department of Comparative Anatomy, or rather of comparative osteology, was in reality effected many years ago, and long before the present Museum building was erected. A large series of skulls of mammals, a considerable number of mounted skeletons of representatives of all the classes of vertebrates, together with certain vertebrate fossils, were displayed in cases in the balcony of the main hall of the Smithsonian building. Much additional material was placed in storage.

From the beginning separate registers were kept for the osteological material, and in reorganizing the department, therefore, there has been no need to transcribe or change the numbers on the specimens.

In 1882 Dr. R. W. Shufeldt, U. S. A., volunteered to work upon the bird skeletons, and did much to put that part of the collection in order.

In 1883 the entire collection of skulls and unmounted skeletons of mammals was removed from the Smithsonian building to one of the courts in the Museum, where it was overhauled and classified and finally placed in table-cases in the east south range. This was an immense task and occupied nearly three-fourths of the year.

In 1884 the first steps were taken towards the installation of an exhibition series. A large case was built on the north side of the range and a raised base for the south side planned. A number of the larger whale skeletons were suspended from the roof.

Thus far the collection represented only mammalian osteology, but at the beginning of the present year the plans for the establishment of a Department of Comparative Anatomy, considered during 1883 and 1884, were adopted, and all the accessible anatomical material was brought together. The department was therefore in reality established, or rather reorganized, at the beginning of the present year, although in the reports of 1883 and 1884 a curator of comparative anatomy and an assistant are already mentioned among the officers of the Museum.

THE PLAN OF ORGANIZATION.

Like other departments of the Museum, this has a threefold function to perform. It must keep, as far as possible, a perpetual record of past researches; it must furnish material for future investigations; it must instruct and interest the public.

To meet all these ends perfectly with the present material and facilities is obviously impossible. Under existing circumstances only a few limited lines of work can be followed out. The material at command consists of skulls and skeletons of vertebrates, entire specimens of vertebrates and invertebrates in alcohol, a few embryos, a few tanks of viscera, also in alcohol.

Injections and dissections of soft parts, embryological and anatomical casts there are none, nor are there the means of obtaining them. It is evident, therefore, that for the present the department must practically be one of comparative osteology, rather than of comparative anatomy.

The reserve and duplicate series will not be differently administered from those of other departments. The exhibition collection will be divided into several distinct series:

First, a series representing the varieties of structure of bone.

Second, a series representing the comparative morphology of the skull, limbs, and other parts of the skeleton.

Third, a series of mounted skeletons representing the orders of vertebrates.

Fourth, a series of mounted skeletons representing by families, genera, or perhaps even species, the vertebrate fauna of North America.

To these it is proposed to add:

Fifth, a series representing the races of domestic animals.

To the building up of these series and to the care of the reserve collection the time of the curator and assistants has been devoted during the past half year.

Early in the year exhibition cases were placed in the range, and nuclei for all the above-mentioned series have been formed.

On June 30, the following number of specimens were on exhibition:

Class.	Skeletons.	Skulls.
Mammals.....	127	50
Birds.....	10	1
Reptiles.....	16	.....
Total.....	153	51

The morphological and histiological series included 43 pieces.

This comparatively small number of specimens did not, of course, occupy but a few of the exhibition cases in the hall. On the other hand the storage cases were full of material belonging to the reserve series, or belonging to the exhibition series, but not ready to be displayed.

The number of movable cases in the hall on the 30th of June was as follows:

Unit table storage cases	19
Half unit table storage cases	8
Total storage cases	27
Unit table-top exhibition cases	18
Half unit table-top exhibition cases	8
Experimental anatomical case	1
Door-screen case	1
Alcove case	1
Total exhibition cases	29

The curator has been aided by Mr. F. A. Lucas, who has rendered highly praiseworthy and efficient service in the double capacity of assistant and preparator. The registers and card catalogues are kept in the Department of Mammals, and are managed by the clerk of that department.

The chief osteological preparator, Mr. Lucas, and his assistant have worked continuously upon the enlargement of the exhibition series. The work done in their laboratory is of the highest order, and is deserving of special commendation.

REVIEW OF ACCESSIONS.

Early in the year a large series of mounted skulls and skeletons of North American vertebrates was received from the Army Medical Museum. The skulls included many interesting specimens in good order, but the skeletons, especially of the fishes, were almost without exception in very bad condition and worthless for exhibition purposes.

The principal accessions of interest were mammals and birds. Only one fish skeleton, aside from those already mentioned, was received, namely, a *Polypterus*.

Mammals.—A large number of human skulls collected near Ancon, Peru, by Dr. W. H. Jones, U. S. N., and near Oaxaca, Mexico, by Louis H. Aymé, were received in the early part of the year. Mr. Charles Ruby sent the skeleton of a wapiti. Among the collections made by Mr. L. M. Turner in the Hudson's Bay territory were numerous reindeer skulls with antlers. The skull of a California gray whale (*Rhachianectes*) from Kamtschatka was secured by Mr. Charles H. Townsend, and that of an Atlantic right whale (*Balæna cisarctica*) from Southampton, N. Y., by the U. S. Fish Commission (through Nelson Burnett, esq., keeper U. S. life-saving station). Mr. F. A. Lucas presented a fine skeleton of a capybara (*H. capybara*), collected by Mr. William T. Hornaday, on the Orinoco River. A fresh specimen of Hoffman's sloth (*Cholopus Hoffmani*), from which a skeleton was prepared, was presented by the Philadelphia Zoological Society (through Mr. A. E. Brown).

Birds.—A fine ostrich skeleton was received from the Central Park Menagerie (through Mr. W. A. Conklin). Two cockatoos (*C. roseica-*

pilles and *C. galerita*) were presented by the Dime Museum of Washington. Among the specimens obtained by Dr. L. Stejneger in Bering Island were sterna, portions of the skeleton, of specimens of the thick-billed guillemot (*Uria arra*); the tufted puffin (*Lunda cirrhata*); the horned grebe (*Podiceps auritus*), and other interesting marine species.

PRESENT CONDITION OF THE COLLECTION.

It is impossible at this time to give statistics of the osteological collection. Some data regarding the mammals will be found in the report of the Department of Mammals. A large number of birds, reptiles, and fishes are still in storage, and the majority of those turned over to the department have not been checked up in the register.

RECOMMENDATIONS.

A clerk is very much needed in this department. The assistant is obliged to devote the larger part of his time to the preparation of specimens, while the clerk of the Department of Mammals, upon whom the management of the registers, &c., has devolved, has more than enough to do in connection with the department to which he is properly attached.

REPORT ON THE DEPARTMENT OF MOLLUSKS IN THE U. S. NATIONAL MUSEUM, 1885.

By WILLIAM HEALEY DALL, *Honorary Curator.*

The force of the Department of Mollusks, besides the curator, consists of Dr. R. E. C. Stearns, U. S. Geological Survey, adjunct curator, Mr. J. B. Crowe, and Miss Agnes Nicholson, clerical assistants, whose fidelity to the work has enabled the department to make satisfactory progress during the half year.

ADDITIONS TO THE COLLECTION.

The mass of the additions to the collection is detailed in the list of accessions forming Part IV of this report, both as regards character and number of specimens.

The accessions of exceptional interest or importance are not numerous, but perhaps make up for their small number in other ways.

We have been indebted to Dr. Isaac Lea for a valuable and interesting series of land shells, especially some of particular beauty from the Philippine Islands. Dr. Lea has also presented some American and exotic fresh-water shells which will form a welcome addition to the collection.

Mr. Uchimura, of Japan, presented a small lot of Japanese shells containing several great rarities from that region. This is the most valuable collection of its size which the Museum has received for a long time.

The concluding portions of the Jeffreys collection have been received from the executor of the estate of the late Dr. Gwyn Jeffreys. The extraordinary value of this collection has been before referred to. In British shells and especially historical type specimens it stands unrivaled. With the exception of the British Museum series, no other collection approaches it in its deep-sea material, much of which is and will always remain practically unique. For North Atlantic, North European, and Arctic shells generally, it is conceded to be the finest single collection extant. Joined with the Arctic material already collected by American explorers, it will form a representation of the Polar Mollusk-fauna, which can have no superior, and for many years probably no equal.

The collections of Mr. Henry Hemphill in Florida have been continued

during the year, and comprise the most satisfactory series ever received by the curator from any collector in the field. They include many novelties, and are a most important contribution toward a better knowledge of the fauna of the Floridian region, which they show to be more and more closely connected with the Antillean fauna.

Interesting Arctic shells have been received from Mr. Lucien M. Turner and Ensign H. J. Dresel; Prof. A. G. Wetherby and Mr. R. Ellsworth Call have contributed some acceptable material to the land and fresh-water series.

NEW ORLEANS EXHIBIT.

The preparation of material for the New Orleans Exposition, which absorbed several months' time prior to January 1, was completed under the supervision of Dr. R. E. C. Stearns, adjunct curator, so that the boxes containing the same and the cases required for exhibiting the specimens reached their destination and were ready for arrangement early in January. About the middle of the month Dr. Stearns proceeded to New Orleans, and remained there until the specimens were put in their places and ready for exhibition. The exhibit in this department of natural history probably surpassed in extent and general excellence any previously made at the great expositions. It was arranged in twenty-one flat table cases, equivalent to a floor area of not less than 400 square feet, the specimens being placed in trays inside of the cases and each of the trays fully labeled.

The general system followed was a geographical one and presented a characteristic representation of the more conspicuous and interesting forms of the various zoo-geographical provinces.

The exhibit included several cases of the fresh-water mussels (*Unionida*) of the Mississippi drainage area, remarkable for the great number and beauty of these shells, also the rare and peculiar forms belonging to this group from other parts of the world. The land and pond snails of the Mississippi basin were each represented by a separate case.

The marine shells of the Atlantic coast of America from the Arctic Sea to the Caribbean, and the sea shells of the Pacific coast from Bering Sea to Panama, including the principal species inhabiting the tidal areas of Puget Sound, in the north, and the Gulf of California, to the south, were similarly displayed.

Other cases contained selected specimens from the Indo-Pacific region such as live in the great coral areas of the warm seas between Western America and Eastern Asia.

Four cases were devoted to the edible mollusca of the United States. Two of these contained the clams, cockles, &c., of the Atlantic seaboard, and two those of the shores of Western America from Alaska to San Diego.

The systematic and critical selection of the foregoing involved a great

deal of work and the overhauling of a large quantity of material, the accumulation of many years.

This labor was incidentally advantageous to the Museum, as a considerable part of the work consisted in administration upon material hereafter to be incorporated in the reserve collection and of great importance for reference in connection with the identification and study of the Tertiary and Quaternary fossils of the United States.

The result of the exhibition to the Department of Mollusks was less advantageous than to other departments of the Museum, as the exhibition, outside of the national exhibit, contributed little or nothing to this section; in fact, with that exception, nothing of much scientific importance in this line was exhibited.

OTHER WORK OF THE DEPARTMENT.

The chief work of the department during the period has been the identification of Tertiary fossils sent in by the U. S. Geological Survey, from time to time, of collections of shells sent by various collectors to be named for assistance in their studies, and in preparing for exhibit or reference the Tertiary fossils and recent shells which have accumulated in the storage of the National Museum during the past six or eight years. Since for the uses of the student of paleontology and malacology it is absolutely necessary to have reference series of named and classified fossil and recent shells, the curator has felt that whatever was done in other directions, his first duty in regard to the accumulated material was to put it into shape for reference. This work has been steadily prosecuted, interrupted only by calls for the immediate determination of, or report upon, new material sent by the Directors of the Museum or the Geological Survey at the request of their correspondents or collectors. This latter work has in all cases been attended to at once, and there are no arrears in it. The classification of the material previously on hand has gone on steadily, but is always a slow process, and, from our inability to employ skilled assistants, will probably be a matter of several years in accomplishment.

A large number of specimens of shells has been sent out in exchange or by way of donation from the National Museum during the period covered by this report. A list of these sendings is appended. Much of this has been in return for material furnished other departments of the Museum, and has not benefited the Department of Mollusks in any way. If this method is to be continued, it will be necessary to purchase or obtain otherwise a quantity of material for this express purpose, as the available store of attractive duplicates, such as are suited to the requirements of most persons supplied in this way, is already almost expended.

The progress of the work upon the arrears, though slow, has made as good progress as could be expected, and what has been done will not

need to be done again, as was constantly the case under the old and obnoxious system of mounting specimens on tablets.

RESEARCHES IN PROGRESS.

The routine work of the department has occupied most of its energies, but incidentally something has been practicable.

The fauna of the eastern coast of the United States north of Hatteras is being investigated by Professor Verrill, of Yale College, under the auspices of the Fish Commission. The mollusk material belonging to and eventually to be deposited in the national collection, is in the hands of this gentleman and his assistants, of whose progress and researches I have no official cognizance, though it is well known that their scientific results are of great interest and value. It would perhaps be desirable that they should report annually to the Director of the National Museum as to the extent and direction of their researches and the kind and quantity of Museum material which is in their hands. Only by some such means as this can the actual riches of the collection in its various branches be properly estimated.

For the region south of Hatteras the curator has been engaged, so far as time and opportunity admitted, in prosecuting investigations into the mollusk-fauna. It is the least known and apparently the richest region bordered by the coast of the United States. Owing to various circumstances, well understood, scientific research in this part of the country, formerly active, has been for some twenty years almost at a standstill, except where promoted by national organizations, such as the Geological Survey, the Fish Commission, and the Smithsonian Institution. There are evident signs that a new era has begun, and to foster and encourage local students can be only desirable and beneficial to the Museum and to science. The curator has by correspondence, by identifying specimens, and by personal endeavors done his best to promote activity and interest in students in that part of the country, and with satisfactory, if only preliminary, results. The publications on topics germane to this report by those engaged in the study of the national collections of Mollusks are included in Part III of this report. They are 7 in number, 5 being written by the curator, one by Prof. A. E. Verrill, and 1 by Miss Katherine Bush. It will be seen that the most important of them relate to the exploration of our southern and southeastern coast.

PRESENT STATE OF COLLECTION.

As stated in the report for 1884, the total number of specimens in the custody of the Department of Mollusks, in the present state of affairs, can only be estimated. Not including the material in the hands of Professor Verrill and associates, but including duplicates and alcoholic specimens, the total must be in the vicinity of four hundred thousand specimens. The number received during the year has not been counted,

as, for the safety of the material, much of it is still packed up. Not until our arrearages are cleared up shall we be able to state categorically the annual numerical changes in the collection, which comprises so many minute objects, often some hundreds in a single box or bottle.

The number of entries in the Museum register during the period January to June, 1885, inclusive, was 5,457, averaging not less than 2.5 specimens each, or nearly 14,000 specimens, determined, labeled, catalogued, and registered.

The fact that series of numbers have from time to time been set aside for the use of the Fish Commission collectors, &c., and that this department has not in all cases received the list corresponding to these numbers to be entered in the register, and that gaps caused by haste or inadvertence have now and then been left unfilled in the older volumes of the register, have rendered it impracticable to determine the total number of entries in any one year by subtracting the first from the last number entered for that year. To avoid this confusion as much as possible in future, I have had the volumes gone over, and all gaps known to be unfilled or unassigned filled up. But the gaps in the assigned series cannot be filled until the original lists are all received from the Fish Commission, which is now the only holder of such blank series.

The last entry of June, 1885, was number 48,156; the first in January was 37,360, but, as before pointed out, the difference between these two numbers does not indicate the correct number of entries for the period.

The department prepared for the Fish Commission exhibit, in the National Museum building, a series of economic mollusks and their products. This has been catalogued in the Reports on the Centennial and London Fisheries Exhibition, and was also exhibited at Berlin. The New Orleans exhibit, when returned from that place (a fact accomplished at the actual date of writing) and unpacked, will form the basis of an exhibit in the Smithsonian building, which will be put in place as soon as suitable cases are provided for it.

It has already been explained why a categorical enumeration of the material, reserve and duplicate, in the custody of this department is at present impracticable, and even an estimate of it as given further on must be of a very approximate nature.

RECOMMENDATIONS AND GENERAL REMARKS.

It has been shown that the entries of the past six months exceed somewhat those for the twelve months next preceding them, and there is reason to believe that the coming year will show a much greater increase. This is the result of assiduous work by all connected with the department.

The great need of the department is moderately skilled and intelligent clerical labor. One or two persons who could be trusted to assort mixed material, recognize the commoner genera, and label without constant supervision would be invaluable.

But the character of the natural history taught in schools and colleges at present, though perhaps useful as an element of general culture, is not fitted to produce systematic students or good museum assistants. A smattering of physiology, a confused notion of embryology, a vast admiration for high-flying hypotheses, and a sort of contempt for systematic zoology and the hard study and drudgery that it requires, are poorly adapted to produce the qualifications needed in a great museum. As a matter of fact they do not produce them; and this class of biological workers has ceased to gain any recruits from the university students.

It is to be hoped that the need of such workers, when attention has been called to it, may find some other suitable source of supply, for it is evident that, unless it does, when the present generation has retired from its labors there will be no persons qualified to succeed them. The proposition to take into the Museum service, as aids or working students, young persons interested in natural history, with a view to supplying the anticipated need from such as proved suitable, is worthy of consideration. The pay should be small; for any rate of pay large enough to be in itself an object will invite parasites not acceptable in any sense, and no one who has not the necessary devotion to put money considerations aside, at least until he has won his spurs, would be a permanently desirable acquisition to the corps of workers.

Under present circumstances the weight of clerical labor falling upon the curator of this department, and probably of other departments, is very great, and absorbs a very large proportion of his time which might be devoted to a higher grade of work. Everything which diminishes the time given to such matters contributes to the efficiency of the Museum corps.

I would venture the suggestion that stated, say monthly, meetings of the Assistant Director, the curators, assistant curators, and others engaged in the administration of the different departments would be of much use. At such meetings methods of labeling, preparing, and exhibiting material could be compared; standard schedules of materials, such as boxes, trays, bottles, &c., discussed and decided upon so as to unify more completely the methods in use in the different sections; and the experience of the different curators utilized in matters involving money, time, and labor.

The introduction of estimates by the curators for material needed during the coming year, for the information and consideration of the Assistant Director, has been a decided step in advance in the methods of organization of the Museum work. I would respectfully suggest that another step is needed to complete this mode of co-operation between the officers of the Museum and its directing authority. That is, that, when the allotments have been decided upon, an official letter should be addressed to each curator informing him of the decision in regard to his estimates, so that he may have official knowledge of what his working material for the year is going to consist.

I would also recommend that, in addition to its list of accessions, the

annual and monthly reports of each curator should contain a statement of specimens sent out, in exchange or by donation, or with names, for the assistance of local students. Much of this work is among the important results of the Museum organization and should be put on record in the reports as such, in order that the Museum may receive due credit for it, and that the public may know that such services are rendered.

It would also add to the completeness of the exhibit of the activity of the National Museum were such specialists as receive material from the Museum for investigation, or books from the Museum library for use in study, to be called upon to make an annual report, more or less precise, of the kind and amount of material, or the number of books, in their hands, to the Director of the Museum.

It may be thought that some of these suggestions exceed in their range those limits which might be supposed to hedge in a curatorship. If this be the case, I have only to say that they are inspired by a desire for the utmost efficiency and prosperity of the institution to which I have devoted so much of my time and strength for nearly twenty years, and that, whatever be the decision upon them, I shall cheerfully acquiesce in it.

MATERIAL SENT OUT IN EXCHANGE, AS DONATIONS, OR NAMED FOR THE ASSISTANCE OF STUDENTS.

1. Cope, Prof. E. D., Philadelphia, Pa. January 8, 1885. Donation. One specimen, *Chelysoma macleayanum* B. & S., for study.
2. Carter, Warren, secretary Wallingford Society of Natural History, Wallingford, Delaware County, Pennsylvania. April 27, 1885. One collection of miscellaneous shells belonging to the society named, for their assistance in study.
3. Dresel, H. G., Ensign, U. S. N. January 12, 1885. (Names furnished.) Seven species shells collected by the Greely Relief Expedition; names reported on, for his use in official report.
4. Dugès, Prof. Alfred, Guanajuato, Mexico. January 17, 1885. (Names furnished.) Specimens of *Bulimus alternatus*, Say, from Oaxaca, named for the donor.
5. Feddersen, Arthur, Copenhagen, Denmark. February 19, 1885. (Exchanges.) One hundred and fifty-three named species, about five hundred specimens, furnished at request of Professor Goode for exchanges in fisheries section.
6. Greigor, Isaiah, Jacksonville, Fla. April 23, 1885. (Names furnished.) Names furnished of Florida shells for purposes of study.
7. Hemphill, Henry, Tampa, Fla. June 20, 1885. (Names furnished.) Names furnished of two hundred species Florida shells for purposes of study.
8. Lovett, Edward, Croydon, England. February 19, 1885. (Exchanges.) Twenty-eight species, sixty-three specimens, American edible mollusks furnished at request of Professor Goode for exchanges not mollusks.
9. Mazzyk, W. G., Charleston, S. C. April 23, 1885. (Names furnished.) Names of several South Carolinian shells furnished for purposes of study.
10. Manigault, Dr. Gabriel, Charleston, S. C., for the Museum of Charleston College. April 25, 1885. (Exchanges.) Thirty-seven species, one hundred and fifty specimens British shells, furnished at request of Prof. S. F. Baird for exchanges not mollusks.
11. Orcutt, C. R., San Diego, Cal. January 2, 1885, and March 5, 1885. (Names furnished.) Two lots marine mollusks of San Diego and vicinity named for purposes of study.

12. *Oroutt, C. R., San Diego, Cal.* June 8, 1885. (Exchanges.) Fifty-four species, three hundred and nine specimens, miscellaneous mollusks, sent in exchange for mollusks and shells donated to the Museum.
13. *Spinner, Hon. F. E., Jacksonville, Fla.* June, 1885. (Names furnished.) Names of collection of species of shells from Florida furnished at the request of the donor.
14. *Warner, Mrs. E. S., Palma Sola, Fla.* May 25, 1885. (Names furnished.) Names of Florida shells and other invertebrates furnished for purposes of study.
15. *Wetherby, Prof. A. G., Cincinnati, Ohio.* February 4, 1885. (Names furnished.) Names of land and fresh-water shells, chiefly from Florida, furnished for purposes of study.

NOTE.—Numerous Tertiary fossils of various kinds, submitted by the U. S. Geological Survey or its officers in the regular official course, have been reported upon or identified by the curator or by Dr. R. E. C. Stearns, assistant curator.

STATEMENT OF REGISTRATION FROM VOLUME I OF THE REGISTERS TO JUNE 30, 1885.

The mode of registration hitherto, owing to the practice of setting aside sets of numbers for specialists working on Museum material, has been very irregular. To avoid the trouble hitherto encountered whenever any question of registration has been raised, I have had a complete collation of the books made, those entries which had been left blank by inadvertence being assigned to the year most probable from other considerations. This shows that to date 42,440 entries had been made in the registers, a number equivalent, at the ratio of two and a half specimens to an entry, a fair average, to 106,100 specimens registered and labeled. In 1876 Dr. Lewis revised the whole of the American land and fresh-water shells, for which he used 4,050 entries, of which about 3,500 were second entries of the same specimens, a plan adopted to save time and trouble, but somewhat objectionable on other grounds. Deducting these, leaves 97,350 specimens, to which may be added 12,000 entries of about 30,000 specimens made since June 30, 1885. There being at least an equal number of unregistered specimens, and probably more, this would bring the census of the collection as a whole up to 260,000 specimens as a minimum.

Year.	Extension of entries.	Number of entries.	Year.	Extension of entries.	Number of entries.
1859	3,000 to 7,001	4,001	1864	10,451 10,526	75
	7,901 8,134	233	1865		
		4,234	1866	10,526 11,780	1,254
1860	1 2,138	2,138	1867	17,501 18,476	975
	7,001 7,851	850		18,501 19,826	1,325
	8,144 8,847	703		19,851 22,816	2,965
	12,501 17,501	5,000			5,265
		8,691	1868		
1861	7,851 7,901	50	1869	22,816 22,822	6
	9,526 9,718	192	1870	11,780 11,901	121
		242		22,822 22,833	11
1862	9,718 9,736	18			132
1863	9,736 10,451	715	1871	9,361 9,404	43

Year.	Extension of entries.		Number of entries.	Year.	Extension of entries.		Number of entries.
1871	22,833	23,001	168	1881	33,170	33,283	113
	23,001	24,757	1,756	1882	33,283	33,376	93
			1,967	1883	33,376	33,676	300
1872					33,751	34,630	879
1873					34,651	35,889	1,238
1874	24,757	24,758	1				2,417
1875	24,758	25,101	343	1884	2,151	2,868	717
	25,501	25,576	75		2,874	3,000	126
	26,576 to	27,625	1,049		25,101	25,501	400
			1,467		25,576	26,101	525
1876	2,868	2,874	6		31,279	31,314	35
	8,847	8,957	110		35,889	37,361	1,472
	8,957	9,361	404		39,902	40,522	620
	11,901	12,258	357		40,903	41,161	258
	26,101	26,576	475	1885.			4,153
	27,671	28,080	409				
	28,080	30,722	2,642	Feb. and Mar.	31,314	32,776	1,462
	32,776	33,170	394	Jan. 6 to May 14	37,361	37,503	142
			4,797	Jan. 1 to 22	41,161	41,426	265
1877				Jan. 1 to 22	41,676	43,651	1,975
1878	30,722	31,279	557	Mar. to June 10	46,151	48,551	2,400
1879							6,244
1880				Total			42,440

REPORT OF DEPARTMENT OF INSECTS.

C. V. RILEY, *Honorary Curator.*

LIST OF ACCESSIONS.

Acc. number.

15563. Bags of *Thyridopteryx*. Texas. From L. R. Tuttle, box 494, Washington, D. C. Received January 8.
- 15573.* Large collection of Coleoptera and Lepidoptera. Sikkim, East India. From C. H. A. Dall, Calcutta, India. Received January 7. This is one of the collections made and mounted by the natives of Sikkim. Contains many hundred specimens, especially Lepidoptera, in pretty fair condition, though the boxes were badly infested with *Anthrenus* and *Tribolium* when received at the Museum.
15606. *Tischeria heliopsisella*, Chamb. (Tineid moth). Mexico. From Alfred Dugès, Guanajuata, Mexico. Received January 17.
15688. Various alcoholic specimens (Diptera, Homoptera). Alaska. From Lieut. George M. Stoney, U. S. N., U. S. S. Ounalaska, Mare Island, Cal. Received February 2. Specimens in very bad condition, having been kept in dirty alcohol for many months; not worth keeping.
15878. *Dynastes tityus*. Tennessee. From James W. Rogan, Rogersville, Tenn. Received April 3.
15888. *Scolopendra* sp. Napa County, California. From H. W. Turner, Lake County, Georgia. Received April 7.
15918. Various insects. West Indian region. From U. S. Fish Commission steamer Albatross. Received April 14. The collection contains about 300 specimens, the number of species being estimated at about 50, representing various orders of insects proper and Arachnida.
15963. *Belostoma americanum*. Electric-light station, Hell Gate, New York. From D. W. Fox, Astoria, N. Y. Received April 24.
16016. *Murgantia histrionica*. Rogersville, Tenn. From James W. Rogan, Rogersville, Tenn. Received May 7.
16027. *Pieris napi*. Alaska. Dr. W. H. Dall, U. S. National Museum. Received May 11.
16088. *Leucarcia aceræ* (larva). Paris, Tex. Murphy Brothers, Paris, Tex. Received May 26.
16116. *Anisomorpha buprestoides*; *Mantis carolina*; *Nephela plumipes*. Pilot Town, Fla. From C. C. Nutting, Carlinville, Ill. Received June 3.
16174. *Eurycreon rantis* (larva). Elk County, Kansas. From T. J. Holcombe, Malone, Elk County, Kansas. Received June 22.
16202. *Doryphora 10-lineata* (larva and imago); *Epitrix brevis* (imago). Tennessee. From Dr. C. M. Wilcox, Shell Creek, Carter County, Tennessee. Received June 29.

*Accession of great importance.

The following are old accessions placed in the entomologist's room on the dates stated:

8133. *Calliphora* sp.; *Lucilia* sp.; *Silpha lapponica* (larva). Alaska. From E. W. Nelson, U. S. National Museum. Dated September 24, 1880. Received May 13, 1885. Specimens not in good condition.
16802. *Dytiscus* sp.; *Colymbetes* sp. Alaska. From E. W. Nelson, Sitka, Alaska. Dated December 10, 1881. Received April 14, 1885. Specimens entirely broken and unfit for further determination.
14796. Number of alcoholic insects from Isthmus of Panama, province of Cheregin, New Granada. From J. A. McNeil (through L. Lamson & Brother), 77 Maiden Lane, New York. Received March 2. About 40 specimens, comprising two or three species of Myriapoda, two species of Scorpionida, several Orthoptera of the families Locustidæ and Acrididæ, a few species of Coleoptera, and one Mygale (Arachnidæ). All common species.
15539. A number of named Coleoptera. Algeria. Donor unknown. Received March 2. Seventeen specimens and 15 species, in rather dilapidated condition.

Dr. Nash, U. S. N., accompanying the expedition under Lieutenant Stoney to Alaska, received in February and March a complete entomological outfit, and careful instructions how to collect and preserve specimens. It is to be hoped that a good collection of insects may be brought from that region.

Dr. Warrington Eastlake, of Tokio, Japan, placed, March 12, 1885, at the disposal of the Museum a paper on the Lepidoptera of the island of Hong-Kong, which was afterwards published in the Proceedings of the American Philosophical Society of Philadelphia.

From correspondence, unaccompanied by specimens, the following is perhaps worthy of note:

Mr. G. W. Peters, Caldwell, Sumner County, Kansas, not dated, in March, complained of injury done to young carp by some water insect, which from his description was determined as a species of *Dytiscus* or *Cybister*. Capturing the beetles with a net was recommended as a remedy.

Mrs. A. C. Bowels (letter April 9, 1885), of Abington, Mass., desired information regarding the "buffalo bug" (*Anthrenus scrophulariæ*).

Mr. de Plason, of Vienna, Austria, offered his large collection of Coleoptera for sale, price \$5,000; but for various reasons I could not recommend its purchase.

Several letters with questions regarding mounting, &c., of specimens were answered.

The larva received under accession 16174, *Euryercon rantis*, is of considerable interest as having appeared in phenomenal abundance over a very large portion of the West and Southwest, webbing up and devouring all garden vegetables, and even corn and some other field crops. I received very many communications about it during the summer, and shall publish a full account of it in my forthcoming report to the Department of Agriculture.

Quite a lot of alcoholic material has been received through Dr. R. W.

Shufeldt, from Fort Wingate, N. Mex. As it was his desire to have this material determined as far as possible, I have taken pains to separate and mount it carefully, and have kept it intact for him and sent on a full list of the determinations.

The most valuable addition, from a classificatory standpoint, to the collection during that period, however, is the Dipterological collection of Mr. Edward Burgess, treasurer of the Boston Society of Natural History, which was obtained by purchase; while the most valuable from a popular and economic view is the exhibit collection prepared for the New Orleans Exhibition. This has been returned with little injury, and is only awaiting space for permanent placing in the Museum. It is made up of the following material, arranged in cases made on the same unit plan as those of the Museum:

(1) *Insects injurious to agriculture*.—Arranged according to the particular plant and the particular part of the plant affected, and containing, as far as possible, the different states of growth of the insect, its enemies and parasites, a statement of the remedies or preventatives available, and a reference to the chief articles where full information can be found upon it. These references are principally to Government and State reports, to which the farmer will most likely have access.

(2) *Insecticide substances*.—In the catalogue of this collection the aim has been to add, as briefly as possible, a statement of the method of using such substances, so that whenever in the first section a particular substance is recommended for a particular insect the reader can turn to this second section for further details.

(3) *Insecticide machinery and contrivances for destroying insects*.—In the catalogue of this section there is also added such information as will add to the instructive value of the exhibit, and a large proportion of the more useful contrivances are such as have been designed and perfected in the work of the Entomological Division of the Department of Agriculture or of the U. S. Entomological Commission during the past four years.

(4) *Bee culture*.—This collection is designed to show all the more valuable methods and contrivances now in use among the advanced apiarists.

(5) *Silk culture*.—In this collection the aim has been to make the exhibit instructive rather than full in detail.

The collection includes, in addition to the foregoing, a number of framed plates, both colored and plain, that have been prepared in the work of the division; and a number of Dr. Riley's enlarged colored diagrams of some of the more important injurious insects were also used.

A catalogue of this exhibit has been published under the direction of the Department of Agriculture, giving a full and detailed statement of its contents.

The routine work of the department has consisted in answering letters and in acknowledging and determining accessions. A good deal of

work has also been done in the proper arrangement and classifying of material, particularly in the Micro-Lepidoptera, and in the Lepidoptera generally. In this work I was assisted by Mr. Albert Koebele, who was detailed from the Department of Agriculture for the purpose.

The researches in entomology have been done chiefly in connection with my work for the Department of Agriculture. Some of the results have been published in the bulletins and publications of said Department.

REPORT ON THE DEPARTMENT OF MARINE INVERTEBRATES IN THE U. S. NATIONAL MUSEUM, 1885.

By RICHARD RATHBUN, *Curator*.

REVIEW OF ACCESSIONS.

There was received from the U. S. Fish Commission, in April, a very large and valuable collection of marine invertebrates, made by the steamer Albatross in the Gulf of Mexico and off the coast of the Southern Atlantic States between January and April of this year. An account of the explorations of the Albatross during that time, with a brief description of the materials obtained, is given elsewhere. The collection filled 775 packages, of which 21 were sixteen-gallon tauks, and 4, barrels. The fishes were transferred to Dr. Bean, and the mollusks to Mr. Dall, but by far the larger portion of the collection belonged to this department. It is impossible at present to describe its composition in detail, but an especial feature is a series of over 400 specimens of stalked crinoids from off Havana, Cuba, representing 4 species. The Echini have already been determined and contain fine specimens of many species, which have hitherto been poorly represented in the Museum collection. Of the remaining groups of Echinoderms, and of Crustaceans, Anthozoa, and Sponges, there are many specimens.

A small collection, consisting of 74 packages, was brought in by the Albatross in June, as the result of a short fishing cruise made to the edge of the Gulf Stream, off Cape Hatteras, North Carolina. In regard to the Fish Commission collections received at Washington direct from the steamer, it should be explained that the number of packages cited gives no clew to the number either of species or specimens they contain, as the material is seldom sorted before reaching Washington, being generally transferred in bulk to the several receptacles, from the dredge or trawl, or the sieves in which it has been washed.

In May, Prof. A. E. Verrill, of New Haven, Conn., turned over to the Museum a large collection of identified species, obtained by the Fish Commission on the eastern coast of the United States during previous years, and retained by him and Prof. S. I. Smith for examination. Of Mollusks there were 800 packages, transferred to Mr. Dall; of Crusta-

cea, 86 packages and 29 species; of Echinoderms, 192 packages and 33 species, and of Anthozoa, 37 packages and 12 species.

Mr. Henry Hemphill has contributed many specimens of marine invertebrates, collected about Key West, Fla., in continuation of his explorations begun two years ago. The collection of this year consists principally of the smaller species of Crustacea, Echinoderms, Corals, and Sponges, and contains many valuable additions to the Museum. It is partly dried and partly preserved in alcohol.

A valuable collection of marine invertebrates, made by Lieut. George M. Stoney, U. S. N., in Alaska, in connection with his explorations during 1884, was received in February. It consisted of 23 lots of specimens obtained by dredging and by the use of the surface tow-net. The principal groups of invertebrates common to that region, are well represented, and especially the Crustaceans, Echinoderms, and Tunicates.

Many interesting additions have been made by Prof. R. E. C. Stearns to the collection previously turned over by him to this department. They consist mainly of rare species of Aleyonian corals from both the eastern and western coasts of the Pacific Ocean, and also include three species of crustacean whale parasites (*Cyamus*).

Other accessions worthy of notice are the following :

A fine collection of dried specimens of sea-urchins and star-fishes from the west coast of North America, containing 9 species and 43 specimens of the former group, and 12 species and 41 specimens of the latter, received from Mr. Alphonse Forrer, of Santa Cruz, Cal. These specimens were all identified and in excellent condition.

Seven species of South Sea Island corals donated by the Hon. H. F. French, Assistant Secretary of the Treasury. Specimens of Echinoderms and Corals from the west coast of Mexico, received from Prof. Alfred Dugès, Guanajuato, Mexico. Specimens of star-fishes and sea-urchins from the coasts of California and Lower California, collected by Mr. C. H. Townsend. Specimens of a new and interesting variety of fresh-water sponge (*Meyenia plumosa* Carter, var. *Palmeri* Potts), collected on the banks of the Colorado River, near Lerdo, Sonora, in Northwestern Mexico, by Dr. Edward Palmer. Two finely preserved specimens of *Metalia pectoralis*, a large sea-urchin, and several specimens of Gorgonian corals, collected at Nassau, Bahama Islands, by Mr. B. H. Van Vleck, of Boston.

ROUTINE WORK.

The general care of collections has occupied the greater part of the time of our small force, and has prevented the accomplishment of much original work. A large quantity of material has been received during the past six months, and the greater part of it has been of such a nature as to demand immediate attention. The large collection brought in by the steamer Albatross, from the Gulf of Mexico, in April, was entirely sorted and catalogued by the first part of June, and placed in

suitable condition to insure its safety until it can be properly worked over and identified. The Echini have already been determined and combined with the general collection representing that group; the fishes and mollusks have been separated out and transferred to the departments to which they properly belong. The collection of Fish Commission specimens received from Professor Verrill, in May, has also been suitably arranged and catalogued. The other accessions obtained during the half year and some of older date have been overhauled, assorted, and preserved in good condition. Among the latter were included many lots of surface towings, consisting, for the most part, of multitudes of small objects, which required much time and careful handling, and in the assorting of which several hundred homœopathic vials were used.

Two of the groups of animals belonging to this department have now been nearly completely worked up, and conveniently arranged for reference. These are the crayfishes and Echini. For the revision of the former group we are indebted to the volunteer assistance of Prof. Walter Faxon, of Harvard College, whose studies upon our collections have been referred to in previous reports. All of the specimens have now been identified, placed in suitable bottles, and systematically arranged in the cases. A list of the same has also been furnished for publication; it records 47 species and varieties, and 204 lots of specimens, mostly from North America. The collection of Echini, which is of much greater extent, is in equally good condition, except as to the few doubtful species which it is proposed to take to Cambridge for identification. It is partly dried and partly preserved in alcohol. The dried specimens are contained in covered pasteboard boxes, as an additional precaution against the attack of museum pests, and have been mostly arranged in the drawers under the exhibition cases, on the east side of the marine invertebrate hall. In addition to the labels placed inside the boxes, a brief inscription is written on the covers, to facilitate reference to the specimens of the several species from each locality. Many of the dried specimens have also been mounted for exhibition. The alcoholic specimens are arranged in cases in the west basement hall, where they are easy of access. The systematic card catalogue of this collection is now complete, and a list of all the specimens will soon be ready for publication.

The collection of dried specimens of Gorgonian corals has been entirely arranged in unit trays, excepting the specimens on exhibition, and a large number of the species have been identified. This collection has been greatly increased in size and value during the past two years by accessions from Dr. Edward Palmer, Mr. Henry Hemphill, Prof. R. E. C. Stearns, and the Fish Commission. The sponges collected in Florida by Dr. Edward Palmer, in 1884, have all been catalogued, and add many entries to our record book. Some of the stony corals obtained by him have also been identified and catalogued.

The collection of barnacles, from all sources, has been brought together, with a view to selecting out the deep-sea species to send to Dr. P. P. C. Hoek, of Holland, for identification, but want of time has prevented the carrying out of that plan this spring.

As collections have been overhauled and determined, many duplicate specimens have been set aside for the purposes of exchange and for distribution to institutions of learning throughout the country. It will probably be possible, at an early date, to make up a number of special sets of this nature, but there is not enough material on hand at present. The rapid increase in the size of our alcoholic collections has imposed a heavy task in the way of keeping such materials in good condition, and constant attention is required to prevent injury to specimens from the loss of alcohol due to evaporation or the breaking of jars. The alcohol which has remained in many of the receptacles for a number of years has also been of uncertain strength; and to remove all doubt as to the safety of the collections, they have been completely gone over during the past six months, and every jar and bottle refilled with alcohol. Redistilled alcohol of 75 to 80 per cent. has been used for this purpose where a greater strength was not required. We have also attempted to reduce the amount of alcoholic material by drying large numbers of specimens, which it is possible to do in such groups as the sea-urchins, star-fishes, &c. Nearly all of the collections sent in by the Fish Commission have been preserved in alcohol, as it is impossible to dry most specimens in good condition on the sea shore or on the steamers. The work of drying so much material has taken much time, but it will relieve us of a great deal of trouble in the future; and for the ordinary purposes of observation, dried specimens are often preferable to alcoholic ones. A sufficient number of specimens of each species dried are, however, retained in alcohol.

All collections have been catalogued as soon as received and sorted, whether identified or not, and in this manner a continuous record is kept of the approximate number of specimens on hand, their origin, and disposition. For identified collections, the card catalogues have been continued, to permit of a systematic record of the species being kept. A statement of the amount of cataloguing done during the past six months is given further on. The other records of the department for the previous five years have also been put in as complete order as was possible, considering the fact that they are in manuscript. It is proposed to transfer all that are of permanent value to book form as soon as time will allow.

All of the objects of pottery remaining in the invertebrate exhibition hall, except the large center piece, were removed in March, giving us some additional room, which has long been much needed for storage. This hall was kept closed to the public until the latter part of June, and was used as a general storage and work room, especially for the dried collections, all of which were brought in from the floor of the

bird hall, in order to concentrate them and render them more convenient for reference. Four of the standard half-unit cases were allowed the department, and were placed in this hall, together with four of the old style of table-cases formerly used for shells. These have afforded convenient storage space, which has been devoted mainly to the dried collections of Crustaceans, Gorgonian corals, and Bryozoa. The greater portion of the dried collections has, however, been kept in separate unit trays, arranged in piles on the floor. The tops of the exhibition cases have been used for the storage of alcoholic specimens, for which there was no room in the basement.

It was decided in June to give this department the use of the northwest gallery in the bird hall as a general storage and work room; and in order that the invertebrate exhibition hall might be opened to the public during the summer, all the specimens stored in the latter, except such as were contained in cases, were transferred to that gallery. As there was no time to fit up the proper cases in the gallery, the trays and boxes have been piled on the floor, pending a better arrangement next fall.

My only assistants during the past six months have been Mr. A. H. Baldwin and Miss M. J. Rathbun, but through their faithful attention to duties, it has been possible to transact promptly all the necessary business of the department and to retain the collections in exceptionally good condition. Arrangements for the summer explorations of the Fish Commission were begun in May and continued through the first half of June, and on June 18 the curator and both his assistants left for the Wood's Holl station of the Commission to take part in the work of investigation.

RESEARCHES.

In such intervals as could be spared from the routine work of the department, the curator has given most of his time to the identification of the Echini contained in the general collection, and those obtained by the steamer Albatross in the Gulf of Mexico and Caribbean Sea, in 1884 and 1885. Work upon the collection made by the Albatross in 1884 was completed in February, and a report upon the same was published in the "Proceedings" of the Museum for this year (pp. 83-89). Twenty-three species were recognized, but none of these were new to science. The second collection of the same character, made by the Albatross this year, was not received until April, but before leaving Washington for Wood's Holl, in June, the curator had identified all but a few doubtful forms, which latter were to be taken to Cambridge, Mass., for comparison with the types of Mr. Alexander Agassiz. In the same way, the determinations of the general collection of Echini has been finished, so far as could be done in Washington, but by arrangements with Mr. Agassiz it will be possible to compare the doubtful species with the very full collection at the Museum of Comparative Zoology some time

during the summer. A catalogue of all the species and specimens contained in our collection has also been prepared, and will be submitted for publication in the fall.

The specimens of stalked crinoids collected by the steamer Albatross in the Gulf of Mexico and Caribbean Sea, in 1884, several hundred in number, have all been examined and identified, and placed in good condition. There are but two species of *Pentacrinus* (*P. Mülleri* and *P. decorus*), and one species of *Rhizocrinus* (*R. Rawsoni*).

A beginning has been made toward revising the older part of the collection of Gorgonian corals, and identifying the specimens of the same group recently received. The collections made in Florida during the past two years by Dr. Edward Palmer and Mr. Henry Hemphill have already been examined and mostly named. A brief preliminary report upon the marine invertebrates (exclusive of the Mollusca) collected in the Alaskan region, in 1884, by the revenue steamer Corwin, Capt. M. A. Healy commanding, was transmitted to the chief of the Revenue Marine Service. Much has also been done in the way of revising and adding to the unpublished manuscripts of fishery reports, prepared for publication in the quarto fishery report, now going through the press.

Prof. A. E. Verrill, Prof. S. I. Smith, and Miss K. J. Bush have continued their studies on the Fish Commission collections of the eastern coast of the United States, at New Haven, Conn. Professor Verrill has devoted most time to the Mollusks, Echinoderms, and Anthozoa, and Professor Smith has been occupied exclusively with the Crustaceans. Other collaborators on Fish Commission collections, from which results may be expected at an early date, are Prof. L. A. Lee, of Bowdoin College, Brunswick, Me., intrusted with the Foraminifera; Mr. James E. Benedict, naturalist of the steamer Albatross, who is studying the Annelids; and Prof. Edwin Linton, of Washington and Jefferson College, Washington, Pa., and Prof. B. F. Koons, of the Storrs Agricultural School, Mansfield, Conn., who are engaged in working up the collection of internal parasites of fishes.

The Hon. Theodore Lyman, of Brookline, Mass., continued to interest himself in this department as long as he remained in Washington, and, as often as his Congressional duties permitted, gave us the benefit of his experience in the special line of investigations in which he has taken so prominent a stand. He has nearly completed the identifications of the numerous specimens of Ophiurans collected by the steamer Albatross in the Gulf of Mexico and Caribbean Sea during the past two winters, and will finish this task in Cambridge, to which place the remainder of the collection will be sent in the fall.

Mr. J. Walter Fewkes, of the Museum of Comparative Zoology, Cambridge, Mass., has kindly volunteered to work up and report upon the free Medusæ obtained by the Fish Commission, and from other sources, and all of the materials of this character in the Museum have been forwarded to him. Most of the free Medusæ collected by the Fish Com-

mission have, however, been stored at New Haven, in charge of Professor Verrill, who has also sent the specimens in his keeping to Mr. Fewkes.

A few recent additions to the collection of fresh-water crayfishes (*Astacida*) were sent to Prof. Walter Faxon, of Harvard College, in April, for identification, and have since been returned by him, together with a complete list of all the species and specimens of this group belonging to the Museum, for publication in the "Proceedings."

Collections have been sent out for study, during the past six months, as follows :

To Prof. A. E. Verrill, New Haven, Conn., 603 packages of Mollusks collected by the steamer Albatross, off the eastern coast of the United States, in the fall of 1884. To Prof. S. I. Smith, New Haven, Conn., 43 packages of Crustaceans, obtained in the Gulf of Mexico, in 1884, by the steamer Albatross. To Mr. J. Walter Fewkes, Cambridge, Mass., 35 packages of Medusæ, mostly from the collections of the steamer Albatross during 1884 and the spring of 1885. To Prof. Walter Faxon, Cambridge, Mass., 4 packages of *Astacida* (crayfishes) from various sources. To Prof. Sven Lovén, director of the Royal Swedish Museum, Stockholm, Sweden, a specimen of *Echinus* (*Phyllacanthus gigantea*) for special study.

EXPLORATIONS.

The principal explorations by which this department has been benefited during the past half year, have been those made by the Fish Commission steamer Albatross in the Gulf of Mexico and off the coast of the Southern Atlantic States.

The steamer Albatross, Lieut. Commander Z. L. Tanner, U. S. N., commanding, left Norfolk, Va., the first part of January, for the purpose of exploring the fishing grounds located in the Gulf of Mexico, off the southern coast of the United States. On the trip to Key West, observations were made by means of trawl-lines and the beam-trawl off the coast of South Carolina, in depths of 80 to 100 fathoms; and on the return trip from Key West to Washington several lines of serial temperatures were carried out from the capes of Virginia across the area in which the schools of mackerel and menhaden first make their appearance in their spring migrations towards the north. At Key West, the important fishing interests centering at that place were studied with great care, and thence the Albatross proceeded to Havana, Cuba, spending about four days on the famous *Pentacrinus* ground, located off Havana light, a portion of the party at the same time making a brief examination of the fisheries and fishing craft of that region. The next localities visited were the island of Cozumel and Campeche Bank, off Yucatan, where seines, hand-lines, and the beam-trawl were employed in making collections of fishes and other marine animals. The remainder of the cruise, excepting about two weeks spent at New Orleans, was

devoted to exploring the fishing grounds in the northern and north-eastern parts of the Gulf of Mexico, between the mouth of the Mississippi River and Cedar Keys, Fla., and between the latter place and the Dry Tortugas. The investigations were all carried on with extreme thoroughness, and included many lines of dredgings across the fishing-grounds to ascertain the character and richness of the fauna occupying them, upon which the abundance of the food-fishes must depend.

One hundred and ten dredging stations (serial numbers 2311 to 2420 inclusive) were made, in depths of 21 to 1,467 fathoms, the deepest series, ranging from 730 to 1,467 fathoms, being located directly south of Mobile, Ala. Capt. Joseph W. Collins was in charge of the practical fishery investigations, and Mr. James E. Benedict chief naturalist, assisted by Mr. Thomas Lee. Dr. T. H. Bean, curator of the Department of Fishes in the National Museum, also accompanied the steamer during the first half of the cruise. An account of the material obtained will be found among the accessions.

During the first week in June, the Albatross made a short fishing trip to the edge of the Gulf Stream, off Cape Hatteras, North Carolina, bringing back a small but interesting collection of marine invertebrates.

Mr. Henry Hemphill continued his collecting in Southern Florida during the first three or four months of the year, and contributed a large amount of interesting material obtained from the reefs and shores about Key West. The collection sent in by him contains many species, mainly of Crustaceans, Echinoderms, Corals, and Sponges, the smaller forms, which are less readily obtained, composing a large portion of it. Mr. Hemphill's careful explorations during the past two years have secured for the Museum a most valuable series of the shallow-water marine invertebrates of Southern and Western Florida, a region that had previously been but poorly represented in our collections. Only a small part of his collections has yet been carefully examined, but they undoubtedly contain many new species.

Lieut. George M. Stoney, U. S. N., in connection with his explorations in Alaska during the summer of 1884, made several dredgings and surface towings, in which he obtained many specimens of marine invertebrates. These have been turned over to the Museum in good condition, and add greatly to our previous collections from the same region.

Small collecting outfits have been supplied to the following persons, whose collections, either in full or in part, are to be given to the Museum: Lieut. George M. Stoney, U. S. N., for explorations in Alaska during 1885; Lieut. E. D. Taussig, U. S. N., commanding the U. S. Coast and Geodetic Survey steamer McArthur, on the Pacific coast; Dr. W. H. Rush, medical officer of the U. S. Coast Survey steamer Blake, on the Atlantic coast; Dr. Stephen Bowers, Buenaventura, Cal.; Mr. L. P. Gratacap, of the American Museum of Natural History, New York City; Mr. Henry Hemphill, collecting in Florida in the interests of the Museum.

DISTRIBUTION OF DUPLICATES.

No new sets of duplicates were made up during the period covered by this report, as the stock of duplicates of identified species is now rather small. It is intended, however, to prepare a limited number of special sets, representing a few subjects only, in the course of a year or two. Regular duplicate sets of the old series, described in previous reports, were distributed to the following institutions:

Ripon College, Ripon, Wis.; Illinois Wesleyan University, Bloomington, Ill.; Facultad de Medicina de Lima, Peru; the Greek Government; the Lowell School, Boston, Mass.; Olivet College, Olivet, Mich.; Haverford College, Pennsylvania; Trinity College, Toronto, Canada; Kansas State Agricultural College, Manhattan, Kans.; Denison University, Granville, Ohio; Indiana Institute for educating the deaf and dumb, Indianapolis, Ind.; North Division High School, Chicago, Ill.; McDonogh School, Baltimore County, Maryland; Coe College, Cedar Rapids, Iowa; State Normal School, Saint Cloud, Minn.; Wallingford Natural History Society, Wallingford, Pa.; Michigan State Normal School, Ypsilanti, Mich.

In addition to the above, a few small special lots of duplicates, consisting of but a few species and specimens each, have been furnished to investigators and teachers.

GENERAL REMARKS.

The curator deeply regrets that he has been unable to make greater progress toward the permanent opening up of the exhibition hall of this department to the general public, but a combination of circumstances has interfered with the proposed arrangements in that direction up to the present time. The want of proper storage and work-rooms to accommodate the immense stock of specimens with which this department is now entrusted, and which is being constantly added to, has necessitated the use of the exhibition hall for such purposes, and the care and preservation of the general collections require so much attention that it has been impossible to devote any time to the display series, which is still in the same condition as when my last report was submitted. Admission to the hall is not refused, however, to any one specially interested in examining the specimens, and during the summer months it will be temporarily opened to the public. The additional space afforded by the north-west gallery in the bird hall gives much relief, and, if proper cases are constructed, there will be no difficulty in making a suitable arrangement of the dried specimens, but the alcoholic materials are greatly in excess of the storage room allotted to them, and it is this portion of the collection that is increasing most rapidly.

Except for the fact of this constant increase, the bulk of the collections could be speedily and greatly decreased by the elimination of du-

plicates, but the latter cannot be selected out until all the specimens of each species have been examined, and those required for the reserve series decided upon. Work of this character progresses slowly, especially in view of the many other duties of more immediate importance which belong to the department. Another way in which the extent of the alcoholic collections is being reduced is by the drying of many specimens belonging to certain groups possessing a hard covering, such as the sea-urchins, star-fishes, corals, &c. In many of these animals the parts mainly relied upon for purposes of classification are shown nearly or quite as well in the dried as in alcoholic specimens, and the former are the most convenient for reference. A fair representation of each species must, however, be retained in alcohol, and this necessitates the same careful identifications before drying as in the case of selecting duplicates. In nearly all the groups, except the corals, the majority of specimens received are preserved in alcohol, and this is especially the case with the collections of the Fish Commission. Collectors seldom have the means of making good dried preparations in the field, and it is not always possible for them to decide what can best be studied dried and what best in alcohol. Seaside stations are generally characterized by a moist atmosphere, in which specimens dry with difficulty, if at all, and are apt to mould at any time; and for that reason the drying of most kinds of specimens is not now attempted at the stations of the Fish Commission.

The favor with which the distribution of duplicates is regarded by the public, fully justifies the amount of time spent upon this work. Its expense is but slightly additional to that demanded for the general maintenance of the collections, and the scheme is directly in accord with the policy of the Smithsonian Institution, as expressed by the founder. The duplicates hitherto distributed have been derived mainly from the collections of the Fish Commission, examined and described by Professors Verrill and Smith, of Yale College. These have been put up in sets, covering, so far as possible, all the groups of marine invertebrates common to the New England coast, and have been especially adapted to the use of institutions of learning. Over 200 such sets have already been distributed, and applications for others of the same kind are constantly being received. The researches now being carried on in this department have reference mainly to the identification of all the materials belonging to certain groups, from whatever source obtained. The collections of sea-urchins have, in this manner, been carefully examined during the past two years, and those of the star-fishes and ophiurans are now under way. The duplicates selected in the future will, therefore, for the most part, represent limited groups, and the sets prepared for distribution will be of a special rather than a general nature, thereby possessing greater scientific value.

It is unfortunate that more inducements cannot be offered to special workers in this department, for, as will be seen by the present and

previous reports, but few researches have been conducted in the Museum, upon the general collection of marine invertebrates. It is, however, but fair to regard the numerous investigators engaged by the Fish Commission in this line of work as collaborators of the Museum, as their materials are turned over to its keeping generally in the best of order, and requiring only the mechanical labor of cataloguing, the re-bottling of some specimens, and the drying of others, to bring them into uniformity with the arrangements of the department. The number of types of new species in the collection is very large and is rapidly increasing.

REPORT ON THE DEPARTMENT OF INVERTEBRATE FOSSILS (PALEOZOIC), IN THE U. S. NATIONAL MUSEUM, 1885.

By C. D. WALCOTT, *Honorary Curator.*

The additions to the collections are here presented in order:

Acc. numbers.	Specimens.
15579. From Mr. C. A. Barrett, Clearfield, Pa.:	
<i>Pleurotomaria tabulata</i> , Hall? (Carboniferous. Du Bois, Pa.)....	1
15735. From Miles Rock, Guatemala:	
<i>Maclurea</i> ? sp. ?	2
15827. From L. W. Bailey, Fredericton, New Brunswick:	
Three fragments of limestone with Spirifera, Terebratula, and Productus represented.	
16065. From J. M. Trimble, Reily, Butler County, Ohio:	
One box containing a large collection of the common species of the Hudson River Group.	
16102. From J. Le Moyne Hupp, Wheeling, West Va.:	
<i>Orthis lynx</i>	5
<i>Rhynchonella capax</i>	23
	28
16121. From Fred. W. Taylor, Lake Valley, New Mexico:	
<i>Amplexus fragilis</i> , W. and St. John	1
<i>Streptorhynchus crenistria</i>	1
<i>Orthis resupinata</i> , Martin	2
<i>micelina</i> , L'Eville	1
<i>Spirifera centronatus</i> , Winchell	10
<i>Athyris lamellosa</i> , Hall	4
sp. (?)	1
<i>Conocardium</i> sp. (?)	1
	21
16126. Cambrian fossils from the Geological Survey of Canada:	
<i>Stenotheca elongata</i>	1
<i>Hyalithes communis</i>	3
<i>princeps</i>	4
<i>Americanus</i>	3
<i>obtusa</i>	3

Acc. numbers.

Specimens.

16126. Cambrian fossils from the Geological Survey of Canada—Continued.

<i>Hyolithellus micans</i>	1
<i>Obolella gemma</i>	8
<i>crassa</i>	6
<i>chromatica</i>	4
<i>circe</i>	2
<i>Kutorgina cingulata</i>	2
<i>Olenoides laevis</i>	2
<i>Agraulos strenuus</i>	2
<i>socialis</i> (electrotypes)	2
<i>Protypus senectus</i>	6
<i>Ptychoparia Adamsi</i>	6
<i>Teucer</i>	4
<i>trilineata</i>	2
<i>Sallerella pulchella</i>	5
<i>rugosa</i>	1

67

16135. From F. C. Green, Milwaukee, Wis.:

Niagara Group:

<i>Orthoceras annulatum</i> (?), Sowerby	1
<i>Illænus insignis</i> , Hall	4
<i>Sphærexochus Rominger</i> , Hall	1
<i>Calymene Niagrensis</i>	1

7

Devonian:

Sponge (?)	1
<i>Orthis impressa</i> , Hall	5
<i>Atrypa reticularis</i> , Linnæus	6
<i>Chonetes deflecta</i> (?), Hall	1
<i>Spirifera mesostriatus</i> , Hall	15
<i>Orthoceras</i> sp. ?	1
<i>Gomphoceras breviposticum</i> , Whitfield	1
<i>fusiforme</i>	2
sp. ?	1
<i>Cyloceras</i> sp. ?	2
Fish plate	1

36

16167. From G. K. Gilbert, U. S. Geological Survey:

One block of Medina sandstone from Medina, N. Y., containing:

<i>Lingula cuneata</i>	
<i>Pleurotomaria</i> ? <i>pernetusta</i>	
<i>Modiolopsis</i> ? <i>primæginia</i>	

16186. From Henry Ami, Ottawa, Canada, and Charles D. Walcott, U. S. Geological Survey:

Specimens of fossils from the Utica slate

45

— ? From Dr. R. W. Shufeldt, U. S. A.:

<i>Productus semireticularis</i> , Martin	
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8

The following accessions, although received by the Museum prior to the date covered by this report, have only recently been worked up:

14680. From L. O. Perley, Emporia, Kans:

One box containing a large number of specimens of *Streptorhynchus crenistria*, from the Coal measures about Emporia, Kans.

14836. From Charles H. Townsend, Baird, Shasta County, California:

Two boxes of specimens collected under authority from you, for study in this office.

—? From R. E. C. Stearns:

Fossils from Trenton Falls, N. Y.:

<i>Delthyris lynx</i> , Eichwald	2
<i>Orthis testudinaria</i> , Dalman	4
<i>Leptæna deltoidea</i> , Cox	3
<i>Zygospira recurvirostra</i> , Hall	5
	14

15142. From Dr. H. C. Yarrow, U. S. A.:

Ptychoparia Kingii, Meek

10

From House Range, Antelope Springs, Utah.

Casts of the following species of Lower Cambrian fossils were taken from typical specimens and added to the collections:

<i>Paradoxides Harlani</i> , Green	12
<i>Harlani</i> , Green (received from the Boston Society of Natural History)	1
<i>Bennetti</i>	3
<i>Bennetti</i> (received from the Boston Society of Natural History)	1
<i>spinosus</i> , Broeck	3
<i>Ptychoparia Rogersi</i> , Walcott	1
<i>Agraulos quadrangularis</i> , Whitfield	5
<i>Hyolithes Shaleri</i> , Walcott	3
	29

During the half year Bulletin 10, U. S. Geological Survey, was issued. This is based upon material belonging to the museum of Cornell University. Arrangements, however, have been made to obtain a duplicate collection from the university.

The total number of specimens on hand April 1, 1885, according to actual count, and exclusive of some not then unpacked, was 72,649, a table* of which was furnished to you with my report for the month of April.

WORK ON THE COLLECTIONS.

The direct work on the collections of the Museum has been the identifying, recording, and labeling of the material mentioned under the accessions, and the continuation of the arrangement and labeling of the old collections of the Smithsonian Institution. Not having an assistant who can give all of his time to the work, progress has been slow

* A similar table will be found on p. 208 of the Museum Report for 1884.

and will be until an assistant is provided by the Museum, as the assistants I now have give their time to work on the collections of the Geological Survey. As soon as the study of the latter collections is completed, they are transferred to the National Museum, and in this way the Museum receives the benefit of all the work done in this department.

The principal study has been that of the Middle Cambrian faunas. Over 80 species have been identified and illustrated, and the work will be continued until all the known species have been examined. The result will appear as a "Second Study on the Faunas of North America" some time during the year 1886.

RECOMMENDATIONS.

I repeat my recommendation of the last report, that an assistant curator be employed by the Museum, whose time can be given entirely to the care of the collections. This is necessary, in order to bring up the old collections to a satisfactory condition, and to record and install the accessions promptly.

More room is also required for the rough work on the collections.

REPORT ON THE DEPARTMENT OF INVERTEBRATE FOSSILS (MESO-
CENOZOIC) IN THE U. S. NATIONAL MUSEUM, 1885.

By CHARLES A. WHITE, *Honorary Curator.*

No detailed report upon the operations of this department has been received. The curator has stated verbally that a number of accessions have been received during the first six months of this year, and that some of them constitute new additions to the collection. Descriptions of these have been published in the various bulletins of the United States Geological Survey. The work of preparing the collections of the Museum has been in progress, and the installation of types has been commenced.

Since the beginning of the year considerable space has been assigned to this department in the gallery of the Smithsonian Institution, and the work of preparing material for exhibition has steadily progressed. The space in the southeast court of the Museum building is occupied by specimens belonging to this department which have been turned over by the Geological Survey to the Museum, and in this court the collections are prepared for installation.

REPORT ON THE DEPARTMENT OF PLANTS IN THE U. S. NATIONAL MUSEUM, 1885.

By LESTER F. WARD, *Honorary Curator.*

DEPARTMENT OF RECENT PLANTS.

This department was organized in February with a nucleus of about 5,000 species and 1,500 specimens, and numerous duplicates previously constituting my private herbarium. The large and valuable collection from Kew, which had been stored for some time in the basement of the Smithsonian, was added soon after, and its installation begun. This work had proceeded as far as the Order *Compositæ* at the end of June.

The technical botanical work of the department has been intrusted almost exclusively to Mr. F. H. Knowlton, who has displayed both ability and industry which are worthy of all praise.

A large amount of material from various sources was identified by him with perfect accuracy and incorporated in the collection, and the whole was installed in as safe and permanent a manner as the imperfect facilities would admit of. It had been my custom to make species cards of all my plants and arrange them in drawers as a card catalogue of my herbarium. The great value of this system in actual practice, coupled with the fact that it was already commenced, led me to undertake its extension to the entire Museum collection. This necessarily involved much labor, but was satisfactorily accomplished by Mr. Knowlton.

A small collection of plants made by Mr. C. L. McKay in Western Alaska was worked up by Mr. Knowlton, and the result published in the Proceedings of the Museum, Vol. VIII, pp. 213-221. In this list several species new to the flora of Alaska are noted, and full accounts given of other rare forms.

No exhibition series has as yet been undertaken, but it is expected that one will be commenced soon.

Through the generosity of Mr. W. R. Smith, of the U. S. Botanical Gardens, a number of species of living plants, principally palms, were obtained in the hope that they might be successfully grown in the rotunda of the Museum. Some of the plants first selected were found not to be well adapted to the change of surroundings, but later selections have resulted satisfactorily.

The following species, among others, are found to do well: *Livistona australis*, *Livistona Borbonica*, *Archontophoenix Alexandrae*, *Pandanus utilis*, &c. Both species of agave (*A. rigida* and *A. Hendersoni*), instead of thriving as they were expected to do, assumed an unhealthy appearance, and in the latter part of June put forth flowering stems, and bloomed during the summer, attracting considerable attention.

The living plants have been under the charge of Mr. A. L. Schott, who, when not employed in caring for them, has also been engaged in making collections of botanical specimens from the parks and green-houses about the city. The plants procured in this way are very valuable, as they are mostly exotics and poorly represented in herbaria. These plants will also be of use in the preparation of a catalogue of the cultivated plants of the District, mentioned in your circular of March 1, 1883, which is in course of preparation. In the arrangement and installation of the collections a check-list of the "Genera Plantarum" of Bentham and Hooker was found to be almost indispensable. The preparation of this check-list was intrusted to Mr. Schott, and at the end of June he had completed about half the MS.

The following is a summary exhibit of the state of the collection :

Number of catalogue entries.....	23
Number of identified species.....	14, 212
Number of herbarium specimens (estimated).....	20, 000
Number of additional species represented only by fruits and seeds (estimated)	500

DEPARTMENT OF FOSSIL PLANTS.

No active work has been done in this department except to care for such accessions as came in during the six months.

The following statement shows the present status of the collection :

(1) Total number of specimens of catalogued material (exclusive of my recent collection still in hand for study and not yet formally turned over to the National Museum)	7, 346
(2) Number of specimens not specifically identified.....	2, 297
(3) Determined material.....	5, 049
(4) Duplicates now stored in Armory building.....	1, 091
(5) Number of distinct species identified, catalogued, and installed.....	938
(6) Of which there are Paleozoic	281
(7) Mesozoic	142
(8) Cenozoic'.....	515

REPORT ON THE DEPARTMENT OF MINERALS IN THE U. S. NATIONAL MUSEUM, 1885.

BY F. W. CLARKE, *Honorary Curator.*

The growth of the Department of Minerals has not been so rapid, during the past six months, as during the year before, when the preparations for the New Orleans Exposition caused such an unusual amount of activity in the accumulation of material. We have, however, received several donations from various friends of the Museum, the most important being a lot of thirty-five specimens of wavellite, quartz and arkansite from the vicinity of Hot Springs, Ark., the gift of Mr. Charles F. Brown of Hot Springs, and a small lot of minerals from Mr. Fred. C. Green of Milwaukee, Wis., among which were two fine specimens of millerite with calcite from a cement quarry at Milwaukee. The additions accruing from our exchanges have been much greater. From this source we have received 591 specimens, as follows:—

From the University of Cincinnati, 100 specimens, representing various localities in Austria, Hungary, Prussia and other European countries; from Prof. Charles U. Shepard of New Haven, Conn., a collection of 391 specimens, from various American localities, the greater number being material for replenishing our duplicate series; from Mr. N. H. Perry, of South Paris, Me., 61 specimens of green and pink tourmaline, lepidolite triplite and massive topaz, principally from the Stoneham and Auburn localities; from Dr. L. W. Bailey, of Fredericton, New Brunswick, 38 specimens of native antimony, stibnite, manganite, stilbite, pyroxene etc., from New Brunswick, Nova Scotia and other provinces of Canada; and from Mr. C. M. Yeates, of this city, a handsome specimen of ruby corundum, from Clay County, North Carolina. Only one addition has been made to the collection of Meteorites during the past six months, namely, a clipping from a meteoric iron from Santa Rosa, Coahuila, Mexico, recently described by Prof. N. P. Lupton of Vanderbilt University, in the *American Journal of Science*, and by him given to the Museum. We have under consideration several exchanges, which will enlarge the Meteorite collection, in the near future.

A glance at the character of the work done in this department may not be uninteresting. A specimen coming into the department is first carefully examined, to see whether it is worthy of a place in the collec-

tion. The nature of the mineral is then determined, and its name, locality and donor or collector, with its number of accession and date of entry, are entered on the department register, after which it is assigned a place either in the reserve or duplicate series, according to its value or the scarcity of such material in the collection, such assignment being duly entered on the record, opposite the original entry of the specimen. If it is worthless, it is so recorded, and deposited for six months in a receptacle for that purpose. The specimens which receive a place in the collection are carefully cleaned and trimmed so as to show them off to the best advantage. Their catalogue numbers are then permanently attached to them, and a label is written for each specimen, giving the names of the minerals upon the specimen, their locality and the name of the donor or collector. Specimens designed for exhibition are suitably mounted on wooden blocks and given a place in the exhibition series, a printed label, with more complete information, taking the place of the written one. The specimens for the study and duplicate series, with their labels, are placed in paper trays, and those for the former are deposited in drawers in the exhibition hall, while those for the latter are stored for future use in the cases, arranged along the walls of the department laboratory. At present we are engaged in a careful selection and classification of the exhibition and reserve series. The system of classification, as was stated in our report for 1884, is essentially that devised by Prof. James D. Dana. Large wall cases have been designed to accommodate specimens too large and heavy to be included in our systematic series. Other routine work consists in the selection and shipment of sets of minerals from our series of duplicates, and such correspondence as is necessary in connection with the department work.

There are in the Museum at this time, as nearly as can be estimated, about 15,580 specimens. On account of the work of classification which is at present going on, it is not practicable to give, as yet, the number of specimens belonging to any one series. The last entry in the department register during 1884 was 45,217, and the last entry made, during the six months ending June 30, 1885, was 45,843, making a total of 626 entries. A single entry may represent many specimens.

REPORT ON THE DEPARTMENT OF LITHOLOGY AND PHYSICAL GEOLOGY IN THE U. S. NATIONAL MUSEUM, 1885.

By GEORGE P. MERRILL, *Acting Curator.*

The total number of accessions during this time as shown by the department catalogue has been four hundred and eighty-five. As these are described in Part IV of this report, mention will here be made only of a few of the most important.

Healy, Capt. M. A. Collection of rocks from Saliwick Lake and Kowak River, Alaska. (Acc. 15278.)

Mason, C. F. Two specimens fulgurites, from Sumter, S. C. (Acc. 15994 and 16052.)

Ophite Marble Company, New York. A large ophite marble mantel and wainscoting. (Acc. 16043.)

Stoney, Lieut. G. M. A collection of eruptive rocks (hornblende andesite) from the volcano on Bogosloff Island; also collection of rocks from Saliwick Lake and Kowak River, Alaska. (Acc. 15688.)

U. S. Geological Survey. A collection numbering some 125 and specimen rocks, from the Lower Silurian formations of Tennessee. Received from G. K. Gilbert.

U. S. Geological Survey. A collection of tufas and eruptive rocks, from Nevada, California, Oregon, and Utah. Received from I. C. Russell. (Acc. 15872.)

The fulgurite tubes received from Mr. C. F. Mason, of Sumter, S. C., form a valuable addition to our already fine collection of these peculiar objects. They present the usual form of very irregular corrugated tubes with glassy interiors, but are remarkably thick and strong. They are reported by Mr. Mason as being found some 20 feet below the surface while digging a well. The large ophite mantel and wainscoting, the gift of the Ophite Marble Company, of New York, although a manufactured article and possibly open to objection in that it partakes of the nature of an advertisement, is nevertheless of great value as showing the wide variations in texture and structural peculiarities common to this stone, and also the effective manner in which these points can be brought out by judicious cutting.

The collections brought in by Capt. M. A. Healy and Lieut. G. M. Stoney from Saliwick Lakes and the Kowak River, Alaska, were not only of inter-

est as showing the character of the rock in these little-explored regions, but from the fact that both parties supposed they had found the source of the so-called Alaskan jade, and had included rough samples thereof in their collections. A careful examination of the material by myself, however, showed it to consist almost entirely of a compact, fine-grained, greenish quartzite and serpentine, the latter in both the ordinary massive form and in the thin-bladed variety, picrolite. Not a particle of true "jade" (pectolite, according to Clarke's analysis) was contained in either collection. Inasmuch as the reports in the various scientific papers had been to the effect that the source of the jade had actually been discovered, proof to the contrary seemed of sufficient importance to call for a note on the subject, which was therefore published in "Science" for March 13, 1885.

Mr. I. C. Russell, of the U. S. Geological Survey, has further added valuable material to our already extensive collection of the calcareous tufas from Lake Lahontan, Nevada. Inasmuch as these have been the subject of considerable study by Mr. Russell from a geological standpoint, and by Mr. E. S. Dana* from a mineralogical standpoint, the material is now of particular value.

ROUTINE WORK OF THE YEAR.

The beginning of the calendar year found the affairs of the department in a quiescent though somewhat confused state, owing to the fact that since the preceding July the entire energies of the working force had been devoted to the preparation of the exhibits designed for the New Orleans Exposition, and the regular work of the Museum had consequently fallen behind. This work was completed late in December and the extra force that had been employed then discharged. January 5, under instructions from the Assistant Director, I left Washington for New Orleans, returning the 17th following, the intervening time having been occupied in arranging in their proper cases, in the exhibition building, the various exhibits prepared as stated above.

These exhibits consisted of (1) a collection of 358 specimens of building and ornamental stones in the form of 4-inch cubes, (2) a collection of some 12 specimens foreign and native marbles in the form of polished slabs, (3) a collection of 150 specimens of rock-forming minerals, (4) a collection called a "structural series" intended to represent all the more common forms of rock-structure and texture, (5) a collection of 198 specimens of rocks illustrating the geology and lithology of the Comstock Lode and Washoe District, Nevada, and (6) a lithological collection comprising 500 specimens of rocks of various kinds and from many sources, both native and foreign; this last, together with collections Nos. 3 and 4, forming a part of the regular educational series of the Museum. As these were all described in my report for 1884, no further reference to them is necessary here.

* Bulletin No. 12, U. S. Geological Survey.

On my return from New Orleans the routine work of the Museum was resumed and carried forward as rapidly as possible with the small force of assistance at my command. The large quantity of building-stone and other material occupying space in the southwest court was removed and stored temporarily in a shed at the eastern entrance of the Museum, the court thus being thrown open for exhibition purposes. By a reassignment of exhibition space this department was made to include the whole of the west south range instead of a portion of this range and a portion of the court as hitherto. The new arrangement is vastly preferable, both on account of light and convenience in classifying and arranging the exhibits. Early in May, acting under instructions from yourself, the force of the department was again increased by the addition of one aid, Mr. L. H. Merrill, one clerk, Miss B. Frankland, and three stone-cutters, and the work begun of preparing a collection of building-stone that shall in part duplicate our own, for the American Museum in New York City; the collection to comprise, when complete, not less than one thousand specimens and an equal number of thin sections for microscopic study. This work was still in progress at the close of the fiscal year.

Owing to the pressure of other work, I did not deem it advisable to return to New Orleans at the close of the exposition in June, and requested of the Assistant Director that other employes of the Museum be authorized to oversee the packing and shipment of the material belonging to this department. This was accordingly done. I wish here to return especial thanks to Mr. J. Warner Edwards for assistance rendered, both during and at the close of the exposition, in arranging, labeling, and packing the collections. Mr. Edwards's aid was purely voluntary but none the less valuable and well appreciated.

REVIEW OF RESEARCHES.

From the foregoing it will be apparent that the curator could give but little time to the preparation of original papers with an idea to publication. Nevertheless certain material that came into the department was of such a nature as seemingly to demand a more than passing notice, and to such was given what time could be gleaned at odd moments and by working extra hours. The brief papers resulting are included in the bibliography of this report.

The condition of the collections is as yet such as to offer but little inducement for others than officers of the Museum to come here for the purpose of study, and no papers relating to objects in the collection have been prepared other than those mentioned above.

PRESENT STATE OF THE COLLECTION.

The present state of the collection is such that no accurate figures can be given regarding the number of specimens. This fact will, I

think, be readily comprehended when I state that, aside from the material withdrawn to be sent to New Orleans, the entire building-stone collection is undergoing a thorough overhauling to sift out duplicate material for the American Museum in New York. After the return of the New Orleans material and the completion of the New York collection I hope to be able to give figures that shall be approximately correct.*

RECOMMENDATIONS AND REMARKS.

In the way of recommendations and remarks I can add but little to what was said in my report for 1884. The condition of the collections is now such that it seems useless to rely upon donations from either private individuals or the many public expositions for material necessary to fill out the numerous gaps in various systematic series. While it is true that we obtain a great deal of valuable material in this way, still it will be readily understood by all engaged in the building up of systematic collections how much absolutely indispensable material is never received from these sources and can be obtained only by purchase or by collection of especially interested parties. The curator knowing precisely what is needed can doubtless procure the same in better condition and at less cost than others whose knowledge of what is wanted is less definite, or whose interest is merely a pecuniary one. If a certain small sum of money could be set aside annually to be utilized by the curator in collecting or having collected certain specific material, this difficulty could be largely done away with.

A portable photographic camera and accessories could be utilized to excellent advantage in procuring illustrations of geological phenomena of such a nature as cannot be illustrated by means of specimens. To rely on local artists has proven unsatisfactory both in the matter of expense and quality of work. I therefore venture to suggest that such an outfit be obtained for the use of this department. Our present great need is more cases for exhibition purposes.

* In my report for 1884 the total number of specimens was estimated at eighteen thousand, of which three thousand were duplicates, and three thousand were then on exhibition. With the exception of the duplicate collection, which has been extensively drawn on to obtain material for New York, these figures will doubtless be found considerably increased when a count is actually made.

REPORT ON THE DEPARTMENT OF METALLURGY AND ECONOMIC GEOLOGY IN THE U. S. NATIONAL MUSEUM, 1885.

By F. P. DEWEY, *Curator*.

Of the thirty-four accessions received during the first half of 1885 only four are worthy of special mention.

These are: A large series of 32 specimens to represent the operation of the Ziervogel process for the treatment of argentiferous copper ores as practiced at the Boston and Colorado Works at Argo, Colo., presented by Hon. N. P. Hill (Acc. 16189); closely connected with this collection is an exceedingly interesting collection of alloys of gold and bismuth, prepared by Mr. Richard Pearce at the same works (Acc. 16184); a collection to illustrate the smelting of the oxidized ores of copper of Arizona, presented by the Copper Queen Company (Acc. 15603), this collection was solicited for the New Orleans Exposition, but did not arrive in time to be utilized there; a very interesting collection of apatite, used in the manufacture of fertilizers, from many prominent localities, presented by Pickford and Winkfield (Acc. 16028).

At the opening of the year the curator was still detained at New Orleans arranging the collection of the department there, and did not return to Washington until the middle of January. This work at New Orleans should not have consumed more than ten days, but owing to the unfavorable conditions there, it required nearly thirty days to complete it.

The design of the collections of this department was to show, as far as the time and means at disposal would permit, the prominent occurrences of each metal, the methods of extracting the metals from their ores, and the utilization of the metal. To these were added a few illustrations of non-metallic ores and their utilization, including a very extensive and valuable illustration of the coal industry.

Most of the ore material was selected from the Museum collections, and only a very few new collections were made. The new collections, however, were taken upon a systematic plan to represent the mine as a unit rather than to gather a few specimens selected at random, as is the usual case with such collections. In following the plan, specimens were taken to represent sections across and up and down the vein, and an average of the product of the vein, while to these were added the wall

rocks of the vein and other interesting material, especially the tools used in and about the mine.

In representing the extraction and utilization of the metals, it was designed to begin with the ore as it leaves the mine and to follow through the various steps in all the operations to the production of the finished articles, showing, when possible, every material going into each operation and every product of the operation.

In the case of coal the collections were based largely on the ethnological aspect of the question, and thus included many specimens aside from those of an economic or geological value.

Throughout the new collections of the department special attention has been given to gathering as full and complete a description of everything shown as possible, while the pictorial side of the question has been treated very elaborately and includes some views of the interior of a coal mine taken by electric light, the first views of the kind ever taken.

These collections form the basis for a full and complete illustration of the mineral resources of the country, and it is hoped that they will be increased until they shall fill their highest educational value. They have been fully described in Circular No. 31 of the Proceedings of the Museum.

The regular force of the department having been reduced to the curator, a scientific assistant, and a laborer, the work of preparing the collections in the Museum for installation has been at a complete standstill through the whole six months. During that time, however, the office of the department has been moved to the second floor of the southwest tower, and the work-room on the floor of the Museum has been cleared out and the space prepared for exhibition purposes, so that now the entire work of preparing material for exhibition has been concentrated into one place.

The work of investigating the New Orleans material has been carried forward as rapidly as possible, and, with the assistance of Mr. Allen, a number of very valuable analyses have been made.

The curator has published a letter in regard to the aims and objects of the department in the Engineering and Mining Journal of New York, Vol. xxxix, p. 258.

Mr. R. A. Brock, of Richmond, Va., who presented some pieces of slag from the old furnace at Falling Creek, Virginia, published a history of the locality in the Proceedings of the National Museum, 1885, pp. 77-80.

Mr. Richard Pearce described the collection of gold-bismuth alloys presented by him, before the American Institute of Mining Engineers, under the title, "Certain Interesting Crystalline Alloys," Transactions American Institute of Mining Engineers, Vol. xiii, pp. 738-742.

Thirty-four accessions have been received and 106 entries made. Owing to the small force of the department some of the accessions were not entered until after July 1, and owing to the time between the

donation at New Orleans and the arrival in Washington the contributions from the New Orleans Exposition were not accessioned until after July 1.

The general state of the collections remains as at the last report.

After the close of the New Orleans Exposition, when the small possibility of its reopening became evident, the work of collecting material was carried forward with vigor and marked success. In making collections for this department material of only two kinds was solicited: first, that which was intrinsically valuable, and, second, material that would fill gaps in our present collections.

The material consists almost entirely of ores, the display of metallurgical material at New Orleans being very poor. Besides the material for this department, a large amount of material for the rock department and a considerable amount for the mineral department were collected by this department.

From Arkansas were obtained specimens of stibnite, manganese ore, novaculite, and coals, contributed by Dr. J. Guy Lewis, of Little Rock.

From Colorado were obtained a very interesting and valuable collection of the ores of Lake County, contributed by Mr. Lewis R. Sharp, of Leadville, and a small but interesting collection from Gilpin County, contributed by Dr. Hall, of Central City, Colorado.

From California were obtained specimens of antimony, tin, mercury, and iron ores, together with a catalogue of the collection in the State museum, contributed by Prof. Henry G. Hanks.

From Dakota was obtained a small but interesting collection of the tin ores of the Black Hills, together with some specimens of mica.

From Georgia were obtained specimens of manganese and iron ores and some very valuable specimens of corundum presented in exchange by Mr. N. P. Pratt.

The Territory of Idaho was poorly represented in our former collections, and a special effort was made to strengthen this collection. Col. G. W. Shoup, the commissioner, presented a large series of the gold and silver ores of Idaho, which will add materially to our collections and fill an important gap.

From Kentucky was obtained a very large collection of the coals of the State, including eight sections of veins, presented by Professor Proctor, the State geologist.

From Michigan was obtained a large series of iron ores, more especially those of the Menominee region, which was formerly very poorly represented in our collections. This is one of the regions that have been mentioned in each of the former annual reports as having been developed since the Centennial, and from which a collection should be obtained. This collection therefore fills a very important gap in our permanent collections, and was presented by Mr. F. W. Noble.

From Montana was obtained a large collection of the silver-lead and

silver-copper ores of the Territory, presented by Messrs. Harris & Clark.

From North Carolina was obtained a large collection of the gold and copper ores, corundum, and coal, presented by Col. P. W. Wilson.

From Nevada was obtained a large and valuable collection which fills several important gaps in our previous collections. The collection includes, especially, stibnite, cobalt, and nickel ore, mercury ores, and a very handsome piece of tripoli; also a very large series of pictures representing mining scenes, presented by Mr. W. H. Havennor.

From New Mexico was obtained a small collection containing, especially, copper ores, presented by Prof. N. Spateier.

From New Jersey was obtained a collection of zinc ores, including duplicate material from the Franklin locality, contributed in exchange by Professor Cook.

From Oregon was obtained a small but interesting collection of the ores of the State, presented by Mr. J. C. Swash.

From Pennsylvania was obtained a series of pictures of the works of the Powellton estate; also three specimens made by the Krupp dephosphorizing process at the Cambria Iron Company's works, presented by that company.

From Rhode Island were obtained some pictures of an iron foundry, presented by Mr. P. O. Clarke.

From South Carolina were obtained a series of gold ores and some phosphatic rock for duplicate material.

From Tennessee was obtained a small but interesting collection of iron and copper ores, especially valuable for the specimens from the old Ducktown copper mine and the magnetic iron ores from the extreme eastern section of the State, presented by Mr. A. J. McWhirter; also a small collection of iron and copper ores, presented by Mr. F. H. Waring.

From Texas was obtained a collection of coals, presented by Mr. F. E. Roesler.

The only foreign country from which it was possible to obtain anything for this department was Mexico; from this country, however, I succeeded in obtaining a very large collection, representing the ores of the country.

The finest collection in the Mexican exhibit was from the State of Zacatecas. Many of the best specimens in this collection, however, were owned by private parties, and the commissioner could not dispose of them. However, a very good collection was presented by Mr. Bonilla, who is very anxious to open a series of exchanges with the Museum, and promised to obtain some of the specimens exhibited at New Orleans for the Museum on his return to Zacatecas.

From the State of Sonora a small but interesting collection was first presented by Señor Agilla. Afterwards, by order of the governor, the

entire mineral exhibit of Sonora was presented to the Museum, and forms a very valuable addition to our collections.

From Pachuca was obtained a very large and interesting collection, including very complete illustrations of the mines of the Real del Monte Mining Company, which are especially valuable as having been taken with the view of representing the various mines of the Real del Monte Mining Company, and containing many specimens taken from many different locations in the mines. These collections were presented by José de Landeros y Cos, director of the Real del Monte Mining Company, through Mr. Drocina.

Mr. Drocina also presented collections from the States of Hidalgo, Durango, Oaxaca, Mexico, Michoacan, Guerrero, Tlascala, Puebla, San Luis Potosi, and Guanajuato. These collections are some of them quite small, only a few specimens being obtained from some States, but taken as a whole they form an excellent illustration of the mineral resources of the country.

The material gathered at New Orleans will be of great value in filling gaps in our ore collections; besides this, the way has been opened for future acquisitions, either by purchase or exchange, of much material that will be desirable to obtain.

After the return of the curator to Washington the latter part of June, the collections donated to the Museum by the American Institute of Mining Engineers began to arrive, and claimed attention till the close of the year.

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— | Published under the direction of the Smithsonian Institution.
— | — Washington: | Government Printing Office. | 1885.
8vo. Pages i-viii: 1-661. Plates I-II.

The following is a list of signatures of the Proceedings of the U. S.
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587.— | Report | of the | Assistant Director | and of | the Curators | of
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Smithsonian Report for 1883. | — | Washington: | Government
Printing Office. | 1885.

8vo. pp. | —200.

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Circulars Nos. 32 and 33 were published during the first half of the
year. They bear the following titles:

No. 32. Classification of the Materia Medica collection of the U. S.
National Museum and Catalogue of Specimens. By Dr. James M.
Flint, U. S. N. Revised and extended by Dr. Henry G. Beyer,
U. S. N., honorary curator, section of Materia Medica. 8vo. pp.
[1]-[39].

No. 33. Notes on the Preparation of Rough Skeletons. By Frederic A.
Lucas. 8vo. pp. [1]-[8].

(II.)—PAPERS BY OFFICERS OF THE NATIONAL MUSEUM AND OTHER INVESTIGATORS, WHOSE WRITINGS ARE BASED DIRECTLY OR INDIRECTLY ON MUSEUM MATERIAL.

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The Standard Natural History.
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G. BROWN GOODE and others. Report of the Assistant Director and of the Curators of the U. S. National Museum, for the year 1883.

Report of the Smithsonian Institution for 1883 (1885), pp. 161-360; also as separate with title, pp. 1-200.

G. BROWN GOODE. Article "Pisciculture."

Encyclopædia Britannica, xix, pp. 126-129.

G. BROWN GOODE. The Whales and Porpoises [of North America.]

The Fisheries and Fishery Industries of the United States, i, part i, pp. 7-31. Plates 1-11.

G. BROWN GOODE. The Food-fishes of the United States.

The Fisheries and Fishery Industries of the United States, i, part iii, pp. 169-682. 218 Plates [35-252.]

In this part are included articles by David S. Jordan, Marshall McDonald, Tareyton H. Bean, R. I. Geare and others, which are referred to under names of authors with related plates.

G. BROWN GOODE (editor).—United States Commission of Fish and Fisheries | Spencer F. Baird, Commissioner | — | The Fisheries | and | Fishery Industries | of the | United States | — | Prepared through the co-operation of the Commissioner of Fisheries | and the Superintendent of the Tenth Census | by | George Brown Goode | Assistant Director of the U. S. National Museum | and a Staff of Associates — | Section I | Natural History of Useful Aquatic Animals | With an atlas of 277 plates | Text | — | Washington | Government Printing Office | 1884 | 4to. pp. xxxiv+895.

These volumes, although dated 1884, were not actually published until 1885.

G. BROWN GOODE and TARLETON H. BEAN. On the American Fishes in the Linnean Collection.

Proc. U. S. Nat. Mus., viii, June 8, 1885, pp. 193-208.

G. BROWN GOODE and TARLETON H. BEAN. Description of a new genus and species of Pediculate Fishes (*Halieutella lappa*).

Proc. Biol. Soc. Washington, ii, 1885, p. 88.

ASA GRAY. Contributions to the history of the Commander Islands. No. 4. A. Notes upon the plants collected on the Commander Islands (Bering and Copper Islands) by Leonhard Stejneger.

Proc. U. S. Nat. Mus., vii, Jan. 19, 1885, pp. 527-529.

EDWARD A. HALL and J. Z. A. MCCAUGHAN. A review of the American genera and species of Mullidæ.*

Proc. Acad. Nat. Sci. Phila., 1885, p. 149.

EDWARD A. HALL (SETH E. MEEK and).

See under Seth E. Meek.

O. P. HAY. Description of a new species of *Amblystoma* (*Amblystoma copeianum*) from Indiana.

Proc. U. S. Nat. Mus., viii, June 8, 1885, pp. 209-213.

ROMYN HITCHCOCK. Study of vegetable fibers.

Amer. Micr. Journ., vi, p. 23.

ROMYN HITCHCOCK. [Report on the section of foods and textile industries, department of arts and industries, U. S. National Museum, 1883.]

Report of the Smithsonian Institution for 1883 (1885), pp. 196-198. (Also pp. 36-38 of Report on National Museum published as a separate.)

ERNEST INGERSOLL. The making of a museum.

Century Magazine, xxix, No. 3, January, 1885, pp. 354-369; twelve figures.

DAVID S. JORDAN. The habits and the value for food of the American channel catfish (*Ictalurus punctatus*, Rafinesque).*

Bull. U. S. Fish Com., v, January 19, 1885, p. 34.

* Based indirectly on Museum material.

- DAVID S. JORDAN. Notes on fishes observed in Lake Superior.*
Bull. U. S. Fish Com., v, June 20, 1885, pp. 191-192.
- DAVID S. JORDAN. Note on *Epinephelus nigritus*.
Proc. U. S. Nat. Mus., viii, June 8, 1885, pp. 208-209.
- DAVID S. JORDAN. On the *Etheostoma variatum* of Kirtland.
Proc. U. S. Nat. Mus., viii, 1885, June 1, pp. 163-165.
- DAVID S. JORDAN. Identification of the species of *Cyprinidæ* and *Catostomidæ*, described by Dr. Charles Girard, in the Proceedings of the Academy of Natural Sciences of Philadelphia for 1856.
Proc. U. S. Nat. Mus., viii, May 25, 1885, pp. 118-127.
- DAVID S. JORDAN. Supplementary notes on North American fishes.
Proc. U. S. Nat. Mus., vii, Feb. 16, 1885, pp. 545-548.
- DAVID S. JORDAN. Description of a new species of *Hybognathus* (*Hybognathus hayi*) from Mississippi.
Proc. U. S. Nat. Mus., vii, Feb. 16, 1885, pp. 548-553.
- DAVID S. JORDAN. Note on the scientific name of the Yellow Perch, the Striped Bass, and other North American fishes.
Proc. U. S. Nat. Mus., viii, April 23, 1885, pp. 72-73.
- DAVID S. JORDAN. Note on Mr. Garman's paper on "The American Salmon and Trout."
Proc. U. S. Nat. Mus., viii, May 20, 1885, pp. 81-83.
- DAVID S. JORDAN and CARL H. EIGENMANN. Notes on skeletons of *Etheostomatineæ*.
Proc. U. S. Nat. Mus., viii, April 23, 1885, pp. 68-72.
- DAVID S. JORDAN and SETH E. MEEK. A review of the American species of flying-fishes (*Exocoetæ*).
Proc. U. S. Nat. Mus., viii, April 23, 1885, pp. 44-67.
- DAVID S. JORDAN and SETH E. MEEK. List of fishes collected in Iowa and Missouri in August, 1884, with descriptions of three new species.
Proc. U. S. Nat. Mus., viii, April 20, 1885, pp. 1-17.
- DAVID S. JORDAN and JOSEPH SWAIN. Description of three new species of fishes (*Prionotus stearnsi*, *Prionotus ophryas*, and *Anthias rivianus*) collected at Pensacola, Fla., by Mr. Silas Stearns.
Proc. U. S. Nat. Mus., vii, January 27, 1885, pp. 541-545.
- DAVID S. JORDAN. The Rock Cods of the Pacific.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 262-267. Plates 76-82.
- DAVID S. JORDAN. The Rock Trouts (*Chiridæ*).
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 267-268. Plates 83-84.
- DAVID S. JORDAN. The Surf-Fish Family (*Embiotocidæ*).
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 276-279. Plate 89.
- DAVID S. JORDAN. The Fresh-water Drum (*Haplodonotus grunniens*).
The Fisheries and Fishery Industries of the United States, I, part iii, p. 370. Plate 123.
- DAVID S. JORDAN. The Corvinas and Roncadors of the Pacific Coast.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 378-380. Plate 129.
- DAVID S. JORDAN. The Sunfishes and their Allies.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 404-407. Plates 149-161.
- DAVID S. JORDAN. The Serranoid Fishes of the Pacific Coast.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 413-414. Plates 165-166.
- DAVID S. JORDAN. The Log Perch (*Percina caprodes*).
The Fisheries and Fishery Industries of the United States, I, part iii, p. 147.

* Based indirectly on Museum material.

- DAVID S. JORDAN. The Salmon of the Pacific.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 474-479. Plates 187-191 (upper figure).
- DAVID S. JORDAN. The Dolly Varden Trout. (*Salvelinus malma*.)
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 504-505. Plate 193 (lower figure).
- DAVID S. JORDAN. The Lesser Whitefishes.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 541-543. Plates 197-198.
- DAVID S. JORDAN. The Herrings of the Pacific Coast.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 568, 569. Plate 204 (lower figure).
- DAVID S. JORDAN. The Sucker Family (*Catostomidæ*).
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 614, 615. Plates 220-226.
- DAVID S. JORDAN. The Carp Family (*Cyprinidæ*).
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 616-618. Plates 227-229.
- DAVID S. JORDAN. The Catfish Family (*Siluridæ*).
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 627-629. Plates 232-236.
- DAVID S. JORDAN. The Sharks of the Pacific Coast.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 675-676. Plate 250 (lower figure).
- FRANK H. KNOWLTON. List of plants collected by Mr. Charles L. McKay at Nushagak, Alaska, in 1881, for the United States National Museum.
Proc. U. S. Nat. Mus., viii, June 8, 1885, pp. 213-221.
- JOSEPH LEIDY. *Bothriocephalus* in a trout.
Proc. Acad. Nat. Sci. Phila., 1885, 122.
Bothriocephalus (*Dibothrium*) *cestus*, n. s., based on specimens taken from *Salvelinus* sp. collected at Ungava, Labrador, by L. M. Turner.
- FREDERIC A. LUCAS. Notes on the preparation of rough skeletons.
 Published as *Museum Circular No. 33*, pp [1]-[8].
 This will also appear in *Proc. U. S. Nat. Mus.*, viii, 1885, Appendix.
- J. Z. A. MCCAUGHAN (EDWARD A. HALL and).
 See under Edward A. Hall.
- MARSHALL McDONALD. The Shad and the Alewives.
The Fisheries and Fishery Industries of the United States, I, part iii, pp. 579-609. Plates 207-216. In this is included a paper by Tarleton H. Bean on the occurrence of the Branch Alewife in certain lakes of New York.
- JOHN BELKNAP MARCOU. Progress of North American Invertebrate Paleontology for 1884.
American Naturalist, April, 1885, pp. 353-360.
- OTIS T. MASON. [Record of progress in Anthropology for 1883.]
Rep. Smithsonian Institution, 1883, pp. 753-795.
- OTIS T. MASON. Hereditary malformation.
Science, v. No. 109, March 6, 1885, p. 189.
- OTIS T. MASON. [Anthropological Notes.]
American Naturalist, vol. xix, 1885.
The Precursor of Man, p. 102.
International Geographical Exposition, p. 103.
Turner's Samoa, p. 104.
Snake Dance of the Mokis, p. 104.
Itinerant Anthropology, p. 212.
Section of Anthropology at Turin, p. 213.
The History of Religion, p. 328.
Elements of General Anthropology, p. 522.
Anthropology at the New Orleans Exposition, p. 622.
Dental Index, p. 624.

SETH E. MEEK. Description of a new species of *Hybopsis* (*Hybopsis montanus*).

Proc. U. S. Nat. Mus., vii, Jan. 19, 1885, pp. 526-527.

See also under David S. Jordan.

SETH E. MEEK and EDWARD A. HALL. A review of the American genera and species of Batrachidæ.*

Proc. Ac. Nat. Sci. Phila., 1885, p. 52.

GEORGE P. MERRILL. Volcanic dust from Southwestern Nebraska.

Science, April 24, 1885, p. 209.

A brief note; the subject being more fully dealt with in a subsequent paper.

GEORGE P. MERRILL. On supposed crude jade from Alaska.

Science, March 13, 1885, p. 209.

Giving the results of the author's examination of the supposed jade brought in by the exploring parties under Commanders Stoney and Healy.

GEORGE P. MERRILL. On hornblende andesite from the new volcano on Bogosloff Island, in Bering Sea.

Proc. U. S. Nat. Mus., viii, April 20, 1885, pp. 31-33.

This paper gives the results of chemical and microscopic examinations of sundry blocks of lava ejected from the heretofore little known volcano on Bogosloff Island.

GEORGE P. MERRILL. On deposits of volcanic dust and sand in Southwestern Nebraska.

Proc. U. S. Nat. Mus., viii, May 23, 1885, pp. 99-100.

This paper gives the results of microscopic examination, together with mode of occurrence of samples of a fine pumice dust received from Mr. Henry Zahn, of Plattsmouth, Nebr.

GEORGE P. MERRILL. [Report on the Department of lithology and physical geology, U. S. National Museum, 1883.]

Report of the Smithsonian Institution for 1883 (1885), pp. 263-266. (Also, pp. 103-106 of Report on National Museum, published as a separate.)

CHARLES MORRIS. On the air-bladder of fishes.*

Proc. Ac. Nat. Sci. Phila., 1885, p. 124.

JOHN MURDOCH. Description of seven new species of crustacea and one worm from Arctic Alaska.

Proc. U. S. Nat. Mus., vii., 1884 (1885), pp. 518-522.

The following species were obtained by the Point Barrow Signal Service party, under command of First Lieut. P. H. Ray, U. S. A., and of which Mr. Murdoch was a member. They were collected at Point Barrow, Point Franklin, and Norton Sound, and are here published in advance of the general report:

CRUSTACEA.

	Page.
<i>Pandalus dapifer</i>	519
<i>Mysis Rayii</i>	519
<i>Acanthozona polyacantha</i>	520
<i>Melita formosa</i>	520
<i>Melita leonis</i>	521
<i>Dulichia arctica</i>	521
<i>Polyartemia Hazeni</i>	522

VERMES.

<i>Arenicola glacialis</i>	522
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JOHN MURDOCH. Notes on some species of birds attributed to Point Barrow, Alaska.

The Auk, ii, pp. 200-201.

Based on collections and observations made by the author for the National Museum.

WILLARD NYE, JR. Notes upon octopus, flying-fish, &c., taken during the Albatross cruise in January, 1884.

Bull. U. S. Fish. Com., v, June 29, 1885, pp. 187-190.

* Bearing indirectly on Museum material.

RICHARD PEARCE. Certain interesting crystalline alloys.

Trans. Amer. Inst. Mining Engineers, xiii, pp. 738-742.

A description of the collection of gold-bismuth alloys presented by the author to the U. S. National Museum.

RICHARD RATHBUN. Report upon the Echini collected by the U. S. Fish Commission steamer Albatross, in the Caribbean Sea and Gulf of Mexico, January to May, 1884.

Proc. U. S. Nat. Mus., viii, May 20, 1885, pp. 83-89.

Twenty-three species are enumerated, with brief notes and lists of the stations at which they were taken. None of the species are new.

RICHARD RATHBUN. [The Crustaceans, Worms, Radiates, and Sponges of the United States.]

The Fisheries and Fishery Industries of the United States, I, Part V, pp. 763-850. Plates 260-277.

RICHARD RATHBUN. Report on the department of marine invertebrates, U. S. National Museum, 1883.

Report of the Smithsonian Institution for 1883 (1885), pp. 250-260. (Also in Report on National Museum, pp. 90-100, published as a separate.)

CHARLES RAU. Report on the department of antiquities, U. S. National Museum, 1883.

Report of the Smithsonian Institution for 1883 (1885), pp. 198-207. (Also in Report on National Museum, pp. 38-47, published as a separate.)

ROBERT RIDGWAY. Description of three supposed new honey-creepers from the Lesser Antilles, with a synopsis of the species of the genus *Certhiola*.

Proc. U. S. Nat. Mus., viii, April 20, 1885, pp. 25-30.

Certhiola finschi, from Dominica; *C. sundevalli*, from Guadeloupe, and *C. sancti-thomæ*, from St. Thomas.

ROBERT RIDGWAY. Description of a new race of the red-shouldered hawk from Florida.

Proc. U. S. Nat. Mus., vii, January 19, 1885, pp. 514-515.

ROBERT RIDGWAY. On two hitherto unnamed sparrows from the coast of California.

Proc. U. S. Nat. Mus., vii, January 19, 1885, pp. 516-518.

ROBERT RIDGWAY. On *Oestrelata fisheri* and *O. defilippiana*.

Proc. U. S. Nat. Mus., viii, April 20, 1885, pp. 17-18.

ROBERT RIDGWAY. Description of a new species of *Contopus* from tropical America.

Proc. U. S. Nat. Mus., viii, April 20, 1885, p. 21.

Contopus pileatus; habitat unknown.

ROBERT RIDGWAY. Description of a new warbler from Yucatan.

Proc. U. S. Nat. Mus., viii, April 20, 1885, p. 23.

Granatellus sallæi boucardi.

ROBERT RIDGWAY. *Icterus cucullatus*, Swainson, and its geographical variations.

Proc. U. S. Nat. Mus., viii, April 20, 1885, pp. 18-19.

ROBERT RIDGWAY. Note on the *Anser leucopareus* of Brandt.

Proc. U. S. Nat. Mus., viii, April 20, 1885, pp. 21-22.

The Alaskan small goose usually identified with *Anser leucopareus*, Brandt, described as a new species, *Branta minima*, Ridgw.

ROBERT RIDGWAY. Description of two new birds from Costa Rica.

Proc. U. S. Nat. Mus., viii, April 20, 1885, pp. 23-24.

Cyanocorax cucullatus and *Vireolanus pulchellus verticalis*.

ROBERT RIDGWAY. On *Cathartes burrovianus*, Cassin, and *C. urubitinga*, Pelz.

Proc. U. S. Nat. Mus., viii, April 23, 1885, pp. 34-36.

The type of the former compared with one of the original specimens of the latter, and found to be specifically identical.

H. Mis. 15, pt. 2—11

ROBERT RIDGWAY. On *Onychotes gruberi*.

Proc. U. S. Nat. Mus., viii, April 23, 1885, pp. 36-38.

This bird, a standing puzzle to American ornithologists, having been originally described as from California, determined to be identical with *Buteo solitarius*, Peale, of the Sandwich Islands.

ROBERT RIDGWAY. Remarks on the type specimen of *Buteo oxypterus*, Cassin.

Proc. U. S. Nat. Mus., viii, April 23, 1885, pp. 75-77.

Determined to be identical with *B. swainsoni*, Bonap.

ROBERT RIDGWAY. Description of a new species of boat-billed heron from Central America.

Proc. U. S. Nat. Mus., viii, May 20, 1885, pp. 93-94.

Canceroma zeledoni.

ROBERT RIDGWAY. On the *Buteo harlani*, Aud., and *B. cooperi*, Cass.

The Auk, ii, pp. 165-166.

Further evidence presented tending to confirm the supposed specific identity of the two birds, first suggested by the author in a previous article.

ROBERT RIDGWAY. Description of a new hawk from Cozumel.

Proc. U. S. Nat. Mus., viii, May 20, 1885, pp. 94-95.

Rupornis gracilis.

ROBERT RIDGWAY. On *Peucaea mexicana*, Lawr., a sparrow new to the United States.

Proc. U. S. Nat. Mus., viii, May 23, 1885, pp. 98-99.

Based on specimens obtained at Fort Brown, Texas, by Dr. J. C. Merrill, U. S. A.

ROBERT RIDGWAY. Note on *Psaltiriparus grindæ*, Belding.

Proc. Biol. Soc. Washington, ii (1884), 1885, p. 96.

ROBERT RIDGWAY. Remarks on the Californian vulture, *Pseudogryphus californianus*.

The Auk, ii, pp. 167-169.

Refers chiefly to dimensions, the measurements being given of six examples received (four of them in the flesh) at the National Museum.

ROBERT RIDGWAY. Note on *Sarcorhamphus aquatorialis*, Sharpe.

The Auk, ii, pp. 169, 170.

Proving this bird to be the young of the common condor, *S. griphus*.

ROBERT RIDGWAY. Descriptions of some new North American birds.

Proc. Biol. Soc. Washington, ii, 1885, pp. 89-94.

1. *Parus atricapillus turneri*. 2. *Psaltiriparus minimus californicus*. 3. *Colaptes mexicanus saturatus*. 4. *Myiarchus mexicanus magister*. 5. *Myiarchus lawrencei olivaceus*. 6. *Pediacetes phasianellus campestris*. 7. *Lophortyx californicus brunescens*. 8. *Phalacrocorax dilophus albociliatus*. Types of all in the National Museum collection.

ROBERT RIDGWAY. Description of a new American kingfisher.

Proc. Biol. Soc. Washington, ii, 1885, pp. 95, 96.

Ceryle superciliosa stictoptera, Yucatan.

ROBERT RIDGWAY. Note on the generic name *Calodromas*.

Proc. Biol. Soc. Washington, ii, 1885, p. 97.

The name preoccupied in zoology (*Coleoptera*), and another therefore required. *Calopezus* proposed as a substitute.

ROBERT RIDGWAY. A review of the American crossbills (*Loxia*) of the *L. curvirostra* type.

Proc. Biol. Soc. Washington, ii, 1885, pp. 101-107.

Two new races described, viz, *L. curvirostra bendirei*, from Northern Rocky Mountains, etc., and *L. curvirostra japonica*, from Japan.

ROBERT RIDGWAY. Note on *Anas hyperboreus*, Pall., and *Anser albatus*, Cass.

Proc. Biol. Soc. Washington, ii, 1885, pp. 107, 108.

ROBERT RIDGWAY. Remarks on the type specimens of *Muscicapa fulvifrons*, Girard, and *Mitrephorus pallescens*, Cones.

Proc. Biol. Soc. Washington, ii, 1885, pp. 108-110.

ROBERT RIDGWAY. Note regarding the earliest name for *Carpodacus hamorrhous* (Wagler).

Proc. Biol. Soc. Washington, ii, 1885, pp. 110, 111.

ROBERT RIDGWAY. Report on the department of birds, U. S. National Museum, 1883.

Report of the Smithsonian Institution for 1883 (1885), p. 220-225. (Also in Report on National Museum, pp. 60-65, published as a separate.)

CHARLES V. RILEY. Report of the Entomologist, Charles V. Riley, M. A., Ph. D., for 1884.

Report of the Department of Agriculture (1884-'85), pp. 7+134+2+8 (with original pagination also), ten plates.

Separate, author's ed., of "Report of the Entomologist," by Entomologist of [U. S.] Department of Agriculture, 1884 (Rept. U. S. Commiss. Agric. for 1884-'85, pp. 285-418, pp. 1-2, pl. 1-10), with addition of t.-p. cover, t.-p. [p. 1], table of contents [p. 3-7], general index [p. 1-7], and plant index [p. 7-8]. [For analysis and list of contents, see record of the original work.]

CHARLES V. RILEY. Cabbage insects.

Report of the Entomologist Department of Agriculture (1884-'85), pp. 289-323, [5-39]; plates 2-4; plate 5, fig. 2; plate 7, fig. 4; plate 8, figs. 5, 6; plate 9, fig. 7.

Contains divisions and sub-chapters with the titles given below:—CABBAGE CUT-WORMS, pp. 289-290 [5-6].—The Dark-sided cut-worm. Larva of *Agrotis messoria* Harr., pp. 290-291 [6-7], pl. 2, fig. 6.—The Granulated cut-worm. Larva of *Agrotis annexa* Treitschke, pp. 291-292 [7-8], pl. 2, fig. 1.—The Shagreened cut-worm. Larva of *Agrotis malefida* Guen., pp. 292-293 [8-9], pl. 2, fig. 3.—The W-marked cut-worm. Larva of *Agrotis clandestina* Harr., pp. 293-294 [9-10], pl. 2, fig. 4.—The Greasy cut-worm. Larva of *Agrotis ypsilon* Rott., pp. 294-295 [10-11], pl. 2, fig. 2.—The Speckled cut-worm. Larva of *Mamestra subjuncta* G. & R., p. 296 [12], pl. 2, fig. 5.—The Glassy cut-worm. Larva of *Hadena decastatrix* Brace, pp. 296-297 [12-13], pl. 3, figs. 3-4.—The Variegated cut-worm. Larva of *Agrotis saucia* Treitschke, pp. 297-298 [13-14], pl. 3, figs. 1-2.—REMEDIES FOR CABBAGE CUT-WORMS, pp. 298-300 [14-16].—OTHER CABBAGE INSECTS.—The Imbricated snout-beetle. *Epicærus imbricatus* Say, pp. 300-301 [16-17], pl. 3, fig. 5.—The Wavy-striped flea-beetle. *Phyllotreta vittata* Fabricius, pp. 301-304 [17-20], pl. 3, fig. 6.—Zimmermann's flea-beetle. *Phyllotreta zimmermanni* Crotch., pp. 304-308 [20-24], pl. 4, fig. 1.—The Colorado cabbage flea-beetle. *Phyllotreta albionica* Le Conte, p. 308 [24], pl. 9, fig. 7.—The Colorado potato-beetle. *Doryphora decemlineata* Say, pp. 308-309 [24-25].—The Harlequin cabbage-bug. *Murgantia histrionica* Hahn, pp. 309-312 [25-28], pl. 4, fig. 2.—The Tarnished plant-bug. *Lygus lineolaris* Beauv., pp. 312-315 [28-31], pl. 4, fig. 3-4.—The False chinch-bug. *Nysius angustatus* Uhler, pp. 315-317 [31-33], pl. 5, fig. 2.—The Cabbage plant-louse. *Aphis brassicæ* Linn., pp. 317-319 [33-35], pl. 7, fig. 4.—The Cabbage anthomyia. *Anthomyia brassicæ* Bouché, pp. 319-321 [35-37], pl. 8, fig. 5.—The Cabbage oscinis. *Oscinis brassicæ* n. sp., p. 322 [38], pl. 8, fig. 5 [6].—The Rocky Mountain locust. *Caloptenus spretus* Uhler, p. 323 [39].—SUCCESSFUL INTRODUCTION OF A PARASITE OF THE IMPORTED CABBAGE-WORM, p. 323 [39].

CHARLES V. RILEY. Cabbage cut-worms.

Report of the Entomologist, Department of Agriculture 1884 (1885), pp. 289-290 [5-6].

General characters and habits, seasons, and places of oviposition of "cut-worms."

CHARLES V. RILEY. The Granulated cut-worm. Larva of *Agrotis annexa*, Treitschke.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 291-292 [7-8]; plate 2, fig. 1.

Habits, seasons, food-plants, ravages, and geographical distribution of *Agrotis annexa*; figures and general description of larva and imago; description of egg and detailed descriptions and figures of details of larva and pupa.

CHARLES V. RILEY. The Shagreened cut-worm. Larva of *Agrotis malefida*, Guen.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 292-293 [8-9]; plate 2, fig. 3.

Habits, food-plants, and geographical distribution of *Agrotis malefida*; distinctions between its larva and that of *A. annexa*; figures of larva and imago; detailed description of larva and pupa, and figure of details of larva.

CHARLES V. RILEY. The W-marked cut-worm. Larva of *Agrotis clandestina*, Harr.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 293-294 [9-10]; plate 2, fig. 4.

Habits, seasons, food-plants, and geographical distribution of *Agrotis clandestina*; figures and general description of larva and imago.

CHARLES V. RILEY. The Greasy cut-worm. Larva of *Agrotis ypsilon*, Rott.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 294-295 [10-11]; plate 2, fig. 2.

Habits, seasons, food-plants, ravages, enemies, geographical distribution, and synonymy of *Agrotis ypsilon*; figures and general description of larva and imago; description of eggs; figure of head of larva.

CHARLES V. RILEY. The Speckled cut-worm. Larva of *Mamestra subjuncta*, G. & R.

Report of the Entomologist, Department of Agriculture, 1884 (1885), p. 296 [12]; plate 2, fig. 5.

Habits, seasons, food-plant (cabbage), enemy (*Paniscus geminatus*), and geographical distribution of *Mamestra subjuncta*; general description of eggs, larva, and imago; figures of imago and of details of larva.

CHARLES V. RILEY. The Glassy cut-worm. Larva of *Hadena devastatrix*, Brace.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 296-297 [12-13]; plate 3, figs. 3-4.

Habits, seasons, and food-plants of *Hadena devastatrix*; figures and general description of larva and imago.

CHARLES V. RILEY. The Variegated cut-worm. Larva of *Agrotis saucia*, Treitschke.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 297-298 [13-14]; plate 3, figs. 1-2.

Habits, place of oviposition, seasons, food-plants, ravages, and geographical distribution of *Agrotis saucia*; figures and general description of eggs, larva, pupa, and imago.

CHARLES V. RILEY. The Dark-sided cut-worm. Larva of *Agrotis messoria*, Harr.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 290-291 [6-7]; plate 2, fig. 6.

Habits, ravages, and geographical distribution of *Agrotis messoria*; figures and general description of larva and imago; references to earlier and fuller descriptions.

CHARLES V. RILEY. Remedies for Cabbage cut-worms.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 298-300 [14-16].

Notice of means hitherto generally employed against "cut-worms," especially wrapping the stems of young plants with a leaf or with paper, trapping, ditching, and fall plowing; the use of poisoned baits found superior to other means.

CHARLES V. RILEY. The Imbricated snout-beetle, *Epicærus imbricatus*, Say.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 300-301 [16-17], plate 3, fig. 5.

Habits, food-plants, ravages, and geographical distribution of and means against *Epicærus imbricatus*; figures of imago; cabbage plants in Massachusetts injured by an *Otiorynchus*, which Packard determines as *O. picipes*, but Riley thinks likely to be either *O. sulcatus* or *O. ligneus*.

CHARLES V. RILEY. The Wavy-striped flea-beetle, *Phyllotreta vittata*, Fabricius.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 301-304 [17-20], plate 3, fig. 6.

Habits, food-plants, and ravages of and means against *Phyllotreta vittata*; food-habits of larva; figures and general description of larva and imago; general description of eggs, and detailed description of larva.

CHARLES V. RILEY. Zimmermann's flea-beetle, *Phyllotreta zimmermanni*, Crotch.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 304-308 [20-24]; plate 4, fig. 1.

Seasons, food-plants, and parasite of *Phyllotreta zimmermanni*; food-habits of larva; description of eggs; detailed descriptions of larva and pupa; figures of larva, pupa, and ♀ imago, of antenna of ♂ imago and of mouth-parts of larva; detailed comparative description of adolescent states and imagos of *Ph. zimmermanni* and *Ph. vittata*; distinctive characters of *Ph. bipustulata*; geographical distribution of the species of *Phyllotreta* in North America; food-plants of the genus in Europe; description of *Pleurotropis phyllotretæ* n. sp., parasitic on the larva of *Ph. zimmermanni*.

CHARLES V. RILEY. The Colorado cabbage flea-beetle *Phyllotreta albionica*, Le Conte.

Report of the Entomologist, Department of Agriculture, 1884 (1885), p. 308 [24]; plate 9, fig. 7.

Seasons, food-plants, and habitat of *Phyllotreta albionica*; figure and general description of imago; *Ph. oregonensis* doubtless affects cabbage on the Pacific coast of United States.

CHARLES V. RILEY. The Colorado potato-beetle, *Doryphora decemlineata*, Say.

Report of the Entomologist, Department of Agriculture 1884 (1885) pp. 308-309 [24-25].

Extract, with introductory paragraph, from author's "The Colorado potato-beetle" (4th Ann. Rept. State Entom. Mo. [Apr.], 1872), pp. 10-11; food-plants of *Doryphora decemlineata*; acquisition of the habit of feeding on cabbage; this habit exceptional and not to be feared.

CHARLES V. RILEY. The Harlequin cabbage-bug, *Murgantia histrionica*, Hahn.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 309-312 [25-28]; plate 4, fig. 2.

Habits, seasons, food-plants, ravages, geographical distribution, and spread of and means against *Murgantia histrionica*; general description of eggs and young larvæ; figures of eggs, larva, pupa, and imago; extracts from author's "The harlequin cabbage bug" * * * (4th Ann. Rept. State Entom. Mo., 1872), pp. 35, 36; *Leptoglossus phyllopus* doubtfully considered an enemy of the *Murgantia*.

CHARLES V. RILEY. The Tarnished plant-bug, *Lygus lineolaris*, Beauv.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 312-315 [28-31]; plate 4, figs. 3-4.

Habits, seasons, food-plants, ravages, geographical distribution, and synonymy of and means against *Lygus lineolaris*; figures of various stages and of adult insect; variation in colors of imagos; poisonous effect of its attacks on plants, especially on strawberry, with critical review of S. A. Forbes's opinions on this subject.

CHARLES V. RILEY. The False chinch-bug, *Nysius angustatus*, Uhler.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 315-317 [31-33]; plate 5, figure 2.

Habits, seasons, food-plants, ravages, and synonymy of and means against *Nysius angustatus*; general description of larva and pupa; figures of pupa and imago and of injured leaf of potato.

CHARLES V. RILEY. The Cabbage plant-louse, *Aphis brassicæ*, Linn.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 317-319 [33-35]; plate 7, fig. 4.

Habits, seasons, food-plants, enemies, and geographical distribution of and means against *Aphis brassicæ*; figures and general description of winged and wingless viviparous females; general description of young; male and oviparous female unknown.

CHARLES V. RILEY. The Cabbage anthomyia, *Anthomyia brassicæ*, Bouché.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 319-321 [35-37]; plate 8, fig. 5.

Habits, seasons, food-plants, ravages, and enemies of and means against *Anthomyia brassicæ*; references to other accounts of this insect; figures of larva, pupa, ♀ imago, head of ♂ imago, and antennæ of both sexes.

CHARLES V. RILEY. The Cabbage oöcinis, *Oöcinis brassicæ* n. sp.

Report of the Entomologist, Department of Agriculture, 1884 (1885), p. 322 [38]; plate 8, fig. 5 [6].

Figures and detailed descriptions of larva, puparium, and ♀ imago of *Oöcinis brassicæ* n. sp., the larva of which mines cabbage leaves in June; figures of details of the larva; description of the mine.

CHARLES V. RILEY. The Rocky Mountain locust, *Caloptenus spretus*, Uhler.

Report of the Entomologist, Department of Agriculture, 1884 (1885), p. 323 [39].

Cabbage is one of the food-plants of *Caloptenus spretus*, for full accounts of which insect reference is made to other reports.

CHARLES V. RILEY. Successful introduction of a parasite of the imported cabbage-worm.

Report of the Entomologist, Department of Agriculture, 1884 (1885), p. 323 [39].

Apanteles glomeratus, parasite on *Pieris rapæ* in Europe, imported and caused to breed at liberty in the vicinity of Washington, D. C.

CHARLES V. RILEY. General truths in applied entomology.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 323-330 [39-46].

Reprint of C. V. Riley's "General Truths in applied Entomology. Essay" (Trans. Georgia State Agric. Soc., 1884, pp. 153-159), *which see*; with omission of a few answers to questions following the address.

CHARLES V. RILEY. Kerosene emulsions.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 330-334 [46-50].

Importance and efficacy of kerosene emulsions as insecticides; formula for making an emulsion; ill effects of the use of mixtures containing kerosene or crude petroleum not perfectly emulsified; ill effects of the use of strong mixtures of lye in California, as recommended there by the State inspector of fruit pests.

CHARLES V. RILEY. Miscellaneous insects.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 334-358 [50-74]; plate 5, figure 1; plate 6, figures 2-3; plate 7, figures 2-3; plate 8, figures 1-4; plate 9, figures 1-4; plate 10.

Consists of sub-chapters with the titles given below.—The American cimbex, *Cimbex americana*, Leach, p. 334-336 [50-52], pl. 5, fig. 1.—The Streaked cottonwood leaf-beetle, *Plagioderia scripta*, Fabr., p. 336-340 [52-56], pl. 8, fig. 1-2.—The Southern Buffalo-gnat, *Simulium* sp. p. 340-345 [56-61], pl. 9, fig. 1-3.—The Angoumois grain-moth, *Gelechia cerealella*, Oliv., p. 345-350 [61-66], pl. 6, fig. 2-3.—The Cottony maple scale, *Pulvinaria innumerabilis*, Rathvon, p. 350-355 [66-71], pl. 10, fig. 1-4.—The Cranberry fruit-worm, *Acrobasis vaccinii* n. sp. p. 355-357 [71-73], pl. 9, fig. 4.—The Larger wheat-straw isosoma, *Isozona grande*, Riley, p. 357-358 [73-74], pl. 7, fig. 2-3; pl. 8, fig. 3-4.

CHARLES V. RILEY. The American Cimbex, *Cimbex americana*, Leach.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 334-336 [50-52], plate 5, fig. 1.

Habits and ravages of and means against imagoes of *Cimbex americana*, injurious to willow [*Salix*]; descriptions of eggs and of the blisters in leaves in which eggs are deposited; figures of egg, egg-blisters, newly-hatched and full-grown larvæ, cocoons, pupæ, female imago and her ovipositor, and injured willow twig; mention of *Galeruca decora* as the most numerous and most dangerous enemy of willow, and of *Colapsis tristis* as the next most abundant; general description of eggs and larvæ of the *Galeruca*, with remarks on the habits of both these latter species.

CHARLES V. RILEY. The Streaked cottonwood leaf-beetle, *Plagioderia scripta*, Fabr.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 336-340 [52-56]; plate 8, figures 1-2.

Habits, ravages, food-plants, and seasons of and means against *Plagioderia scripta*; figures and descriptions of eggs, of successive stages of larvæ, and of several varieties of imago; figure of pupa; remarks on the acquisition of new tastes for food by this species and by *Trypeta pomonella*; directions for the preparation and administration of London purple as an insecticide.

CHARLES V. RILEY. The Southern Buffalo-gnat, *Simulium* sp.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 340-345 [56-61]; plate 9, figures 1-3.

Ravages of the "Buffalo-gnat" in southwestern United States and of the "fly of Columbia" in Hungary; summary of the main facts known about these and related species of *Simulium* and means against them, with references to the literature about *Simulium*.

CHARLES V. RILEY. The Angoumois Grain-moth, *Gelechia cerealella*, Oliv.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 345-350 [61-66], plate 6, figs. 2-3.

Civil history and geographical distribution, habits, oviposition, seasons, ravages, and parasites of and means against *Gelechia cerealella*; general description of egg, larva, and imago, and figures of these, of pupa, of details, and of injured grain and ear of corn; detailed description of egg.

CHARLES V. RILEY. The Cottony Maple-scale, *Pulvinaria innumerabilis*, Rathvon.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 350-355 [66-71]; plate 10, figs. 1-4.

Geographical distribution, civil history, synonymy, life-history, seasons, food-plant, habits, enemies and parasites of and means against *Pulvinaria innumerabilis*; influence of several agencies, especially birds and spiders, in the dissemination of coccidæ; figures of eggs, larva, male and female scale, and egg-masses.

CHARLES V. RILEY. The Cranberry Fruit-worm, *Acrobasis vaccinii* n. sp.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 355-357 [71-73]; plate 9, fig. 4.

Civil history, oviposition, habits, food-plants [*Vaccinium oxycoccus*], seasons and ravages of and means against *Acrobasis vaccinii* n. sp.; figures and detailed descriptions of eggs, larva, pupa, and imago; figure of cocoon; comparison of *A. vaccinii* with related species; criticism of A. R. Grote's views on the value of *Phycis* and on the synonymy of *Acrobasis* and of *A. juglandis*.

CHARLES V. RILEY. The Larger wheat-straw isosoma, *Isosoma grande*, Riley.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 357-358 [73-74]; plate 7, figs. 2-3; plate 8, figs. 3-4

Importance and convincing character of the proof that *Isosoma tritici* and *I. grande* are phytophagæ; figures and descriptions of egg, larva, pupa, and female imago, and of methods of oviposition of this insect; *I. tritici* and *I. grande* probably not dimorphic forms of one species.

CHARLES V. RILEY. Silk-culture.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 359-361 [75-77].

Report of the establishment and doings of the silk division of the bureau of entomology of the U. S. Department of Agriculture in 1884; measures taken to secure the distribution of healthy eggs of mulberry silk-moths; importance of establishing a Government filature and a home market for cocoons; prospective value of the Serrel silk-reel; successful establishment of a private filature in New Orleans.

CHARLES V. RILEY. Notes of the year.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 403-418 [119-134].

Consists of sub-chapters with the titles given below, all cited under the name of C. V. Riley as author:—Chinch-bug notes, p. 403-405 [119-121].—Notes on the grape phylloxera, p. 405-409 [121-125].—Miscellaneous notes, p. 410-418 [126-134].

CHARLES V. RILEY. Chinch-bug notes.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 403-405 [119-121].

Statement and criticism of the views of J. A. Lintner in regard to the abundant and destructive occurrence of *Blissus leucopterus* in Saint Lawrence County, New York, in 1882 and 1883; this occurrence not regarded by author as an "invasion," nor an occasion for serious alarm; author's views confirmed by the events of 1884.

CHARLES V. RILEY. Notes on the Grape phylloxera.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 405-409 [121-125.]

Brief recapitulation of the main facts known concerning *Phylloxera vastatrix*, which are of importance in determining to what extent international exchange of grape-vine and other cuttings and plants should be regulated by law; discussion and decision in regard to the responsibility resting upon private parties for the alleged introduction of *Phylloxera vastatrix* from one grape-ry into another.

CHARLES V. RILEY. Miscellaneous notes.

Report of the Entomologist, Department of Agriculture, 1884 (1885), pp. 410-418 [126-134.]

Consists of sub-chapters bearing the following titles: The Box psylla found in the United States, p. 410 [126].—The dwarfing of oaks by *Mallodon melanopus*, Linn., p. 410-411 [126-127].—The Clover-seed midge, *Cecidomyia leguminicola*, Lintn., p. 411 [127].—The Potato stalk-weevil, *Trichobaris trinotatus*, Say, p. 411 [127].—The Red-humped prominent, *Oedemasia conicina*, Smith and Abbot, p. 411 [127].—The Varying anomala, *Anomala varians* Fabr., p. 412 [128].—White-lined morning-sphinx, *Deilephila lineata* Fabr., p. 412 [128].—The Apple-tree Tent-caterpillar, *Glisiocampa americana* (?) Harr., p. 412-413 [128-129].—Corn bill-bugs, *Sphenophorus robustus* Horn, and *S. sculptilis* Uhler., p. 413 [129].—A swarming mite, *Bryobia* sp., p. 413 [129].—New enemy to white roses, *Euphoria kernii* Hald., p. 413 [129].—A beetle injuring peach leaves, *Pristocelis ater* Bland., p. 413 [129].—VORLE, J. Effect of cold on eggs of bark-lice, p. 413-414 [129-130].—Ravages of grain weevils in Florida, probably *Calandra oryzae*, p. 414 [130].—Fuller's rose-beetle, *Anomopactus fulleri*, Horn., p. 414 [130].—The Blood-sucking conorhinus, *Conorhinus sanguisuga*, Leconte, p. 414-415 [130-131].—JOHNSON, L. C. The catalpa sphinx, *Sphinx catalpæ*, p. 415 [131].—Notes on cotton-worms, p. 415, 416 [131-132].—Pyrethrum, p. 416 [132].—MURTFELDT, M. E. Notes from Missouri, p. 416-418 [132-134].

CHARLES V. RILEY. The collection of insects in the National Museum.

Science, v, March, 1885, pp. 188-189.

Reply to criticisms in C. H. Fernald's "On the care of entomological museums," (*op. cit.*, Jan. 9, 1885, v, p. 25) of the provisions made for the care of entomological collections in the U. S. National Museum; these collections cared for by the Entomologist of the Department of Agriculture, and by his assistants when necessary, and provided for by annual appropriations of Congress.

CHARLES V. RILEY. A note from Prof. C. V. Riley.

Rural New-Yorker, xliv., March 14, 1885, p. 170.

Appreciation of value of *Rural New-Yorker*; need of reform in U. S. Department of Agriculture; "the little really important original research done in the Department should, I think, have all the more appreciation because of the difficulties and discouragements under which it is done."

CHARLES V. RILEY. Ants and Aphides.

Rural New-Yorker, xliv., March 14, 1885, p. 171.

Inquiry by J. McF., of Watertown, Wis., with answer of C. V. Riley; explanation of the relations of ants and aphides; no northern species of ants known to injure growing field crops; an injection of bi-sulphide of carbon or a strong kerosene emulsion recommended to rid the ground of ants.

CHARLES V. RILEY. Circular No. 9 [of U. S. Department of Agriculture, Division of Entomology], May 1, 1885, one page, fo., one figure.**CHARLES V. RILEY. Rust of Orange.**

Rural New-Yorker, xliv., May 16, 1885, p. 355.

Nature of Orange Rust defined; Rust Mites (*Phytoptus oleivorus*) and a rusted orange described and figured; habits of and means against the mites.

CHARLES V. RILEY. Destroying cicadas; Scurfy Apple bark-louse.

Rural New-Yorker, xliv., May 23, 1885, p. 353.

Answer to inquiries by J. A. K., of Warrenton, Va.; inefficacy of substances hitherto used to kill or repel *Cicada septendecim*; kerosene emulsion may prove effectual; the only known efficacious remedy is to catch and kill the insects; a dilute kerosene emulsion is the best wash to apply to kill *Chionaspis furfurus*.

CHARLES V. RILEY. Expected advent of the Periodical Cicada.

Scientific American, lii., May 23, 1885, p. 320.

Announcement of expected occurrence of a 13-year and a 17-year brood of *Cicada septendecim* in 1885; enumeration of regions in which these are expected to occur, respectively; chronology of the 17-year brood; verification of gradual development of these insects.

CHARLES V. RILEY. Cold-water remedy against cabbage-worms.

Scientific American, lii., May 23, 1885, p. 322.

Abstract of author's letter in the "Rural New-Yorker," making known Mr. C. H. Erwin's cold-water remedy against cabbage-worms.

CHARLES V. RILEY. Poisonous spider.

Rural New-Yorker, xliv., May 23, 1885, p. 354.

Communication from Dr. W. H. G., of Salt Lake City, Utah, criticising the statement of C. V. Riley's "that all true spiders are useful to man;" mention of a poisonous spider: reply, by C. V. Riley, that "no such poisonous spider is known to me, or to any other arachnologist whom I have questioned;" probability that the insect mentioned by Dr. G. is not a spider.

CHARLES V. RILEY. The Periodical or Seventeen-year Cicada.

Harper's Weekly, xxix., June 6, 1885, p. 363.

Remarks on the interest attaching to the occurrence of *Cicada septendecim*; reference to previous accounts of this insect by the author, with brief description of its habits, and figures of its structure and of twigs in which its eggs have been laid; map and enumeration of regions in which a 13-year and a 17-year brood respectively are expected to occur in 1885.

CHARLES V. RILEY. Rust of Orange.

Coleman's Rural World, xxxviii., June 18, 1885, p. 195.

Reprint of author's "Rust of Orange" (*Rural New-Yorker*, May 16, 1885, xliv., p. 355): definition of Orange rust; description and figures of the Rust Mite (*Phytoptus oleivorus*); habits of and means against the mites.

Abstract of a paper read before the Biological Society of Washington.

CHARLES V. RILEY. The winged pests of the west.

Globe-Democrat (Saint Louis, Mo.), June 1885.

Interview in which C. V. Riley expresses his opinion regarding the prospects of locust injury in the Mississippi Valley in 1885.

CHARLES V. RILEY. Notes on North American Psyllidæ.

Proc. Biol. Soc. Washington, ii., 1885, pp. 67-79.

CHARLES V. RILEY. Remarks on the Bag-Worm, *Thyridopteryx ephemeraformis*.

Proc. Biol. Soc. Washington, ii., 1885, pp. 80-83.

CHARLES V. RILEY. Department of Insects, U. S. National Museum, 1883.

Report of the Smithsonian Institution for 1883 (1885): pp. 239-244. (Also in *Report on National Museum*, pp. 79-84, published as a separate.)

- JOHN A. RYDER. Note on the male organs of the eel.
Bull. U. S. Fish Com., v, Jan. 19, 1885, pp. 1-3.
- JOHN A. RYDER. Directions for collecting embiotocoid fish embryos.
Bull. U. S. Fish Com., v, Jan. 19, 1885, p. 32.
- JOHN A. RYDER. On the development of viviparous osseous fishes.
Proc. U. S. Nat. Mus., viii, May 25, 1885, pp. 128-155, plates vi-xi.
- JOHN A. RYDER. On certain features of the development of the salmon.
Proc. U. S. Nat. Mus., viii, May 25, 1885, pp. 156-162, plate xii.
- JOHN A. RYDER. On some points in microtomy.
Proc. Am. Ass. Adv. Sci., xxxiii, 1885, pp. 565-566.
- JOHN A. RYDER. An outline of a theory of the development of the unpaired fins of fishes.
Am. Nat., Jan., 1885, pp. 90-97, figs. 1-8.
- JOHN A. RYDER. The development of the rays of osseous fishes.
Am. Nat., Feb., 1885, pp. 200-204, figs. 1-5.
- JOHN A. RYDER. On the translocation forwards of the rudiments of the pelvic fins in the embryos of physoclist fishes.
Am. Nat., Mar., 1885, pp. 315-317.
- JOHN A. RYDER. The development of the viviparous edible oyster.
Am. Nat., March, 1885, pp. 317-318.
- JOHN A. RYDER. The mode of formation and the morphological value of the egg of *Nepa* and *Notonecta*.
Am. Nat., June, 1885, pp. 615-616.
- JOHN A. RYDER. On the development of the mammary glands of Cetacea.
Am. Nat., June, 1885, pp. 616-618, fig. 1.
- JOHN A. RYDER. On the formation of the embryonic axis of the teleostean embryo by the concrescence of the rim of the blastoderm.
Am. Nat., June, 1885, pp. 614-615, fig. 1.
- JOHN A. RYDER. On the probable origin, homologies, and development of the flukes of Cetaceans and Sirenians.
Am. Nat., May, 1885, pp. 515-519.
- JOHN A. RYDER. On the development of the mammary glands and genitalia of the Cetacea.
Bull. U. S. Fish Com., v, April 1, 1885, pp. 135-142; figs. 1-2.
- JOHN A. RYDER. The rate of growth of oysters at Saint Jerome Creek Station.
Bull. U. S. Fish Com., v, April 1, 1885, pp. 129-131; figs. 1-2.
- JOHN A. RYDER. On the green coloration of the gills and palps of the clam (*Mya arenaria*).
Bull. U. S. Fish Com., v, June 29, 1885, pp. 181-185; fig. 1.
- JOHN A. RYDER. The nectar glands of the Catalpa tree.
The Pastime, iii, No. 7, Jan., 1885, pp. 8-9.
- JOHN A. RYDER. On the availability of embryological characters in the classification of the Chordata.
Am. Nat., Sept. and Oct., 1885, pp. 815-819 and 903-907.
- JOHN A. RYDER. The archistome theory.
Am. Nat., Nov., 1885, pp. 1115-1121.
- JOHN A. RYDER. The protective contrivances developed by and in connection with the ova of various species of fishes.
Science, v, 1885, p. 425.

JOHN A. RYDER. Development of the spines of the anterior dorsal of *Gasterosteus* and *Lophius*.

Am. Naturalist, April, 1885, p. 415.

JOHN A. RYDER. On the position of the yolk-blastopore as determined by the size of the vitellus.

Am. Nat., April, 1885, pp. 411-415.

JOHN A. RYDER. The life history of the oyster.

The Fisheries and Fishery Industries of the United States, i, part iv, pp. 711-758, plate 259.

P. L. SCLATER. On the Muscipaline genus *Chasiempis*.

The Ibis, fifth series, iii, pp. 17-19, pl. 1.

Chasiempis sclateri, Ridgw., the types of which belong to the National Museum collection, is figured on plate i. It is supposed to be the female of *C. sandwichensis*, the male of which is also figured on the same plate.

R. W. SHUFELDT. Variations in the form of the beak, that take place during its growth, in the short-tailed Albatross, *Diomedea brachyura*.

The Auk., ii, pp. 175-178. Four outline figures.

SIDNEY I. SMITH. Description of a new crustacean allied to *Homarus* and *Nephrops*.

Proc. U. S. Nat. Mus. viii, June 1, 1885, pp. 167-170.

This form, which is new both generically and specifically, has been named *Eunephrops Bairdii*. It was taken by the U. S. Fish Commission steamer Albatross in the Gulf of Darien, Caribbean Sea, in 1884, at a depth of 155 fathoms. But a single specimen, a female, was obtained.

SIDNEY I. SMITH. On some genera and species of *Penaeidae*, mostly from recent dredgings of the United States Fish Commission.

Proc. U. S. Nat. Mus., viii, June 1, 1885, pp. 170-190.

The following genera are defined:

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<i>Penaeus</i> Fabr. (restricted)	170
<i>Parapenaeus</i> , gen. nov.	170
<i>Hymenopenaeus</i> Smith	179
<i>Solenocera</i> Lucas	185
<i>Xiphopenaeus</i> Smith	188
And the following new species are described:	
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<i>Parapenaeus Goodii</i>	176
<i>Hymenopenaeus robustus</i>	180
<i>Hymenopenaeus modestus</i>	183

Many additional species, of older date, are described at some length.

SIDNEY I. SMITH. On some new or little known decapod crustacea, from recent Fish Commission dredgings off the east coast of the United States.

Proc. U. S. Nat. Mus., vii, 1884 (1885), pp. 493-511.

Two new genera are described, viz:

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<i>Ephyrina</i>	506
<i>Benthonectes</i>	509
And the following new species:	
<i>Munidopsis crassa</i>	494
" <i>similis</i>	496
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" <i>nana</i>	499
<i>Acanthephyra microphthalmia</i>	502
" <i>brevirostris</i>	504
<i>Ephyrina Benedicti</i>	506
<i>Benthonectes filipes</i>	509

ROSA SMITH. Notes on fishes collected at San Cristobal, Lower California, by Mr. Charles H. Townsend, assistant, U. S. Fish Commission.

Proc. U. S. Nat. Mus., vii, February 16, 1885, pp. 551-553.

- LEONHARD STEJNEGER. Contributions to the history of the Commander Islands, No. 4. B.—Additional notes on the plants of the Commander Islands.
Proc. U. S. Nat. Mus., vii, January 27, 1885, pp. 529-538.
- LEONHARD STEJNEGER. The standard natural history. Edited by John Sterling Kingsley. Vol. IV. Birds illustrated by 273 woodcuts and 25 full page plates. Boston: S. E. Cassino and Company, 1885.
 Royal 8vo. Parts 49 to 52. pp. 1-192. 92 woodcuts, 4 plates.
- LEONHARD STEJNEGER. *Passer saturatus*, a new species of tree-sparrow from the Liu-Kiu Islands, Japan.
Proc. U. S. Nat. Mus., vii, April 20, 1884, pp. 19-20.
- LEONHARD STEJNEGER. Diagnoses of new species of birds from Kautschatka and the Commander Islands.
Proc. Biol. Soc., Washington, ii, (April 10, 1884) 1885, pp. 97-99.
Alauda blakistoni, *Dendrocopos immaculatus*, and *Lagopus ridgwayi*; types of all in National Museum collection.
- LEONHARD STEJNEGER. *Analecta ornithologica*. Fourth series.
The Auk, ii, pp. 43-52.
 XVII. On the origin of the word *Quiscatus*, pp. 43-44. XVIII. *Colinus*, not *Ortyx*, pp. 44-45. XIX. Is the name *Ortyx massena* tenable? p. 46. XX. *Cyanolesbia* "strictly correct," pp. 46-47. XXI. Concerning the names of some North American Spizinae, pp. 47-49. XXII. The correct name of the North American cowbird, pp. 49-50. XXIII. Remarks on the generic name *Sayornis* and on *Sayornis phoebe*, p. 51. XXIV. On the proper generic name of the pileated woodpecker and allies, pp. 51-52. A series of technical articles elucidating synonymatic points.
- LEONHARD STEJNEGER. *Analecta ornithologica*. Fifth series.
The Auk, ii, pp. 178-188.
 XXV. Why *Chordeiles virginianus* and not *Ch. popetue*? pp. 178-182. XXVI. On the generic names of the Phalaropes, pp. 182-183. XVII. Scops preoccupied, p. 183-184. XXVI. On Gyrfalcons, pp. 184-188.
- LEONHARD STEJNEGER. On the shedding of the claws in the ptarmigan and allied birds.
The Ibis, fifth series, iii, pp. 50-52.
 Reprinted from the American Naturalist, vol. xxiii, pp. 774-776.
- LEONHARD STEJNEGER. Remarks on *Lanius robustus* (Baird), based upon an examination of the type specimen.
Proc. Acad. Nat. Sci., 1885, pp. 91-96.
- LEONHARD STEJNEGER. Eine Umseglung der Bering-Insel, Herbst, 1882.
Deutsche Geographische Blätter, viii, Heft 3, pp. 225-273. 1 plate; 2 maps.
- JOSEPH SWAIN.
 See under David S. Jordan.
- CHARLES H. TOWNSEND. An account of recent captures of the California sea-elephant, and statistics relating to the present abundance of the species.
Proc. U. S. Nat. Mus., viii, May 20, 1885, pp. 90-93.
- CHARLES H. TOWNSEND. The occurrence of the catbird, *Mimus carolinensis*, on the Farallone Islands, Pacific Ocean.
The Auk, ii, pp. 215-216.
 The specimen in question is in the National Museum collection.
- FREDERICK W. TRUE. Military cetology.
Science, v, Jan. 2, 1885, p. 2-3.
 Note on some remarkable statements about cetaceans in a treatise on brush-making, contained in a report of the Secretary of War.
- FREDERICK W. TRUE. On the occurrence of *Loucheers armatus* (Geoff.) Wagner, in the island of Martinique, West Indies.
Proc. U. S. Nat. Mus., vii, Feb. 16, pp. 550-551.
 Note on a specimen obtained in Martinique by Mr. Frederic Ober.

- FREDERICK W. TRUE. On a new species of porpoise, *Phocaena dalli*, from Alaska.
Proc. U. S. Nat. Mus., viii, May 20, pp. 95-98, figs. ii-v.
 A species in some respects intermediate between *Lagenorhynchus* and *Phocaena*, described from a skull and drawings obtained by Mr. William H. Dall in Alaska, in 1873.
- FREDERICK W. TRUE. The bottle-nose dolphin, *Tursiops tursio*, as seen at Cape May, New Jersey.
Science, v, Apr. 24, 1885, pp. 338-339, 1 fig.
 Notes on the range and habits of the species.
- FREDERICK W. TRUE. The porpoise-fishery of Cape Hatteras.
Forest and Stream, xxiv, June 18, pp. 412-413. (Abstract in *Science*, IV, May 22, pp. 424.)
 A communication to the American Fisheries Society.
- FREDERICK W. TRUE. Porpoise steak.
Forest and Stream, xxiv, June 18, 1885, pp. 411-412.
- FREDERICK W. TRUE. The manatees and the Artic sea-cow.
The Fisheries and Fishery Industries of the United States, i, part i, pp. 114-136. Plates 33-34.
- FREDERICK W. TRUE. The useful aquatic reptiles and batrachians of the United States.
The Fisheries and Fishery Industries of the United States, i, part ii, pp. 141-162.
- FREDERICK W. TRUE. Museum library, 1883.
Report of the Smithsonian Institution for 1883 (1885), pp. 271-274; (also in *Report on National Museum*, pp. 111-114, published as a separate.)
- FREDERICK W. TRUE. Department of mammals, U. S. National Museum, 1883.
Report of the Smithsonian Institution for 1883 (1885), pp. 208-220; (also in *Report on National Museum*, pp. 48-60, published as a separate.)
- LUCIEN M. TURNER, *U. S. Signal Service*. Notes on the birds of the Nearer Islands, Alaska.
The Auk, ii, pp. 154-159.
 An annotated list of 66 species, based chiefly on a collection made by the author for the National Museum.
- ADDISON E. VERRILL. Notice of the remarkable marine fauna occupying the outer banks off the southern coast of New England, No. 11, by A. E. Verrill. Brief contributions to zoology from the museum of Yale College, No. lviii.
Am. Jour. Sci. and Arts, xxix, February, 1885, pp. 149-157.
 General account of the zoological results of the explorations of the steamer Albatross off the southern coast of New England during the summer of 1884, with a list of the dredging stations. The marine invertebrates only are discussed, and the following new genera and species are described in foot-notes:

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" <i>sertum</i> , sp. nov.....	149
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" <i>aculeata</i> , sp. nov.....	153
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- ADDISON E. VERRILL. Third catalogue of mollusca recently added to the fauna of the New England coast and the adjacent parts of the Atlantic, consisting mostly of deep-sea species with notes on others previously recorded.
Trans. Conn. Acad. Sci., vi, April, June, 1885, pp. 395-452, pl. xlii-xlix.
- CHARLES D. WALCOTT. Note on some Paleozoic Pteropods.
Amer. Jour. Sci., xxx, art. ii, July, 1885, pp. 17-21.
- CHARLES D. WALCOTT. On the Cambrian faunas of North America.
Bull. U. S. Geol. Survey, No. 10, 1884 (1885), pp. 1-55. Ten plates.
The collection on which Bulletin 10 of the Geological Survey is based belongs to the museum of Cornell University, but arrangements have been made to obtain a duplicate collection from the university.
The principal study has been that of the Middle Cambrian faunas. Over eighty species have been identified and illustrated, and the work will be continued until all the known species have been examined. The result will appear as a "Second Study on the Faunas of North America" some time during the year 1886.
- CHARLES D. WALCOTT. Paleozoic notes. List of species from the St. John Group, and new genus *Brachiopoda*, *Linnarssonia*.
Amer. Jour. Sci., xxix, pp. 114-117.
- CHARLES D. WALCOTT. Paleozoic notes; new genus of Cambrian trilobites, *Mesonacis*.
Amer. Jour. Sci., 3rd series, xxix, pp. 328-330. Two figures.
- CHARLES D. WALCOTT. Report on the department of invertebrate fossils (paleozoic), U. S. National Museum, 1883.
Report of the Smithsonian Institution for 1883 (1885), pp. 261-263. (Also in Report on National Museum, pp. 101-103, published as a separate.)
- LESTER F. WARD. List of all plants added to the flora of Washington and vicinity from April 1, 1882, to April 1, 1884.
Proc. Biol. Soc. Washington, ii, 1885, pp. 84-87.
This is a continuation of the general catalogue as published in Bulletin 22, U. S. National Museum, and conforms in arrangement, type, &c., as nearly as possible with that publication. Extras printed April 10, 1884.
- LESTER F. WARD. Report on the department of fossil plants, U. S. National Museum, 1883.
Report of the Smithsonian Institution for 1883 (1885), p. 263. (Also in Report on National Museum, pp. 27-28, published as a separate.)
- CHARLES A. WHITE. Certain phases in the geological history of the North American continent, biologically considered.
Proc. Biol. Soc., Washington, ii, 1885, pp. 41-66.
- CHARLES A. WHITE. Report on the department of invertebrate fossils (meso-cenozoic), U. S. National Museum, 1883.
Report of the Smithsonian Institution for 1883 (1885), pp. 260-261. (Also in Report on National Museum, pp. 100, 101, published as a separate.)
- H. C. YARROW. Report on the department of reptiles, U. S. National Museum, 1883.
Report of the Smithsonian Institution for 1883 (1885), pp. 225-228. (Also in Report on National Museum, pp. 65-68, published as a separate.)
- W. S. YEATES. Accessions to the department of minerals, U. S. National Museum, 1883.
Report of the Smithsonian Institution for 1883 (1885), pp. 266-268. (Also in Report on National Museum, 106-108, published as a separate.)
- JOSÉ C. ZELEDON. Catalogue of the birds of Costa Rica, indicating those species of which the United States National Museum possesses specimens from that country.
Proc. U. S. Nat. Mus., viii, May 23, 1885, pp. 104-118.
A very carefully prepared and accurate list, enumerating 692 species, of which 522 are represented in the National Museum by Costa Rican specimens.

ANON. The last cruise of the steamer Albatross in the Gulf of Mexico.

Science, v, No. 113, 1885, pp. 275, 276.

Abstract of a report by Lieutenant-Commander Z. L. Tanner, U. S. N., commanding the U. S. Fish Commission steamer Albatross, respecting the first part of the cruise of that steamer, which began January 3 and terminated early in April, 1885.

ANON. The Island of Cozumel.

Science, v, No. 114, 1885, pp. 290-292.

An account of some of the principal features of the island, abstracted from a report of Mr. N. B. Miller, yeoman and photographer of the steamer Albatross, to Professor Baird, U. S. Fish Commissioner.

ANON. The United States at the Fisheries Exhibition.

Science, v, No. 118, 1885, p. 386.

Brief review of Bull. 27, U. S. Nat. Mus.

PART IV.

LIST OF ACCESSIONS TO THE U. S. NATIONAL MUSEUM DURING
THE FIRST HALF OF 1885, TOGETHER WITH DESCRIPTIVE
NOTES AND INDICES.

INTRODUCTORY NOTE.

The following order has been observed in the description of each object or group of objects mentioned in the List of Accessions:

- (1) Name of specimen or of the class to which related.
- (2) Description of specimen, with locality whence obtained.
- (3) Name of sender, with address.
- (4) Current accession number in Museum register.
- (5) Calendar year in which the specimen was received.
- (6) Number of the department to which the accession has been assigned, these numbers corresponding with those given in the classification of the scientific departments on pages 8 and 9.

LIST OF ACCESSIONS.*

MOLLUSKS. Two specimens each of *Chlamydoconcha Orcuttii* and *Teredo bipartita*, in alcohol, from San Diego Bay.

C. R. ORCUTT, San Diego, Cal. 15551. '85. (IX)

MOLLUSKS, *Mya arenaria*, from Connecticut.

J. WILLIAMS, Stonington, Conn. 15552. '85. (IX)

BOTTLE-NOSED DOLPHIN, *Tursiops tursio*. A skull from Pensacola, Fla.

SILAS STEARNS, Pensacola, Fla. 15553. '85. (IV)

KYAK and equipment, consisting of a great harpoon, staff and line, throwing-stick, boat-hook, fish-prong, and double paddle, from Fort Chimo, Ungava Bay, H. B. T.

LUCIEN M. TURNER, U. S. Signal Service. 15554. '85. (II)

MEXICAN HAIRLESS DOG, *Canis familiaris*, in the flesh.

WILLIAM J. RHEES, Smithsonian Institution. 15555. '85. (IV)

RAINBOW TROUT, *Salmo gairdneri*, ♀. Fresh specimen from a pond owned by the Southside Club, Long Island.

SOUTHSIDE CLUB, Long Island. 15556. '85. (VII)

JADE BRACELET, from China. Cut and polished. Diameter, 7^{cm}. Purchased.

Through Commander C. F. GOODRICH, Ordnance Office, Washington Navy-Yard. 15557. '85. (XIV)

ROCKS containing pyrites. For examination. Returned.

NOAH BOWLUS, Frederick City, Md. 15558. '85. (XIV)

CETACEAN. *Kogia breviceps*, ♂, in the flesh. From coast of North Carolina.

I. I. HOBBS, keeper life-saving station, Kitty Hawk, N. C. 15560. '85. (IV)

INDIAN INDUSTRIAL WORK. Seven boxes. General collection, showing the proficiency in work of the Indians at the Carlisle Training School, Pennsylvania. Returned.

Capt. R. H. PRATT, Superintendent of Schools. 15561. '85. (II)

YELLOW OCHRE, from Colorado.

E. C. BRADSTREET, Gold Hill, Colo. 15562. '85. (XIV)

BAG-WORM, *Thyridopteryx*, sp. and cases, from Texas.

L. R. TUTTLE, Washington, D. C. 15563. '85. (X)

BLACKFISH, *Globiocephalus melas*, juv. Specimen in the flesh.

J. G. FISHER, Provincetown, Mass. 15564. '85. (IV)

SHELLS AND CORALS. Mainly dried specimens of Gorgonian and Actinian corals, millipores, and mollusks. The alcoholics consist of star-fishes, sea-urchins, holothurians, ophiurans, crabs, and shrimps. Florida.

HENRY HEMPHILL, Key West, Fla. 15565. '85. (IX)

*When the locality of an accession is the same as the address of the sender, no mention of locality is made in connection with the description of the accession.

CORALS, ECHINODERMS, AND CRUSTACEA (dry, and alcoholic).

HENRY HEMPHILL, Key West, Fla. 15565. '85. (XI)

TARQUÁ PLANT. Specimens of leaf, bark, fruit, and juice, from Costa Rica.

FREDERICK STEARNS, Detroit, Mich. 15566. '85. (I)

DANALITE, with cryophyllite and Amazon stone in granite. Four specimens.

T. T. BOUVÉ, Boston, Mass. 15567. '85. (XIV)

GAHNITE IN CHALCOPYRITE, from Rowe, Mass.

ARNOLD G. DANA, New Haven, Conn. 15568. '85. (XIV)

MINERALS. A collection of 15 specimens, consisting of aragonite, calcite, calamine, and wulfenite, from Eureka Consolidated Mines, Eureka County, Nevada.

J. S. CURTIN, U. S. Geological Survey. 15569. '85. (XIV)

SPODUMENE (crystal). A large specimen from Blanchville, Conn.

Prof. S. J. BRUSH, New Haven, Conn. 15570. '85. (XIV)

COLUMBITE (crystal). From Andrews's feldspar quarry. Purchased.

G. H. ANDREWS, Glastonbury, Conn. 15571. '85. (XIV)

CANCRINITE IN ELÆOLITE-SYENITE AND SODALITE, from Litchfield, Me.

T. F. LAMB, Portland, Me. 15572. '85. (XIV)

WEAVER BIRDS' NEST.

Rev. C. H. A. DALL, Calcutta, India. 15573. '85. (V, A)

SHELLS, *Helix* sp. and *Cyclostoma* sp. Three specimens from Daryiling, foot-hills of the Himalaya Mountains.

Rev. C. H. A. DALL, Calcutta, India. 15573. '85. (IX)

LEPIDOPTERA and *Coleoptera*, from Sikkim, East India.

Rev. C. H. A. DALL, Calcutta, India. 15573. '85. (X)

JEWELRY,* Table-mats, prayer-wheels, fans, and fly-brushes, from Calcutta, India.

Rev. C. H. A. DALL, Calcutta, India. 15573. '85. (II)

BIRD SKINS. Sixteen specimens from Ecuador, Guatemala, and Panama.

JOSÉ C. ZELEDON, San José, Costa Rica. 15574. '85. (V, A)

CINCHONA BARK. Two packages.

JOSÉ C. ZELEDON, San José, Costa Rica. 15574. '85. (I)

MAMMALS. Two Skins, *Didelphys quica* and *Felis onca* (black).

JOSÉ C. ZELEDON, San José, Costa Rica. 15574. '85. (IV)

FILANZANA, a carrying-chair used in Madagascar. Lieut. Mason A. Shufeldt crossed the island in this chair. (Distance, 1,080 miles. Time, 6 months.)

Lieut. MASON A. SHUFELDT, U. S. N. 15575. '85. (I)

FISHES (in alcohol). One hundred and twenty specimens, from Fort Chimo, Ungava Bay, H. B. T.

L. M. TURNER, U. S. Signal Service. 15576. '85. (VII)

REINDEER, *Rangifer tarandus*. Heads, crania, sterna, and fœtus, from Fort Chimo, Ungava Bay, H. B. T.

L. M. TURNER, U. S. Signal Service. 15576. '85. (IV)

FISHES, *Mullotus villosus*, *Gasterosteus pungitius*, *G. biaculeatus*, *Coregonus quadrialateralis*, and *Uranidea richardsoni*, &c., from Fort Chimo, Ungava Bay, H. B. T.

L. M. TURNER, U. S. Signal Service. 15576. '85. (VII)

BIRDS. Seventy-eight specimens in alcohol, from Ungava Bay.

L. M. TURNER, U. S. Signal Service. 15576. '85. (V, A)

* See Part II, p. 67.

- PHRYNOSOMA.** Four specimens from Fort Chimo.
L. M. TURNER, U. S. Signal Service. 15576. '85. (VI)
- LIMONITE** and conglomerate limestone, from Virginia.
Hon. N. GOFF, Jr., United States House of Representatives. 15577. '85. (XIV)
- GOLDEN SHINER OR BREAM**, *Notemigonus chrysoleucus*. Fresh specimen.
F. A. HUTTY, Grand Haven, Mich. 15578. '85. (VII)
- FOSSIL GASTROPOD**, *Pleurotomaria tabulata*, Hall; from Rochester Colliery, Du Bois, Pa. Found in drift about 300 feet under ground.
C. L. BARRETT, Clearfield, Pa. 15579. '85. (XII, A)
- MINERAL WATER**, from Springfield Farm, Maryland.
JAMES H. HALLOWELL (through Hon. L. E. McCOMAS), Hagerstown, Md. 15580. '85. (XV)
- POUCHED RAT**, *Geomys tuza* (local name, "Salamander"). Living specimens.
GEORGE C. RIXFORD, Rixford, Fla. 15581. '85. (IV)
- MOSAIC PICTURE.** Roman? Returned.
JOHN A. MILLIGAN, Portsmouth, Va. 15582. '85. (I)
- NATIVE SILK COCOONS AND REELED SILK.** Showing the cocoons raised in North Carolina and the quality of silk raised therefrom.
VIRION DES LANRIERS, New York, N. Y. 15583. '85. (I)
- BIRDS.** About 100 mounted specimens transmitted for determination. Returned.
AMERICAN MUSEUM OF NATURAL HISTORY, New York. 15584. '85. (V, A.)
- FISHES**, from San Francisco, Cal.; Key West, Fla.; Pensacola, Fla.; and San Cristobal Bay, Lower California; including *Clupea sapidiissima* (spent ♂) 2 feet long, San Francisco; *Narcine umbrosa* (type), *Acanthocybium solandri*, *Anthias vivanus* (type), *Prionotus stearnsi* (type), *Prionotus ophryas* (type), *Pomacentrus caudulis*, *Rupiscartes atlanticus*, *Labrosomus xanti*, *Gobiosox rhessodon*.
DAVID S. JORDAN, Bloomington, Ind. 15585. '85. (VII)
- CHALCEDONY** on Basalt, from Tunitcha Plateau, Arizona.
F. S. DELLENBAUGH, New York, N. Y. (through Ensign O. G. DODGE, U. S. N.) 15586. '85. (XIV)
- MINERALS.** Eighty-one specimens from Virginia and District of Columbia.
ERNEST HOWARD, U. S. Geological Survey. 15587. '85. (XIV)
- GOLDEN-CRESTED KINGLET**, *Regulus satrapa* (skin), from Lookout Mountain, Tenn.
W. H. FOX, Washington, D. C. 15588. '85. (V, A)
- PORTRAIT OF GENERAL JACKSON.** Supposed to have been painted by Earle. Deposited.
E. R. MCKEAN (care of G. L. McKean, Washington, D. C.). 15589. '85. (I)
- PROUSTITE**, argentite, and calcite (crystals); also native silver in quartz and calcite rock; from Batopilas mine, Mexico. Exchanged for a Pueblo pot.
Miss MASON; 15590. '85. (XIV)
- DEEP-SEA SOUNDING APPARATUS.** Thirty-three pieces.
U. S. FISH COMMISSION. 15591. '85. (I)
- METALLURGICAL CHARTS.** (1) Statistical chart of the work accomplished by the Pennsylvania Diamond Drill Company; (2) a chart of coal measures of the Philadelphia and Reading Coal and Iron Company, with section as cut by the Diamond drill.
PENNSYLVANIA DIAMOND DRILL COMPANY, Pottsville. 15592. '85. (XVI)

BIRD SKINS, one hundred and eight specimens, 37 species.

Dr. B. H. WARREN, West Chester, Pa. 15593. '85. (V, A)

COAL. Samples from Texas.

THOMAS FORSTER, Hoxie, Palo Pinto County, Tex. 15594. '85. (XIV)

INSECTS AND COMB. Two specimens found destroying the comb.

Dr. DANIEL BERRY, Carmi, Ill. 15595. '85. (X)

FOSSILS, from Minnesota.

W. A. FINKELNBURG, Winona, Minn. 15596. '85. (XII, A)

PORTFOLIO of Photographic Illustrations. "Les Habitants de Surinam." One volume.

Prince ROLAND BONAPARTE, Paris, France. 15597. '85. (II)

FOSSIL WOOD. Specimen found in the new reservoir shaft, near the Howard University, Washington, D. C.

HENRY P. GRAVES, Washington, D. C. 15598. '85. (XIII, A)

AMERICAN WOODS. Polished sections.

R. B. HOUGH, Lowville, N. Y. 15599. '85. (XIII, B)

METEORITES (stone and iron). From Wachita County, Texas, Tazewell, Tenn., and Iowa County, Iowa.

Prof. C. W. SHEPARD, Charleston, S. C. For exchange. 15600. '85. (XIV)

SODA-LIME BORATE (hydrous).

B. A. HAMILTON, Ivanpah, San Bernardino County, Cal. 15601. '85. (XIV)

PRONG-HORNED ANTELOPE, *Antilocapra americana*. Eight skins from Arizona.

E. W. NELSON, Springerville, Ariz. 15602. '85. (IV)

ORES. A collection to illustrate the smelting of the oxidized copper ores of Bisbee, Ariz., including some very beautiful specimens of cuprite, malachite, and azurite.

COPPER QUEEN MINING COMPANY, Bisbee, Ariz. 15603. '85. (XVI)

MINERALS. One hundred and forty specimens from Madagascar, including amazon stone (1); native copper, cuprite, and malachite (1); corundum crystal (1); amethyst (1); wax opal (1); amazon stone containing garnet and pyrite (1); menaccanite (1); rutile (1); garnet (1); grains of gold; cornelian agate (1); lazulite (1); black tourmaline (1); quartz pebbles and fragments.

Lieut. M. A. SHUFELDT, U. S. N. 15604. '85. (XIV)

RECENT PLANTS, from Madagascar.

Lieut. M. A. SHUFELDT, U. S. N. 15604. '85. (XIII, B)

COTTON. Samples from Madagascar.

Lieut. M. A. SHUFELDT, U. S. N. 15604. '85. (I)

ETHNOGRAPHICAL OBJECTS, from Madagascar.

Lieut. M. A. SHUFELDT, U. S. N. 15604. '85. (II)

LIVE PECCARY, *Dicotyles torquatus*, from Texas.

Dr. J. S. BILLINGS, Army Medical Museum, Washington. 15605. '85. (IV)

OWL, Doves (2), sparrow, fly-catcher, and warbler, from Mexico.

ALFRED DUGÈS, Guanajuato, Mexico. 15606. '85. (V, A.)

LAND SHELLS, *Bulimus alternatus*, Say, from Rio Verde, Oaxaca, Mexico. Three specimens for determination.

ALFRED DUGÈS, Guanajuato, Mexico. 15606. '85. (IX)

TINEID MOTH, *Tischeria heliopsisella*, Chamb.

ALFRED DUGÈS, Guanajuato, Mexico. 15606. '85. (X)

DAPHNIA AND CYPRIO.

ALFRED DUGÈS, Guanajuato, Mexico. 15606. '85. (XI)

MERCURY, from Cedar Grove Plantation, Louisiana.

FRED P. DEWEY, U. S. National Museum. 15607. '85. (XVI)

ILLUSTRATIONS OF HORSES. "Old Henry Clay," "Harry Clay," "Nellie Clay," "Jack Shepard," and "Red Bird."

R. HUNTINGTON, Rochester, N. Y. 15608. '85. (IV)

HEN EGG (double).

H. C. POWELL. 15609. '85. (V, B)

FOSSILS: Sixteen specimens from Lower Silurian Drift; 2 specimens from Lower Magnesian; 13 specimens from Upper Potsdam.

E. C. PERKINS, Prairie du Sac, Wis. 15610. '85. (XII, A)

CHALCOPYRITE and Magnetite (crystals).

W. C. ROBINSON, Baltimore, Md. 15611. '85. (XVI)

STONE IMPLEMENTS. A cast of a perforated tablet of peculiar shape. The original, made of a compact black slate, was found near Fort Ancient, Warren County. Returned.

WARREN K. MOORHEAD, Granville, Ohio. 15612. '85. (III)

MOUND-BUILDER'S CLOTH.

WARREN K. MOORHEAD, Granville, Ohio. 15612. '85. (III)

SHELLS (fossil and recent), *Glandina* and *Bulimus* sp. Three specimens.

THOMAS T. MUMFORD, Uniontown, Perry County, Ala. 15613. '85. (IX)

GUASA, JEW-FISH, *Promicrops itaiara* (Licht.), closely related to *Epinephelus*. Fresh specimen from the coast of Florida.

E. G. BLACKFORD, Fulton Market, New York. 15614. '85. (VII)

BABOON, *Cynocephalus babouin*, in the flesh.

BARNUM, BAILEY & HUTCHINSON, Bridgeport, Conn. 15615. '85. (IV)

BIRD SKINS. Sixteen specimens, seven species, namely: Mountain Chickadee, *Parus montanus*; Raven, *Corvus carnivorous*; Common Crow, *Corvus americanus*; Long-crested Jay, *Cyanocitta macrolopha*; Piñon Jay, *Cyanocitta cyanocephala*; Wood-house's Jay, *Aphelocoma woodhousei*; Lead-colored Tit, *Psaltiriparus plumbeus*.

E. W. NELSON, Springerville, Ariz. 15617. '85. (V, A.)

MAMMAL SKINS, including *Cervus macrotis*, *Canis latrans*, *Castor fiber*, *Lepus campestris*, *Lepus sylvaticus arizonæ*, and *Neotoma cinerea*.

E. W. NELSON, Springerville, Ariz. 15617. '85. (IV)

LIZARDS. Three living specimens from vicinity of New Orleans, La.

GEORGE P. MERRILL, U. S. National Museum. 15618. '85. (VI)

CORAL (Cyathophylloid). Probably of the genus *Amplexus*. Cast of the interior.

E. H. RANDLE, Lauderdale Institute, Ripley, Tenn. 15619. '85. (IX)

STONE IMPLEMENTS. One large muller or rubbing-stone, probably not aboriginal; fragments of flint, and one scraper from aboriginal workshop.

J. L. KITE, Damascus, Ohio. 15620. '85. (III)

STONE IMPLEMENTS, from Pennsylvania. Returned.

G. M. BARNETT, Northumberland, Pa. 15621. '85. (III)

JICARA, from Chinandega, near the port of Realejo, Nicaragua.

JOSEPH LIBBEY, Washington, D. C. 15622. '85. (II)

CINCHONA BARK, from Guatemala, Central America.

W. I. FORSYTH, Guatemala, Central America. 15623. '85. (I)

RABBIT NET.

A. L. SILER, Ranch, Kane County, Utah. 15624. '85. (II)

FEATHER ROPE.

A. L. SILER, Ranch, Kane County, Utah. 15624. '85. (II)

BARK CANOE, Indian manufacture.

HORATIO HALE, Clinton, Ontario, Canada. 15625. '85. (II)

VICUNIA WOOL, from Peru.

GEORGE W. BOND, Boston, Mass. 15626. '85. (I)

WHISTLING SWANS, *Olor columbianus*, three specimens in the flesh.

WILLIAM SOHIER, Swan's Island, North Carolina. 15627. '85. (V, A)

QUARTZ CRYSTALS (on quartzite) 2, from Mexico.

W. S. GEORGE, Saint Louis, Mo. 15628. '85. (XIV)

IRON ORE (clayey), from Missouri.

JOSEPH G. CLARKSON, Arcadia, Mo. 15629. '85. (XIV)

LIMONITE, pseudomorph after pyrite, halloysite impregnated with hematite, cuprite, melaconite, chrysocolla, native copper, native silver, cerargyrite, and quartz, from Arizona.

C. D. WALCOTT, U. S. Geological Survey. 15630. '85. (XIV)

STONE IMPLEMENT. A very fine polished celt, 13½ inches long.

E. B. JOHNSON, Eufaula, Ala. 15631. '85. (III)

AFRICAN OSTRICH, *Struthio camelus*, in the flesh.

W. A. CONKLIN, superintendent Central Park Menagerie, New York. 15632. '85. (VIII)

SCULPTURED FOOT TRACK. The original was cut from the rock *in situ* near Colorado Springs.

HORACE BEACH, Prairie du Chien, Wis. 15633. '85. (III)

CRUDE PETROLEUM.

E. B. PRICE, Amargo, N. Mex. 15634. '85. (XVI)

STONE IMPLEMENTS.

JAMES D. HOUSTON, Hot Springs, Ark. 15635. '85. (III)

CRYSTALS. Sent for examination and returned.

JAMES D. HOUSTON, Hot Springs, Ark. 15635. '85. (XIV)

KAOLIN.

G. W. WATKINS, Moriah, Essex County, N. Y. 15636. '85. (XIV)

SILICATE OF ALUMINA, iron, lime, and magnesia.

L. W. JOHNSTON, Phoenix, Ariz. 15637. '85. (XVI)

STONE IMPLEMENTS. Twenty-five specimens of leaf-shaped implements from Kentucky, including scraper, flake, arrow and spear-heads, pestle, celts, and grooved axes, from fields and rock shelters near Panther Creek, Hancock County. Exchanged for publications.

J. B. VICKERS, Lyonina, Hancock County, Ky. 15638. '85. (III)

BIRD SKINS. Two hundred and twenty-six specimens, 96 species, chiefly from the Palearctic Region. A very valuable collection embracing several conspicuous species new to the collection, besides others of great importance for purposes of comparison, including Cassin's Bullfinch, *Pyrrhula cassini*, Siberia Turnstone, *Arenaria interpres*, *Tringa subarquata*, Spoonbill Sandpiper, *Eurynorhynchus pygmaeus*, Japan, *Puffinus leucomelas*, and *Anser ruficollis*.

HENRY SEEBOHM, London, England. 15639. '85. (V, A.)

SHELLS. Collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (IX)

FAN CORAL (GORGONIAN) and Sea-Urchin. Probably from Florida or West Indies; also small fragments of coral. Collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (XI)

ROCKS. Collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (XV)

PLANTS AND SEEDS, collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (XIII, A)

JAWBONE OF SHARK, and two tusks of Walrus, *Rosmarus*. Collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (XII)

TURTLE-SHELLS *Pseudemys elegans* (?). Collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (VI)

QUARTZ, Selenite, Calcite, &c. Eleven specimens. Collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (XIV)

ETHNOGRAPHIC OBJECTS collected by Dr. John Gibson, U. S. N.

Mrs. E. J. SEARS, Mount Carmel, Ill. 15640. '85. (II, A)

GRAY WHALE, *Rhachianectes glaucus* (skull).

C. H. TOWNSEND, San Francisco, Cal. 15641. '85. (IV)

PAROQUET, *Polytelis barranbandi*, from Australia.

ZOOLOGICAL SOCIETY OF PHILADELPHIA (through A. E. BROWN). 15642. '85. (V, A)

MOCKING BIRD, *Mimus polyglottus*, in the flesh.

Dr. FRANK DEFOUR, Riverdale, Md. 15643. '85. (V, A)

APATITE (yellow and translucent), four fragments from the diamond-fields, Arizona.

VICTOR MINDELEFF, U. S. Geological Survey. 15644. '85. (XIV)

ANTIQUITIES, from Egypt and the Holy Land.

Dr. G. W. SAMSON, Harlem, N. Y. 15645. '85. (II, A)

DRUM-FISH. Portion of the mouth for examination. Returned.

ISAAC BULL, Eau Claire, Wis. 15646. '85. (VII)

MOUNTED REPTILES. One specimen of Lizard and one of Bufo, from Surinam.

ALBERT KOEBELE, Agricultural Department, Washington. 15647. '85. (VI)

FOSSIL LEAVES. Thirty-five specimens of coal and leaves from North Greenland.

Ensign A. A. ACKERMAN, U. S. N. 15648. '85. (XIII, A)

FOSSIL COAL PLANTS, *Lepidodendron*. Two specimens collected by Dr. J. H. Britts in the lower coal measures of Henry County, Missouri.

C. G. BROADHEAD. 15649. '85. (XIII, A)

FOSSIL PLANT containing *Sigillaria*, from Missouri.

Dr. J. H. BRITTS. 15650. '85. (XIII, A)

FOSSIL LEAF, from Georgetown, Cal.

WILLIAM P. BLAKE, Georgetown, Placer County, Cal. 15651. '85. (XIII, A)

FOSSIL LEAVES. Ninety-one specimens.

G. F. BECKER, Clear Lake, Cal. 15652. '85. (XIII, A)

FOSSIL FERNS (Carboniferous). Thirteen specimens from Eugene, Ind.

I. COLLETT. 15653. '85. (XIII, A)

FOSSIL PLANTS. Two specimens from Ottawa.

J. N. DAWSON, Montreal, Canada. 15654. '85. (XIII, A)

FOSSIL FERNS (Carboniferous). Five specimens from Deavertown, Ohio.

S. C. GRAY. 15655. '85. (XIII, A)

FOSSIL WOOD, from Grand Cañon District.

Ensign E. E. HAYDEN, U. S. N. 15656. '85. (XIII, A)

FOSSIL PLANTS, &C. Seven specimens.

WILLIAM H. HOLMES, Bureau of Ethnology, Smithsonian Institution. 15657. '85. (XIII, A)

FOSSIL FERNS (Carboniferous). Two specimens. Collected by A. H. Worthen, Grundy County, Illinois.

ILLINOIS GEOLOGICAL SURVEY. 15658. '85. (XIII, A)

FOSSIL WOOD, from Pope's Creek, Maryland.

J. D. McGUIRE. 15659. '85. (XIII, A)

FOSSIL WOOD. Twenty-five specimens.

C. MCKINLEY, Saint Clair, Ala. 15660. '85. (XIII, A)

FOSSIL PLANTS, from Dakota, New Jersey, and France. The leaves are from the Pleistocene, of Bridgeton, N. J.; the wood from the Cretaceous, or Laramie Group, Moreau River, Dakota, and the stem from the base of the Lignite at Tureau (Bouches-du-Rhône), France.

J. B. MARCOU, U. S. Geological Survey. 15651. '85. (XIII, A)

FOSSIL FERNS (Carboniferous). Three specimens from Rawley Springs, Virginia, and two specimens from Green County, Pennsylvania.

BENJAMIN MILLER, Georgetown, D. C. 15662. '85. (XIII, A)

FOSSIL LEAVES. Two specimens from Mt. Norris National Park, Wyoming.

P. W. NORRIS. 15663. '85. (XIII, A)

FOSSIL WOOD AND LEAVES. Four specimens of wood from Utah, and 22 specimens of fossil leaves from White River.

Maj. J. W. POWELL, U. S. Geological Survey. 15664. '85. (XIII, A)

FOSSIL LEAVES. Five specimens.

HOWARD SCHRIVER, Wytheville, Va. 15665. '85. (XIII, A)

FOSSIL WOOD, from 25 miles north of Fort Union.

Dr. SUCKLEY. 15666. '85. (XIII, A)

FOSSIL WOOD, from Brightwood, D. C.

LOUIS SAVORY, Washington, D. C. 15667. '85. (XIII, A)

FOSSIL PLANTS. Fifteen specimens from Nevada, Wyoming, Utah, and California, collected by Maj. J. W. Powell.

U. S. GEOLOGICAL SURVEY, Washington, D. C. 15668. '85. (XIII, A)

FOSSIL PLANTS. Four specimens containing calamites from coal measures, Trinity River, Jackson County, Texas, collected by A. R. Roessler.

DEPARTMENT OF THE INTERIOR, Washington, D. C. 15669. '85. (XIII, A)

FOSSIL WOODS AND PLANTS. Seventy-one specimens. Woods: Triassic, from Vermillion Cliffs, Kane County, Utah; Cretaceous or Lower Tertiary, from Deer Creek, San Carlos, Ariz. Fucoids: Upper Devonian, from Everhardt, White Pine County, Nev. Two specimens of calamite from Commercial Summit, Whitney County, Ky., and one specimen of wood from the east side of Sink Valley, Utah.

CHARLES D. WALCOTT, U. S. Geological Survey. 15670. '85. (XIII, A)

FOSSIL LEAVES, &c., from Colorado, Iowa, Indian Territory, Alabama, &c. (10), collected by Dr. C. A. White, from 12 miles below Las Animas, Colo.; Dakota Group, borings (3) from Fort Lyon, Colo., collected by H. Beach; calamite (1) from Eufaula, Indian Territory, collected by H. F. Buckner; sigill (1) from Alabama, collected by Frank Burns; lignite (1) from Cleveland, Iowa, collected by Harry White.
Dr. C. A. WHITE, U. S. Geological Survey. 15671. '85. (XIII, A)

FOSSIL PLANTS. Five specimens from Separation, Colo.

Prof. LESTER F. WARD, U. S. Geological Survey, 15672. '85. (XIII, A)

FOSSIL PLANTS. Leaves (10) from Station No. 49, near Mesa Station; stigmara (2); wood (1) from Sabine River, Abert, California.

WILLIAM S. YEATES, U. S. National Museum. 15673. '85. (XIII, A)

ETHNOGRAPHIC OBJECTS,* from Egypt and the Holy Land.

Dr. GEORGE W. SAMSON, New York City. 15674. '85. (II)

FELT. A collection showing the varieties manufactured, as follows: Hammerfelt, underfelt, damperfelt, and wedgefelt, for piano manufacturing purposes; polishing and rubbing felts used by manufacturers of musical instruments, jewelers, watchmakers, brass and glass manufacturers, marble-yards, ivory and celluloid manufacturers, also used by wall-paper hangers, and for stamping and printing purposes. Cloth felts used by piano and organ manufacturers, cornplasterfelt as used by manufacturers, filters for essential oils (chemists and brewers), ladies' felt slippers (seamless) in modern shades, ladies' felt slippers (sewed) with common-sense heels, ladies' sandals, ladies' high-cut lace shoes (without heels) trimmed with plush, ladies' fancy felt slippers in modern shades, trimmed with buckles and French heels, and gents' ordinary felt slippers in black and grey, with plush and without heels.

ALFRED DOLGE, New York City. 15675. '85. (I)

PLANTS.

C. G. PRINGLE, Charlotte, Vt. 15676. '85. (XIII, B.) (Sent to Department of Agriculture.)

INDIAN WEAPONS. A bow and three poisoned arrows; from the Botocudo Indians, of the Colonia Leopoldina, province of Bahia, Brazil.

RICHARD RATHBUN, Smithsonian Institution. 15677. '85. (II)

MONKEY, *Semnopithecus siamensis*, in the flesh.

H. B. EVERETT, Philadelphia, Pa. 15678. '85. (IV)

PAINT. Water-proof.

HORACE D. DUNN, San Francisco, Cal. 15679. '85. (I)

LARK, *Eremophila alpestris*, in the flesh, from Medina, Orleans County, N.

WILLIAM PALMER, Smithsonian Institution. 15680. '85. (V, A)

SCREECH OWL, *Megascops asio*, in the flesh. Caught in the upper hall of the Smithsonian building.

Dr. CHARLES RAU, Smithsonian Institution. 15681. '85. (V, A)

EARTH, from a well in Arredonda, Fla. For examination.

GEORGE REESE, Arredonda, Fla. 15682. '85. (XV)

MINERAL SALTS, including carbonate of lime with common salt and sulphates of calcium or sodium, from Utah.

S. P. LASATER, Tooele City, Utah. 15683. '85. (XIV)

RED-TAILED HAWK, *Buteo borealis*, from Illinois.

J. SCHNECK, Mount Carmel, Ill. 15684. '85. (V, A)

* See Part II, p. 66.

VOLCANIC DUST AND SAND, from Furnas and Harlan Counties, Nebraska. (See Proc. U. S. N. M., VIII, p. 99.)

HENRY ZAHN, Plattsmouth, Nebr. 15685. '85. (XIV)

POTTERY, modern and ancient, from Mexico.

LOUIS H. AYMÉ, Oaxaca, Mexico. 15686. '85. (II, B)

HUMAN BONES, from Mexico.

LOUIS H. AYMÉ, Oaxaca, Mexico. 15686. '85. (VIII)

STONE CARVINGS (8), representing the human form, squared stone with grooves (1), metate with rubbing-stone (1), stone pendants (8), stone bead (1), bone implements (1), a polished piece of iron pyrites of hemispherical shape (mirror), specimen of magnetite, copper bells (7), copper chisel (1), T-shaped copper axes, (so called) (69), and a specimen of adobe, from Mexico; 101 specimens.

LOUIS H. AYMÉ, Oaxaca, Mexico. 15686. '85. (III)

ETHNOGRAPHIC SPECIMENS, from Mexico.

LOUIS H. AYMÉ, Oaxaca, Mexico. 15686. '85. (II)

BIRD EGGS, from Alaska, 139 specimens.

WILLIAM J. FISHER, Saint Paul, Kodiak Island, Alaska. 15687. '85. (V, B)

BIRD SKINS, from Alaska, 48 specimens; 19 species of water birds, excepting 3 specimens of the hawk owl, *Surnia ulula caparoch*.

WILLIAM J. FISHER, Saint Paul, Kodiak Island, Alaska. 15687. '85. (V, A)

ETHNOLOGICAL SPECIMENS (from Alaska), including articles of dress, implements, and household utensils.

WILLIAM J. FISHER, Saint Paul, Kodiak Island, Alaska. 15687. '85. (II)

FLINT OBJECTS, from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (II)

ROCKS AND STONES, from Saliwick Lake and Kowak River, Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (XV)

MARINE SHELLS, *Limnaea ampla* (alcoholic), from Kowak River, Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (IX)

ECHINODERMS, COELENTERATES, CRUSTACEANS, etc., from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (XI)

COAL, from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (XVI)

BIRD EGGS, from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (V, B)

FROG (alcoholic), from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (VI)

FISHES, six species, from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (VII)

ESKIMO OBJECTS, from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (II)

SEEDS AND PLANTS, from Alaska.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal. 15688. '85. (XIII, B)

INSECTS (from Alaska). Alcoholic specimens of *Diptera* and *Homoptera*.

Lieut. GEORGE M. STONEY, U. S. N., Mare Island, Cal.

SHELLS, *Argonauta pacifica*, Dall, and other shells from the beach of Magdalena Bay, Lower California, and Natividos Island, Lower California.

C. H. TOWNSEND, San Francisco, Cal. 15689. '85. (IX)

SEA-ELEPHANT, *Macrorhinus angustirostris*: Seal, *Zalophus californianus*. Coyote, *Canis latrans*. Gopher, *Thomomys talpoides*. From California.

C. H. TOWNSEND, San Francisco, Cal. 15689. '85. (IV)

SEA ELEPHANT OIL.

C. H. TOWNSEND, San Francisco, Cal. 15689. '85. (I, D)

BIRD SKINS. Twenty-seven specimens, from California, namely: Large-billed Sparrow, *Passerculus rostratus* (1); Snowy Heron, *Garzetta candidissima* (5); Louisiana Heron, *Hydranassa tricolor* (1); White-crowned Night Heron, *Nyctherodius violaceus* (1); Snowy Plover, *Ægialites nivosus* (4); Sanderling, *Calidris arenaria* (4); Marbled Godwit, *Limosa fæda* (1); Willet, *Symphemia semipalmata* (1); Surf Duck, *Pelionetta perspicillata* (1); Western Gull, *Larus occidentalis* (1); Heerman's Gull, *Larus heermanii* (2); Royal Tern, *Sterna maxima* (1); Fulmar Petrel, *Fulmarus pacificus* (2); Western Grebe, *Æchmophorus occidentalis* (1); Cassin's Auk, *Ptychorhamphus aleuticus* (2).

C. H. TOWNSEND Francisco, Cal. 15689. '85. (V, A)

INDIAN OBJECTS. 7 posts, 4 masks, 5 carvings, 3 rattles, 4 sets of bows and arrows, 5 dance-wands, 24 fish-hooks, 4 paddles, 1 drinking-cup, 1 set of canoe-builder's tools, 1 banner, 3 wedges, 12 cedar bark mats, and a buoy and tow-line, from Washington Territory.

JAMES G. SWAN, Port Townsend, Wash. - 15690. '85. (II, A)

EGGS OF CALIFORNIA TROUT.

MYRON GREEN, McCloud River, California. 15691. '85. (VII)

SNAKES. Four living specimens.

KELLY & CHAMBERLIN, Washington, D. C. 15692. '85. (VI.) (Sent to the Zoological Gardens, Philadelphia.)

EGGS OF CALIFORNIA TROUT.

MYRON GREEN, McCloud River, California. 15694. '85. (VII)

INDIAN OBJECTS. 5 arrow-points, 1 stone ax, several pieces of pottery, pieces of 2 skulls and bones, from mound No. 1 in Sangamon County, Illinois.

WILLIAM T. TALBOTT, Farmingdale, Ill. 15695. '85. (III)

FRESH-WATER SHELLS, from Florida and Alabama. Seven species.

A. G. WETHERBY, Cincinnati, Ohio. 15696. '85. (IX)

DIABASE and sandstone, from Albany County, Oregon. Four samples.

FRANK WOOD, Linn County, Oregon. 15697. '85. (XV)

LEAD AND SILVER ORES.

LEAD MINE MILL and CITY ROCK MINE, Utah. 15698. '85. (XVI)

LEAD AND SILVER ORES.

NORTHERN CHIEF MINE, Utah. 15699. '85. (XVI)

LEAD AND SILVER ORES.

HORN SILVER MINE, Utah. 15700. '85. (XVI)

ORES, from Washington Territory. For report.

GEORGE DE GRAF, Seattle, Wash. 15701. '85. (XIV)

RED CROSSBILL, *Loxia curvirostra minor*, from Bardstown, Ky. Probably the first bird the National Museum has ever received from any portion of that State. Also, a Snow-bird, *Junco hyemalis*, with distinct white wing-bands, from Ilchester, Md.

C. W. BECKHAM, Smithsonian Institution. 15702. '85. (V, A)

TEXTILE FIBERS. Samples of wools, cottons, silks, and vegetable fibers; also woven fabrics.

DEPARTMENT OF AGRICULTURE, Washington, D. C. 15703. '85. (I)

FISHES: *Microgadus tomcodus*, *Albula vulpes*, *Merlucius bilinearis*, *Brevoortia tyrannus*, *Clupea harengus*, *Ctenolabrus adspersus*, *Mugil albula*, *Caranx hippos*, *Tautoga onitis*, *Serranus atrarius*, *Cottus aeneus*, *Bothus maculatus*, *Trachynotus carolinus*, and *Stromateus triacanthus*.

L. B. THURBER, Patchogue, L. I. 15704. '85. (VII)

BIRDS: *Lanius borealis*, *Uria brunnicchi*, *Asio wilsonianus*.

L. B. THURBER, Patchogue, L. I. 15704. '85. (V, A)

SQUILLA (3 specimens) and Crab.

L. B. THURBER, Patchogue, L. I. 15704. '85. (XI)

SNOW SEDIMENT, from Colorado.

ALEXANDER MCDUGAL, Gunnison City, Colo. 15705. '85. (XVII)

AMBLYSTOMA (alcoholic), from El Paso, Tex.

NEWTON SIMMONS, U. S. Fish Commission. 15706. '85. (VI)

SHELL LIMESTONE, partly decomposed, from south of Lake City.

C. L. BRUSH, Lake City, Fla. 15707. '85. (XIV)

KANGAROO, *Macropus giganteus* (female). Two specimens in the flesh.

ARTHUR E. BROWN, Zoological Society, Philadelphia, Pa. 15708. '85. (IV)

COTTON THREAD. Three small spools, three-ply, No. 400.

WILLIMANTIC LINEN COMPANY, Willimantic, Conn. 15709. '85. (I)

FOSSIL PLANTS.

L. A. WARD, Point of Rocks, Wyo. 15711. '85. (XIII, A)

MOLLUSKS, *Mya arenaria*. Living specimens.

BOARD OF TRADE, Portland, Oreg. 15712. '85. (IX)

SALMO PURPURATUS (alcoholic).

M. F. SPENCER, Portland, Oreg. 15713. '85. (VII)

FOSSILS. Five boxes of specimens. Purchased by U. S. Geological Survey.

GEORGE SPANGLER, Madison, Ind. 15714. '85. (XII, A)

CEREMONIAL OBJECTS. Two fine specimens. One, prismatic, with a longitudinal perforation, was found on Cooper's Bar, in the Ohio River, 3 miles below Madison. The other, in the shape of a double hatchet, was plowed up on a farm near Big Creek, about 12 miles northwest of Madison.

GEORGE SPANGLER, Madison, Ind. 15714. '85. (III)

CHLOANTHITE, native arsenic, native bismuth, ganomontite, helvite, liebigite, eulytite, kermesite, &c. Principally from Prussia and Austria. For exchange.

UNIVERSITY OF CINCINNATI, Cincinnati, Ohio. 15715. '85. (XIV)

***STONE IMPLEMENTS, &c.**

JOHN J. MCLEAN, Sitka, Alaska. 15716. '85. (II, A)

BIRD SKINS. Nineteen specimens from Texas and Bird Rocks, (Nova Scotia?).

C. J. MAYNARD, Boston, Mass. 15717. '85. (V, A)

BIRD SKINS (dried and alcoholic), from the island of Cozumel, Yucatan, and Key West, Fla. Collected by James E. Benedict and Thomas Lee, on the U. S. Fish Commission steamer Albatross.

U. S. FISH COMMISSION, Washington. 15718. '85. (V, A)

MAMMAL SKINS, *Dicotyles torquatus*, *Nasua narica*, *Didelphys aurita*, from the island of Cozumel, Yucatan. Collected by James E. Benedict and Thomas Lee, on the U. S. Fish Commission steamer Albatross.

U. S. FISH COMMISSION, Washington. 15718. '85. (IV)

TOURMALINE, cimolite, beryl, garnet, lepidolite, muscovite, tripolite, topaz, autunite, montmorillonite, and damonite.

N. H. PERRY, South Paris, Me. 15719. '85. (XIV)

MAMMAL SKINS AND SKELETONS: *Vulpes velox*, *Canis latrans*, *Lepus sylvaticus*, *Lepus campestris*, *Cynomys ludovicianus*, *Perognathus fasciatus*, and *Dipodomys ordi*.

A. B. BAKER, Banner, Trego County, Kans. 15721. '85. (IV)

REPTILES, from the island of Cozumel, Yucatan. Collected by the U. S. Fish Commission steamer Albatross.

U. S. FISH COMMISSION, Washington. 15722. '85. (VI)

AIR PLANTS, from the island of Cozumel, Yucatan. Collected by the U. S. Fish Commission steamer Albatross.

U. S. FISH COMMISSION, Washington. 15722. '85. (XIII, B.) (Sent to Botanical Garden, Washington.)

ESKIMO SUIT, from Cumberland Gulf.

Dr. F. BOAS. 15723. '85. (II.)

* ETHNOGRAPHIC OBJECTS, from the Yuma and Cocopa Indians of Arizona and New Mexico.

Dr. E. PALMER, U. S. National Museum. 15724. '85. (II)

PTARMIGAN, *Lagopus Alleni* (mounted), from Newfoundland.

F. H. MELLIS. 15725. '85. (V, A)

METEORITES: (1) Slice of stone meteorite-containing native iron found on Tomhannock Creek, Rensselaer County, New York, 1863-'64; (2) slice of iron meteorite found in 1823 at Tocavita, Boyaca River, New Granada; (3) fragment of iron meteorite found by Pallas, 1772-'76 at Krasnojarsk, Siberia; (4) section of iron meteorite found in 1844 at Arva, Szlanicza, Hungary; (5) section of iron meteorite found prior to 1860 in Greenland; (6) stone meteorite which fell January 1, 1869, at Hersle, near Upsala, Sweden; (7) section of stone meteorite containing native iron, which fell June 6, 1838, at Chandakapore, Valley of Berar, India. For exchange.

S. C. H. BAILEY, Cortland-on-the-Hudson, Westchester County, N. Y. 15726. '85. (XIV)

COPPER COINS, BADGES, etc.

CHARLES S. OWENS, Utica, N. Y. 15727. '85. (II)

SIGILLARIA (?), probably of Carboniferous formation.

CHARLES S. OWENS, Utica, N. Y. 15727. '85. (XIII, A)

ORES.

CHARLES S. OWENS, Utica, N. Y. 15727. '85. (XVI)

CELESTITE, analcite, and fragments of rocks and minerals.

CHARLES S. OWENS, Utica, N. Y. 15727. '85. (XIV)

BIRDS' NESTS.

CHARLES S. OWENS, Utica, N. Y. 15727. '85. (V, B)

PUDDING-STONE.

CHARLES S. OWENS, Utica, N. Y. 15727. '85. (XV)

MEAT BISCUIT. Manufactured at Galveston, Tex., by Gail Borden, in the year 1851.

Prof. S. F. BAIRD, Smithsonian Institution. 15728. '85. (I)

CALCAREOUS COATINGS around rushes, from an elevation of about 1,000 feet.

N. A. FOSS, Maiden, Mont. 15729. '85. (XV)

BLACK BEAR, *Ursus Americanus*. Skull and skin.

D. L. SNYDER, Stribling Springs, Va. Purchased, \$10. 15730. '85. (IV)

BIRD SKINS, from Pilot Town and Mayport, Fla. For selection of desiderata.

C. C. NUTTING, Carlinville, Ill. 15731. '85. (V, A)

MINERALS.

GEORGE KIEFER, Lima, Peru. (Sent to A. E. Foote, Philadelphia, for sale.) 15732. '85. (XIV)

INDIAN OBJECTS. One hundred specimens from North Carolina, including cutting-tools, arrow and spear-heads, perforators, grooved axes, stone-club head, stone pick(?), a discoidal stone, a perforated sinker(?), a small potstone cup, stone slab with mortar-cavity, a potstone mortar, and a perforated pendant made of a pebble of banded slate.

J. M. SPAINHOUR, Lenoir, N. C. 15733. '85. (III, A)

SEEDS of *Onosmodium molle*, Michx. A plant in the borage family.

JOHN W. EMMERT, Mountainville, Tenn. 15734. '85. (XIII, B)

FOSSILS. *Maclurea* sp.? (2).

MILES ROCK, Guatemala. 15735. '85. (XII, A.)

ANTIQUITIES. A collection of crosses and notched darts from the summits of the volcanoes Tacanna and Tajnmulco, and high mountains in their vicinity, in the western part of Guatemala, used there by the Mam Indians in their secret and primitive religious rites ("costumbres").

Rain-shields or cloaks of palm leaves used by the Ixtatan and other Indians in the western parts of the department of Huehuetenango.

Boulder with rudely-sculptured human face, from the ruins of Saculeo (near Huehuetenango, Guatemala), the ancient capital of the Mam Indian Kings.

Sculptured (sun?) stone from the débris around an altar in ruins of ancient Ixtatan temple on the summit of Cerro Ixbul, 40 miles south-east from Comitán, in Mexico. This is a monument on the Guatemala boundary.

MILES ROCK, Guatemala. 15735. '85. (II, A)

ROCKS.

MILES ROCK, Guatemala. 15735. '85. (XV)

WOOD AND LEAVES.

MILES ROCK, Guatemala. 15735. '85. (XIII, B)

SMOKED PORPOISE, *Phocaena communis*. Two samples: one of meat from the side; the other a sausage, two-thirds porpoise meat and one-third beef.

GEORGE L. SPARKS, Philadelphia, Pa. 15736. '85. (I)

PORPOISE, *Phocaena communis*, in the flesh.

M. M. PIERCE, keeper Orleans life-saving station, East Orleans, Mass. 15737. '85. (IV)

INDIAN CRADLE-BOARD, made by the Ogalalla Sioux Indians of Black Hills.

Mrs. ANDERSON, Washington, D. C. Purchased, \$6. 15738. '85. (II, A)

MINING SCENES in Bannock mining district, Beaver Head County, Montana.

PHILIP SHENON, Montana Territory. 15739. '85. (XVI)

PHOTOGRAPH of smelting works.

J. P. GAZZAM, Saint Louis, Mo. Purchased. 15740. '85. (XVI)

BIRD SKINS. Two specimens of *Icterus cucullatus*, from Yucatan.

CHARLES K. WORTHEN, Warsaw, Ill. 15741. '85. (V, A)

- BIRD SKINS, *Agelaius tricolor*, *Lophophanes inornatus*, *Troglodytes parkmani*, from California.
H. W. HENSHAW, U. S. Geological Survey. 15742. '85. (V, A)
- THRUSHES: *Turdus aliciae*, *Turdus swainsoni*, *Turdus pallasi*.
H. K. COALE, Chicago, Ill. 15743. '85. (V, A)
- BIRDS, *Anthocheira inauris*, *Cinclosoma* sp., *Syncoptes diemensis*, and *Coturnix pectoralis*, from Tasmania. Three of these are new to the collection.
N. ROWE, Chicago, Ill. 15744. '85. (V, A)
- BIRD SKINS, *Simorhynchus pygmaeus* (2), from Copper Island, Kamtschatka.
Dr. L. STEJNEGER, U. S. National Museum. 15745. '85. (V, A)
- BIRD SKINS: *Sialia sialis*, *Otocoris pratincola*, *Otocoris chrysolaema*, *Numenius longirostris*, *Larus occidentalis*, *Larus californicus*, *Larus glaucescens*, *Larus heermanni*, *Larus philadelphia*, *Sterna maxima*, *Sterna forsteri*, *Cerorhinca monocerata*.
H. W. HENSHAW, U. S. Geological Survey. 15746. '85. (V, A)
- PURPLE GRACKLE, *Quiscalus purpureus*. Fifty-three skins.
Dr. B. H. WARREN, West Chester, Pa. 15747. '85. (V, A)
- RUFFED GROUSE, *Bonasa umbelloides* (skin), from Manitoba.
ERNEST T. SETON, Carberry, Manitoba. 15748. '85. (V, A)
- SEA-WEEDS, from Raritan Bay and Staten Island Sound.
Rev. D. S. ANDERSON, Perth Amboy, N. J. 15749. '85. (XIII, B)
- SERPENTINE. Two specimens.
JOHN S. F. BATCHEN, Chicago, Ill. 15750. '85. (XV)
- FETAL PUFFER, *Phocaena? lineata*, taken from the womb of a puffer caught in a cod gill-net in Ipswich Bay.
S. MARTIN, Gloucester, Mass. 15751. '85. (VII)
- NEST AND EGGS of *Argyrtia nigricauda*, from Bonito, Pernambuco, Brazil.
ALBERT KOEBLE, Agricultural Department. 15752. '85. (V, B)
- BIRDS. One hundred and seventy-five specimens, chiefly from the British Islands and France.
EDWARD HARGITT, London, England. 15753. '85. (V, A)
- JAPANESE OBJECTS. One bow from Tokio and one measure from Nagasaki, collected by W. H. Shock, Chief Engineer, U. S. N.
CORCORAN GALLERY OF ART, Washington, D. C. 15754. '85. (II)
- ETHNOLOGICAL OBJECTS from Peru, including three mummies, one brass mortar, one gourd, and two photographs.
Dr. WILLIAM H. JONES, U. S. N., Guayaquil, Ecuador. 15755. '85. (II)
- CYPREAE from west coast of South America, *Cypraea Mauritiana*, Indo-Pacific.
Dr. WILLIAM H. JONES, U. S. N., Guayaquil, Ecuador. 15755. '85. (IX)
- SKULLS, *Homo sapiens*. Specimens and fragments from Peru.
Dr. WILLIAM H. JONES, U. S. N., Guayaquil, Ecuador. 15755. '85. (IV)
- BROAD-WINGED HAWK, *Buteo pennsylvanicus* (skull), from Illinois.
H. K. COALE, Chicago, Ill. 15756. '85. (IV)
- VULTURE, *Pseudogryphus californicus*; sternum with coracoids, scapula, &c., of adult ♂ California vulture, from Jolon, Cal.
H. W. HENSHAW, U. S. Geological Survey. 15757. '85. (V, A)
- *ETHNOGRAPHIC OBJECTS. About seventy specimens. (Exchange.)
TROCADERO MUSEUM, Paris, France. 15758. '85. (II)

CAST OF STONE CELT with handle, in one piece, from Hayti.

TROCADÉRO MUSEUM, Paris, France (through Dr. HAMY). 15758. '85. (III)

FISHES (alcoholic), from the Gulf of Mexico; collected by the U. S. Fish Commission steamer Albatross.

U. S. FISH COMMISSION. 15759. '85. (VII)

ETHNOGRAPHIC SPECIMENS, consisting of 2 necklaces from Fuigian Indians, Southern Chili, 1 cap from Madeira Islands, 2 buckets from Fuigian Indians, Southern Chili, 1 machet (musical instrument) from Madeira Islands, 1 pipe and outfit for "Paraguayan tea," Paraguay, S. A., 1 Fuigian arrow, of commerce, from Indians of Queen Adelaide Archipelago, Southern Chili.

Ensign A. P. NIBLACK, U. S. N., Mare Island, Cal. 15760. '85. (II, A)

DENDRITE and manganese oxide or quartzite, from the valley of the Risnac River, above Lima, Peru.

Ensign A. P. NIBLACK, Mare Island, Cal. 15760. '85. (XIV)

COPPER AND COPPER ORES, from the smelting works of Madam Consiño, at Lota, Chili.

Ensign A. P. NIBLACK, Mare Island, Cal. 15760. '85. (XVI)

WANDERING ALBATROSS, *Diomedea exulans* (skeleton), from Gulf of Peñas, Chili.

Ensign A. P. NIBLACK, Mare Island, Cal. 15760. '85. (VIII)

BIRD SKINS, *Bubo virginianus subarcticus*, *Parabuteo unicinctus harrisi*, ♂ and ♀, *Astur palumbarius*, *Circus gouldi*, *Rallus phillipensis*, *Porphyrio melanotis*, from Texas. For exchange.

T. MCILWRAITH, Hamilton, Ontario, Canada. 15761. '85. (V, A)

COLYMBUS SEPTENTRIONALIS, from Chester River. For identification.

HIRAM BROWN, Pomona, Md. 15762. '85. (V, A)

WOOD, from an artesian well 85 feet under ground.

J. T. WOFFORD, Fort Mason, Florida. 15763. '85. (XIII, B)

PLANTS, found in the mountains of El Paso, Texas. For name.

W. F. CUMMINS, Dallas, Tex. 15764. '85. (XIII, B)

TORTOISE SHELL. Donor unknown. 15765. '85. (I)

VULTURES, *Pseudogryphus californicus*, in the flesh.

F. MCCORMACK, Jolon, Cal. 15766. '85. (V, A)

PAPER. Samples illustrating the early methods of manufacture in the United States.

C. L. HAMILTON, Philadelphia, Pa. 15767. '85. (I)

CUPREA BARK.

THOMAS CHRISTY, London, England. 15768. '85. (I)

SEEDS.

ROYAL GARDENS, Kew, England. 15769. '85. (XIII, B) Sent to the Government Carp Ponds.

JAPANESE OBJECTS. One cup and saucer. Deposited.

Miss BLANCHE FRANKLAND, Washington, D. C. 15770. '85. (I)

PHOTOGRAPHS of "Eskimo Joe and Hannah" of the Polaris Expedition; also autograph letter written by Joe.

GEORGE WOLTZ, National Museum. 15771. '85. (I)

SHELLS.

C. R. ORCUTT, San Diego, Cal. 15772. '85. (IX)

CEMENT. A piece from the Coliseum at Rome, Italy.

GEORGE H. BOEHMER, Smithsonian Institution. 15773. '85. (I)

BEAR, *Ursus americanus* (skull).

F. M. NOE, Indianapolis, Ind. 15774. '85. (IV)

SORA RAIL, *Porzana Carolina* (skin).

FRED. J. HASE, San Diego, Cal. 15775. '85. (V, A)

CLAY PIPE.

T. H. WISE, Wheaton, Ill. Returned. 15776. '85. (II, A)

SHELLS, *Spirula Peronii* Lam.

HENRY HEMPHILL, Key West, Fla. 15777. '85. (IX)

PRESSED PLANTS.

Donor unknown. 15778. '85. (XIII, A)

SILK DRESSING-GOWN, supposed to have belonged to the wardrobe of Louis XIV.

Mrs. MARTHA MUNSON, Baraboo, Wis. 15779. '85. (I) Returned.

"CRAB'S EYES" OR "GASTROLITHS," taken from the stomach of a crawfish.

TOM MOORE, Livingston, Tex. 15780. '85. (XI)

COMPOSITE PLANTS, *Aplopappus Fremontii*. For report.

A. R. FELLOWS, South Pueblo, Colo. 15781. '85. (I)

MAGNETIC IRON ORE. Iron pyrites, highly bituminous coal, tremolite, and actinolite or epidote, probably the latter.

Mrs. E. W. P. GUYE, Seattle, Wash. 15782. '85. (XIV)

MARBLE.

Mrs. E. W. P. GUYE, Seattle, Wash. 15782. (XIV)

MINERALS.

CHRISTIAN NELSON, Virginia City, Mont. 15783. '85. (XIV)

HORSESHOES. Samples.

RHODE ISLAND HORSESHOE COMPANY, Providence, R. I. 15784. '85. (XVI)

ERUPTIVE ROCKS. Twenty-five specimens. In exchange.

C. H. HITCHCOCK, Hanover, N. H. 15785. '85. (XV)

ECHINODERMS, Corals, Millepores, and Mollusca. Dried and alcoholic.

HENRY HEMPHILL, Key West, Fla. 15786. '85. (XI)

CAST OF STONE PIPE of banded slate, in the form of a grotesque human face. Original was found in Jefferson County. Returned.

B. F. HARRISON, Shepherdstown, Jefferson County, W. Va. 15787. '85. (III)

RIGHT WHALE, *Balæna cisarctica* (skull.)

NELSON BURNETT, Southampton, N. Y. 15788. '85. (IV)

EGG OF GRIFFON VULTURE, *Gyps fulvus*. Laid in a menagerie.

W. A. CONKLIN, superintendent Central Park Menagerie, New York City, N. Y. 15789. '85. (V, A.)

CUPREINE SULPHATE.

THOMAS CHRISTY, London, England. 15790. '85. (I)

PLANTS, from Alaska.

Dr. T. H. BEAN, U. S. National Museum. 15791. '85. (XIII, B)

MONITE, Apatite with Eozoön structure, Tremolite, Fowlerite ("Keatingine"), Pyrolusite, Massive Apatite, Apatite crystals, Pelhamine with Phæstite, Mesolite, Anorthite (Indianite), Enstatite, Corundophilite, etc. The single thin section examined shows it to be composed almost entirely of a light greenish monoclinic mineral—perhaps Sahlite—and Apatite. Three hundred and seventy-five specimens. For exchange.

C. W. SHEPARD, New Haven, Conn. 15792. '85. (XIV)

H. Mis. 15, pt. 2—13

PHOSPHATIC ROCK, from Coosaw, S. C.

C. W. SHEPARD, New Haven, Conn. 15792. '85. (XII, B)

SHARK'S TEETH (3), from South Carolina (?).

C. W. SHEPARD, New Haven, Conn. 15792. '85. (IV)

COPROLITES. Two bottles of specimens from South Carolina (?).

C. W. SHEPARD, New Haven, Conn. 15792. '85. (IV)

STURGEON, *Acipenser rubicundus*, in the flesh.

J. W. TAYLOR, Winnipeg, Manitoba. 15793. '85. (VII)

CRYOLITE, from Pike's Peak, Colo.

C. W. CROSS, U. S. Geological Survey, Washington, D. C. 15794. '85. (XVI)

INDIAN COSTUME, worn by Rosa White—Thunder.

Capt. R. H. PRATT, Carlisle, Pa. 15795. '85. (II) (Exchange.)

YELLOW-SHAFTED FLICKER, *Colaptes auratus* and Rufous-crowned Sparrow, *Peucaea ruficeps*.

FOREST BALL, San Bernardino, Cal. 15796. '85. (V, A)

TARANTULOID and head of *Dynastes Grantii*.

FOREST BALL, San Bernardino, Cal. 15796. '85. (X)

REPTILES (in alcohol), including one specimen of Bufo.

FOREST BALL, San Bernardino, Cal. 15796. '85. (VI)

PRAIRIE SHORE LARK, *Otocorys alpestris praticola* (skin), from Alexandria County, Virginia.

WILLIAM PALMER, U. S. National Museum. 15797. '85. (V, A)

BIRD SKINS. A very valuable collection from Central Guatemala, department of Baja Vera Paz, in the country around the city of Salama, consisting of 293 specimens, 106 species, including five series of several more or less rare species, and one species (*Prionerhynchus carinatus*) new to the collection.

MILES ROCK, Guatemala. 15798. '85. (V, A)

DRUGS. Forty-four very rare specimens of Materia Medica from England.

THOMAS CHRISTY & Co., 155 Fenchurch street, London. 15799. '85. (I)

SEEDS FROM JAMAICA.

Donor unknown. 15800. '85. (XIII, B)

SANDSTONE. Small chips for examination.

Dr. P. G. LE GRAND, Weatherford, Tex. 15801. '85. (XXV)

BIRD SKIN, *Anecrotes fernandezianus*, from Fernandez Island.

Prof. E. C. REMB, Valparaiso, Chili (through Ensign A. P. NIBLACK, U. S. N.). 15802. '85. (V, A)

FOSSIL SHELLS AND ORES from Queriquina Island, Concepcion Bay, Chili.

Dr. FRANK COWAN, Valparaiso, Chili (through A. P. NIBLACK). 15803. '85. (XII, B)

STEAM ENGINE "John Bull," with tender, pilot, and two pairs of tender-wheels.

PENNSYLVANIA RAILROAD COMPANY, Philadelphia, Pa. 15804. '85. (I)

LIZARD (alcoholic), *Ophosaurus ventralis*.

E. M. SHAW, Spring Creek, Nebr. 15805. '85. (VI)

HORSESHOE, made from spikes taken from the "New Orleans," which was built in 20 days from standing timber at Sackett's Harbor, during the war of 1812 (accompanied by two photographs).

JOHN B. WILDER, Sandy Creek, Oswego County, N. Y. 15806. '85. (I)

AFRICAN PAROQUET, *Agapornis pullarius*, ♂ ad.

Dr. W. W. GODDING, Superintendent Government Hospital for the Insane, District of Columbia. 15807. '85. (V, A)

CINCHONA WEED AND RATTLESNAKE RANTIN.

Dr. W. LEWIS, Petersburg, Va. 15808. '85. (I)

MICA-SCHIST, containing iron pyrites. Decomposed.

J. G. STUFFLEBEAM, Delaney, Madison County, Ark. 15809. '85. (XIV)

CALIFORNIAN CONDOR, *Pseudogryphus californianus*. Five specimens in the flesh.

F. McCORMACK, Jolon, Cal. 15810. '85. (V, A)

SHARK, *Somniosus microcephalus*, in the flesh. About 11 feet long. Out of the stomach had been taken 1 peck of herrings and 6 yards of a gill-net.

A. H. MYERS, keeper Quoddy Head life-saving station, Lubec, Me. 15811. '85. (VII)

SHELLS. Installment of the North European and British collection of the late Dr. J. Gwyn Jeffreys.

J. GWYN JEFFREYS (through HOWEL JEFFREYS), 61 Bedford Gardens, Kensington, London. 15812. '85. (IX)

PRAIRIE HEN, *Tympanuchus pinnatus*, in the flesh.

ALEXANDER SKINNER, Washington, D. C. 15813. '85. (V, A)

JAPANESE PORCELAIN. Purple dish, $4\frac{1}{4}$ inches square. (Deposited.)

G. BROWN GOODE, Washington. 15814. '85. (I)

SALT. An impure mixture of common salt and sulphate of sodium.

E. S. STOVER, Albuquerque, N. Mex. 15815. '85. (XIV)

MUSKRAT, *Fiber zibethicus*, from Quantico, Va.

H. W. HENSHAW, U. S. Geological Survey. 15816. '85. (IV)

LIFE-BOAT MODEL. Life-boat and life-car combined.

FRED. S. ALLEN, Cuttyhunk, Mass. 15817. '85. (I)

BIRD SKIN, *Thamnophilus radiatus* ♂ juv. ♀, from Bahia.

H. K. COALE, Chicago, Ill. 15818. '85. (V, A)

FOSSILS.

GEORGE SPANGLER, Madison, Ind. Purchased by the U. S. Geological Survey. 15819. '85. (XII, A)

CASTS OF DINOCERATA, including *Dinoceras mirabile*, *Dinoceras laticeps*, *Tinoceras ingens*, and *Tinoceras longiceps*.

Prof. O. C. MARSH, New Haven, Conn. 15820. '85. (VIII)

WOOD RAT, *Neotoma floridana*, var. *Mexicana*.

Dr. R. W. SHUFELDT, U. S. A., Fort Wingate, New Mexico. 15822. '85. (IV)

RED FOX SCALPS. A pair from Illinois. Called by the hunters "wolf" scalps, in order to secure the bounty.

J. P. LEACH, Rushville, Ill. 15823. '85. (IV)

WINTER WREN, *Troglodytes hyemalis*, and Tufted Titmouse, *Lophophanes bicolor*. For name.

JAMES W. ROGAN, Rogersville, Tenn. 15824. '85. (V, A)

ARROW-HEADS. From Willamette River, Oregon, and from mound-builders' burial-ground on Fox River, Wisconsin.

THEO. H. WISE, Wheaton, Ill. 15825. '85. Returned.

HEAD OF PORPOISE, *Phocaena communis*, from Gurnet, near Plymouth, Mass. Jaw. with abnormal dentition.

JOHN F. HOLMES, keeper U. S. life-saving station, Gurnet, Mass. 15826. '85 (IV)

MINERALS. Thirty-eight specimens from New Brunswick and Nova Scotia, including albertite, stibnite, native antimony, gypsum, anhydrite, vesuvianite, picrolite, manganite, scapolite, pyroxene, hornblende, apatite, stilbite, chalcidite, and analcite. For exchange.

L. W. BAILEY, Fredericton, New Brunswick. 15827. '85. (XIV)

FISHES. For exchange.

L. W. BAILEY, Fredericton, New Brunswick. 15827. '85. (VII)

FOSSILS. Three fragments of limestone with *Spirifera*, *Terebratula*, and *Productus*, represented. For exchange.

L. W. BAILEY, Fredericton, New Brunswick. 15827. '85. (XII, A)

BERYL, found on east shore of Connday's Harbor, Phippsburg, Me.

GEORGE T. STORER, Winnegance, Sagadahoc County, Me. 15828. '85. (XVI)

HORNBLLENDE and Arsenical Pyrites.

C. W. HITCHCOCK, Custer City, Custer County, Dak. 15829. '85. (XIV)

HISTORICAL RELIC. Portion of a causeway made by General Andrew Jackson's army in the war of 1812-'15, during its march from the Chattahoochee River through the Creek Nation, to New Orleans, La., from 12 miles southwest of Eufaula, Barbour County, Ala.

FRANK BURNS, U. S. Geological Survey. 15830. '85. (I)

SHAD, *Clupea sapidissima*. Fresh specimen caught at the mouth of the Suwannee River, Florida (first shad taken in the season of 1885).

W. S. BUNTING, Cedar Keys, Fla. 15831. '85. (VII)

CORALS. Eight specimens from the South Sea Islands, including *Fungia*, *Halomitra*, *Astraea*, *Goniastrea*, *Mussa*, *Madrepora*, also some hydroid coral.

Hon. H. F. FRENCH, Assistant Secretary of the Treasury, Washington, D. C. 15832. '85. (XI)

SEA LAMPREY, *Petromyzon marinus* (dried).

W. ST. J. MASYCK, Waverly Mills, S. C. 15833. '85. (VII)

EUROPEAN BADGER, *Meles taxus*, juv., in the flesh.

W. A. CONKLIN, superintendent Central Park Menagerie, New York. 15834. '85. (IV)

SHELLS. Specimens of *Planorbis* and *Physa*.

F. W. HEYWARD, Oakley, S. C. 15835. '85. (IX)

ALLANITE, Samarskite, and Ilmanite.

J. B. COLVARD, Jefferson, N. C. 15836. '85. (XIV)

LARIDÆ. Sixty-eight specimens, 40 species, from various parts of the world. A very valuable lot, embracing a number of species new to the collection, among them a North American bird, *Larus affinis*, Reink.

HOWARD SAUNDERS, London, England. 15837. '85. (V, A)

PURPLE FINCH, *Carpodacus purpureus* ♂, in the flesh.

WILLIAM BURDINE, Washington, D. C. 15838. '85. (V, A)

CORUNDUM (Crystal of Ruby), from Towns County, Georgia, and one specimen of massive ruby, from Shooting Creek, Clay County, N. C.

C. M. YEATES, Washington, D. C. 15839. '85. (XIV)

IRON METEORITE, from Santa Rosa, Coahuila, Mexico.

Prof. N. T. LUPTON, Nashville, Tenn. 15840. '85. (XIV)

IRON PYRITE in slate, pyrrhotite in quartz, and galena in quartz, from Georgia. For examination.

Hon. J. C. CLEMENTS, House of Representatives. 15841. '85. (XVI)

ORES, from the Franklin and McDonald mine, Georgia.

JAMES MCCREIGHTON (through General Land Office), 430 Walnut street, Philadelphia. 15842. '85. (XVI)

FISHES. Alcoholic specimens of *Pinephales promelas*, Raf. Mostly females.

SAMUEL MCCLELLAND, Salt Springs, Mo. 15843. '85. (VII)

PLANTS AND GRASSES.

H. H. ROTTAKEN, Little Rock, Ark. 15844. '85. (XIII, B)

Planted in the Government Carp Ponds.

HEAD OF BISON, *Bison americanus* (mounted).

Brig. Gen. STEPHEN V. BENÉT, U. S. A., Washington. 15845. '85. (IV)

BOTTLE-NOSE DOLPHIN, *Tursiops tursio* (skull); from Indian Creek, Biscayne Bay, Florida.

H. D. PIERCE, Lake Worth, Florida. 15846. '85. (IV)

STALACTITE. Two specimens from Missouri.

G. M. CLEMENS, Midway, Boone County, Mo. 15847. '85. (XV)

STONE IMPLEMENTS. Seventeen specimens, including chipped celts and arrow and spear-heads.

G. M. CLEMENS, Midway, Boone County, Mo. 15847. '85. (III)

STONE IMPLEMENTS. Four celts and 17 notched axes.

M. LOUIS GUESDE, Pointe-à-Pitre, Guadeloupe. 15848. '85. (III)

STONE IMPLEMENTS from McNairy County, Tennessee.

C. H. WRIGHT, Adamsville, McNairy County, Tenn. 15849. '85. (III)

PORPOISE, *Delphinus delphis* (head), from near Parramore's Beach Station, Va.

N. B. RICH, keeper U. S. life-saving station. 15850. '85. (IV)

ORES. Two specimens from the Belle mica mine, of Custer County, Custer mining district, Dakota Territory.

WILLIAM NEVIN, Custer City, Dak. 15851. '85. (XIV)

SEA MOSSES from the water-front of navy-yard at Pensacola, Fla.

EDWIN CRISSEY, U. S. N., U. S. navy-yard, Pensacola, Fla. 15852. '85. (XI)

HAWK, *Circus hudsonius* ♀ ad. in the flesh.

A. F. WOOSTER, Norwalk, Conn. 15853. '85. (V, A)

CROWN OF HUMAN SKULL, *Homo sapiens*, found on the Lower San Joaquin River, near Borden, Fresno County, Cal. Race unidentifiable.

T. S. PRICE, Borden, Cal. 15854. '85. (IV)

NEST AND EGGS of White-rumped Shrike, *Lanius ludovicianus excubitorides*.

T. S. PRICE, Borden, Cal. 15854. '85. (V, B)

SHELLS. Installment of the North European and British collection of the late Dr. Gwyn Jeffreys. Purchased.

J. GWYN JEFFREYS (through HOWEL JEFFREYS), 61 Bedford Gardens, Kensington, London. 15855. '85. (IX)

GREAT HORNED OWL, *Bubo virginianus*. •Living specimen.

J. C. WILSON, Sligo, Montgomery County, Md. 15856. '85. (V, A)

FOSSILS from Orbitoides rock (Oligocene), Tampa, Fla.

JOSEPH WILLCOX, Media, Pa. 15857. '85. (XIII, A)

STONE AND SHELL IMPLEMENTS, including flakes and rude implements of paleolithic type from the surface of a mound in Hernando County, Florida, and two celt-like shell implements from Cedar Keys, Fla.

JOSEPH WILLCOX, Media, Pa. 15857. '85. (III)

FOSSILS, chiefly *Orbitoides* and other *Foraminifera*, from Vicksburg Oligocene beds.

JOSEPH WILLCOX, Media, Pa. 15857. '85. (IX)

CHALCEDONY. Five specimens from Florida.

JOSEPH WILLCOX, Media, Pa. 15857. '85. (XIV)

ARCHÆOLOGICAL MAPS AND ANTIQUITIES from Mexico.

LOUIS H. AYMÉ, Oaxaca, Mexico. 15858. '85. (III)

POTTERY. A small collection of ancient American pottery. Earthen pot, ornamented. Earthen tripod, ornamented. Pottery fragments, human face. Pottery tube, with animal's head. Pottery fragments, human head. Pottery fragment, frog. Stone pendant, carved. Stone beads (4.) Stone beads. Polishing-stone, or celt.

LOUIS H. AYMÉ, Oaxaca, Mexico. 15858. '85. (II, B)

ORE, containing arsenical pyrites and zinc-blende, with a little iron pyrites, in quartzite rock.

F. W. LEDBITTER, Weatherford, Tex. 15859. '85. (XIV)

FOSSILS AND STONE IMPLEMENTS.

DR. NAT. R. NELSON, White's Creek, Davidson County, Tenn. Returned. 15860. '85. (XII A and III)

GEOLOGICAL SPECIMENS.

GEORGE T. STORER, Winnegance, Sagadahoc County, Me. 15861 '85. (XV)

BIRD SKINS. Eight specimens from Colorado: *Dendroica aestiva* (Summer Yellow-bird); *Sturnella neglecta* (Western Meadow Lark); *Dendroica auduboni* (Audubon's Warbler); *Cyanocitta stelleri macrolopha* (Long-crested Jay); *Geothlypis macgillivrayi* (Macgillivray's Warbler); *Picus villosus harrisi* (Harris' Woodpecker); *Poocetes gramineus confinis* (Western Grass Finch); *Sphyrapicus thyroideus* (Black-breasted Woodpecker).

DENIS GALE, Philadelphia, Pa. 15862. '85. (V, A)

NESTS AND EGGS. Eighty-six eggs and two nests from Colorado.

DENIS GALE, Philadelphia, Pa. 15862. '85. (V, B)

RICHARDSON'S OWL, *Nyctale richardsoni*.

F. H. KING, River Falls, Wis. 15863. '85. (V, A)

FOSSIL LEAVES (21), from Silver Cliff, Colo.

MR. CROSS, U. S. Geological Survey. 15864. '85. (XIII, A)

FOSSIL PLANTS (50), from Crested Butte, Gunnison County, Colo.

G. H. ELDRIDGE, U. S. Geological Survey. 15865. '85. (XIII, A)

FOSSIL PLANTS (30), from Deer Creek coal fields, Arizona.

CHARLES D. WALCOTT, U. S. Geological Survey. 15866. '85. (XIII, A)

CARBONIFEROUS FOSSIL PLANTS (65) from Centreville, Tenn.

IRA SAYLES, U. S. Geological Survey. 15867. '85. (XIII, A)

FOSSIL WOOD (3) from Vermilion Cliffs, Southern Utah.

CHARLES D. WALCOTT, U. S. Geological Survey. 15868. '85. (XIII, A)

FOSSIL SHELLS of the Jacksonian Group. Eocene period. From Jackson, Miss.

F. A. SAMPSON, Sedalia, Mo. 15869. '85. (XII, B)

DOWNY WOODPECKER, *Picus pubescens* (Skin).

JAMES W. ROGAN, Rogersville, Tenn. 15870. '85. (V, A)

TORTOISE, *Xerobates polyphemus* (?)

T. K. GODBY, Waldo, Fla. 15871. '85. (VI)

ERUPTIVE ROCKS AND TUFFS. One hundred and fifty specimens from California, Nevada, Oregon, and Utah.

I. C. RUSSELL, U. S. Geological Survey. 15872. '85. (XV)

LIMESTONE CONCRETION. Returned.

SAMUEL B. WALTON, Battle Creek, Calhoun County, Mich. 15873. '85. (XIV)

*ETHNOGRAPHIC OBJECTS, from Zuni, N. Mex.

JAMES STEVENSON, Bureau of Ethnology, Smithsonian Institution. 15874. '85. (II, A)

SACRIFICIAL YOKE (carved stone) and Pottery, from Mexico. Sent for inspection.

SUZARTE & WHITNEY, New York City. 15875. '85. (II)

MUSKRAT, *Fiber zibethicus* and Semi-albino, in the flesh.

H. K. LANDIS, Landis Valley, Pennsylvania. 15876. '85. (IV)

BIRDS. Twenty-three specimens, 18 species, from various localities.

H. K. COALE, Chicago, Ill. 15877. '85. (V, A)

BEETLE, *Dynastes tityus*. ♀

JAMES W. ROGAN, Rogersville, Tenn. 15878. '85. (X)

GOLDEN-CROWNED KINGLET, *Regulus satrapa*. ♂

JAMES W. ROGAN, Rogersville, Tenn. 15878. '85. (V, A.)

FISHES, from Mexico. Twenty-four alcoholic specimens.

ALPHONSO FORRER, Santa Cruz, Cal. 15879. '85. (VII)

REPTILES, including *Stenosaura cycluroides* (4), *Sceloporus magister* (3), *Leptodactylus caliginosus* (5), *Phyllomedusa dacnicolor* (4), *Hyla* (2), *Cinosternum scorpioides* (2), *Hyla baudini* (1), *Cnemidophorus sexlineatus* (1), *Rana halecina* (1), and one other specimen unidentified. From Northwestern Mexico.

ALPHONSE FORRER, Santa Cruz, Cal. 15879. '85. (VI)

SEA-URCHINS and Star-Fishes (dried), from the west coast of North America.

ALPHONSE FORRER, Santa Cruz, Cal. 15879. '85. (XI)

STONE IMPLEMENTS. Two celts, one boat-shaped specimen, and four fragments of spear-heads.

W. C. JIRDINSON (through Prof. F. W. CLARKE). 15880. '85. (III)

MARINE INVERTEBRATES. Star-fish, from Lower California, and Sea-urchin, *Strongylocentrotus purpuratus*, from the Farallone Islands.

C. H. TOWNSEND, Washington Territory. 15881. '85. (XI)

SNAKE, from Cerros Island, Lower California, and *Sceloporus*, from the coast of Lower California.

CHARLES H. TOWNSEND, Washington Territory. 15881. '85. (VI)

ARROW-HEADS (7), from Gaffney City, S. C.

Mrs. C. E. GILBERT. 15882. '85. (III)

COINS (8). English half-penny, 1723; Token, stamped "A. H.," no date; Two centimes, 1822; Two centimes, 1827; Portuguese penny, 1821; Belgian two-cent piece, 1834; Penny, 1829.

Mrs. E. P. TEDSDALE, Dorchester County, Maryland. 15883. '85. (I)

- PERFORATED PLATE.** Said to have been brought from England by Edward Wright, one of the early settlers of Somerset County, Maryland, in 1668.
MRS. E. P. TEDSDALE, Dorchester County, Maryland. 15883. '85. (I)
- ANTLERS OF *Cervus alces*, from Norway.**
STAVANGER MUSEUM, Stavanger, Norway. 15884. '85. (IV)
- SEA ELEPHANTS, *Macrorhinus angustirostris*.** Eight skins and six complete skeletons, with parts of skeletons, from San Cristobal Bay, Lower California.
CHARLES H. TOWNSEND, Smithsonian Institution. 15885. '85. (IV)
- MAMMALS: *Phalangista fuliginosa*, *Bettongia curricularis*, *Perameles gunnii*, *Perameles obesula*, *Dasyurus maculatus*, and *Echidna hystrix*.**
C. G. H. LLOYD, Bryn Estyn, New Norfolk, Tasmania. 15886. '85. (IV)
- SNAKE SKIN, from Tasmania.**
C. G. H. LLOYD, Bryn Estyn, New Norfolk, Tasmania. 15886. '85. (VI)
- SAND containing garnets.**
CHRISTIAN NELSON, Virginia City, Mont. 15887. '85. (XIV)
- CENTIPEDE, *Scolopendrus* sp., from Napa County, California.**
H. W. TURNER, U. S. Geological Survey, San Francisco, Cal. 15888. '85. (X)
- RODENT, *Sorex* sp., from geysers in Sonoma County, California.**
H. W. TURNER, U. S. Geological Survey, San Francisco, Cal. 15888. '85. (IV)
- LIZARD, *Gerrhonotus*, from Lake County, California.**
H. W. TURNER, U. S. Geological Survey, San Francisco, Cal. 15888. '85. (VI)
- UNIONIDÆ and miscellaneous land and fresh-water shells from New York, Iowa, and other localities.**
R. ELLSWORTH CALL, Des Moines, Iowa. 15889. '85. (IX)
- INDIAN IMPLEMENTS.** A bone fish-hook and bone perforator from the grave of an Indian chief, on the present site of Clarksville, Clark County, Ind.
JOHN H. STOTSENBERG, New Albany, Ind. 15890. '85. (III)
- PINITE, from Milton, Mass.**
G. P. MERRILL, U. S. National Museum. 15891. '85. (XIV)
- BIRD SKINS (8), collected by Mr. Fairbank, in Wadale, India; including *Corychus saclaria*, *Pratincola caprata*, *Malacocercus melcolmi*, *Eusypiza melanocephala*, *Spizoplanda dera*, *Ploceus baya*, *Passer indicus*, *Passer flavicollis*.**
JOSEPH S. HANCOCK, Chicago, Ill. 15892. '85. (V, A)
- BOAT MODEL. Smack "Jeff. Brown," of Key West, Fla.**
WILLIAM C. PIERCE, Key West, Fla. 15893. '85. (I)
- BOAT MODEL. Key West sponge-sloop.**
LAWRENCE HIGGS, Key West, Fla. 15894. '85. (I)
- BOAT MODELS. Schooner-smacks "City of Havana" and "Emma L. Lowe," of Key West.**
WILLIAM J. ALBURY, Key West, Fla. 15895. '85. (I)
- LICHEN. A carposporous plant from Saint John's River, Florida.**
J. L. ZABRISKI, Nyack, N. Y. 15896. '85. (XVII)
- MUSK DEER, *Moschus moschiferus*, in the flesh.**
W. A. CONKLIN, superintendent Central Park Menagerie, New York. 15897. '85. (IV)
- KAOLIN, or PORCELAIN CLAY.**
W. P. COUPEE, Leesburg, Fla. 18893. '85. (XIV)

- LEPOMIS CYANELLUS** (4), from Texas.
G. H. RAGSDALE, Gainesville, Tex. 15899. '85. (VII)
- BIRDS** (59), from Texas. For identification.
G. H. RAGSDALE, Gainesville, Tex. 15899. '85. (V, A)
- REPTILES** (15), from Texas; including *Caudisona*, *Cyclophis astivus*, *Coluber*, *Ophidobus*, *Cnemidophorus*, *Sceloporus*, *Hyla*, etc.
G. H. RAGSDALE, Gainesville, Tex. 15899. '85. (VI)
- BIRD SKINS** (5), two from Texas, two from France, and one from New Zealand. For exchange.
THOMAS MCILWRAITH, Hamilton, Ontario, Canada. 15900. '85. (V, A)
- BARIUM SULPHATE**, or barytes, from Missouri. Used for adulterating white lead.
B. A. SHEPLEY, Des Arc, Iron County, Mo. 15901. '85. (XIV)
- HORNBLLENDE.**
GEORGE F. STORER, Winnegance, Me. 15902. '85. (XV)
- DISINFECTANT.** Manufactured by the Ravenswood Chemical Company.
RAVENSWOOD CHEMICAL COMPANY, Long Island City, N. Y. 15903. '85. (I)
- MINERALS.** Three specimens from Nova Scotia and New Jersey: chalcocite and malachite (1), datolite and pyrolusite.
N. H. DARTON, New York, N. Y. 15904. '85. (XIV)
- SHELLS.** Installment of the collection of J. Gwyn Jeffreys.
J. GWYN JEFFREYS (through HOWEL JEFFREYS, 61 Bedford Gardens, Kensington, London, England). 15905. '85. (IX)
- TEREDO-BORED WOOD.** Piece of main topmast of a fishing-vessel wrecked on Brown's Bank.
Capt. S. J. MARTIN, Gloucester, Mass. 15906. '85. (IX)
- BIRD SKINS** collected by Edward M. Brigham, principally from Para, Brazil, for determination and selection of desiderata. Forty-two specimens, 32 species, have been retained, of which the following are new to the collection: *Monasa morpheus*, *Picinsareus cirrhatus*, *Dendroornis eytoni*, *Dendrex etastes* sp. nov.; *Nasica longirostris*, 2 specs., *Pipula cujubi*, *Icterus cayennensis*, *Gallula cyaneicollis*, *Trogon meridionalis*, *Pteroglossus inscriptus*, 2 specs., ♂ and ♀; *Brotoperys irrescens*, *Urochroma purpurata*, 2 specs., ♂ and ♀; *Caica leucogastra*.
Prof. D. S. JORDAN, Bloomington, Ind. 15907. '85. (V, A)
- VOLCANIC DUST**, from Harlan County, Nebraska. These specimens formed the basis of an article by Mr. George P. Merrill on deposits of volcanic dust and sand in Southwestern Nebraska. (See "Proc. U. S. Nat. Mus.," viii, May 23, 1885, pp. 99, 100.)
HENRY ZAHN, Plattsmouth, Nebr. 15908. '85. (XV)
- WHITE-BELLIED NUT-HATCH**, *Sitta carolinensis*, and Yellow-throated Warbler, *Dendroica dominica*.
JAMES W. ROGAN, Rogersville, Tenn. 15909. '85. (V, A)
- ARROW-HEADS.**
JAMES W. ROGAN, Rogersville, Tenn. 15909. '85. (III)
- STONE IMPLEMENTS** (2).
J. M. SPAINHOUR, Lenoir, N. C. 15910. '85. (III)
- FAN**, of shell and bone of tortoise, from Key West, Fla.
JOSEPH W. COLLINS, U. S. Fish Commission. 15911. '85. (I)

- CALCAREOUS SINTER.** Sample of a deposit from the Quelitas Ranch Springs, Valencia County, New Mexico.
L. AND H. HUNING, Las Lunas, N. Mex. 15912. '85. (XIV)
- LAND AND MARINE SHELLS,** from the San Pablo Plantation, at the mouth of the Saint John's River, Florida.
Dr. E. HAWORTH, Mayport, Duval County, Fla. 15913. '85. (IX)
- PALMETTO CROWN,** from the San Pablo Plantation, at the mouth of the Saint John's River, Florida.
Dr. E. HAWORTH, Mayport, Duval County, Fla. 15913. '85. (I)
- GALENA, Zinc-blende, Siderite, and Quartz.**
H. P. STUFFLEBEAM, Delaney, Madison County, Ark. 15914. '85. (XIV)
- WOOLS.** Valuable samples from various localities.
GEORGE W. BOND, Boston, Mass. 15915. '85. (I)
- AXIS DEER, *Cervus axis*, in the flesh.**
W. A. CONKLIN, superintendent Central Park Menagerie, New York. 15916. '85. (IV)
- BIOTITE MICA.**
MICKIE HENDRICKSEN, Rocky Point, Mont. 15917. '85. (XIV)
- FISHES,** collected by the U. S. Fish Commission steamer Albatross.
U. S. FISH COMMISSION, Washington, D. C. 15918.* '85. (VII)
- MARINE INVERTEBRATES.**
U. S. FISH COMMISSION, Washington. 15918. '85. (XI)
- REPTILES.**
U. S. FISH COMMISSION, Washington. 15918. '85. (VI)
- INSECTS.** About 300 specimens, 50 species.
U. S. FISH COMMISSION, Washington. 15918. '85. (X)
- GEOLOGICAL SPECIMENS,** from the West Indies. Collected by Ensign A. A. Ackerman, U. S. N.
U. S. FISH COMMISSION, Washington. 15918. '85. (XV)
- QUARTZ (10) and Calcite (1).** Collected by Ensign A. A. Ackerman, U. S. N.
U. S. FISH COMMISSION, Washington. 15918. '85. (XIV)
- SHELLS,** from the West Indies. Collected by Ensign A. A. Ackerman, U. S. N.
U. S. FISH COMMISSION, Washington. 15918. '85. (IX)
- FOSSIL BONES AND SHARK'S TEETH.** (Latter returned.)
McDONOUGH INSTITUTE, McDonough, Md. 15919. '85. (VIII)
- MIRROR CARP, *Cyprinus carpio*.**
R. J. DONALDSON, Georgetown, S. C. 15920. '85. (VII)
- BROWN HAWK OWL, *Minox scutulata*,** probably from the East Indies.
C. B. CORY, Boston, Mass. 15921. '85. (V, A)
- FISH-TRAP,** for catching pickerel through the ice.
EDWARD A. GOULD, Falmouth, Mass. 15922. '85. (I)
- EMBRYO FISHES (alcoholic).**
Miss ROSA SMITH, San Diego, Cal. 15923. '85. (XVII)
- BLACKFISH, *Globiocephalus melas* (skeleton).**
BAILEY T. BARCO, keeper life saving station No. 3, sixth district, Sand Bridge, Va. 15924. '85. (IV)

*All the collections having this number were made by the naturalists on the Fish Commission steamer Albatross, in the winter of 1884-'85.

FOSSILS (Hudson River Group) from Ohio. (1) Common trilobite, *Calymene senaria*. An incrusting hyozoon which, aided by a little carving, gives a curious form to the head. The small crinoidal plates probably formed the lower portion of the arm of a crinoid. (2) Apparently a portion of a crinoid.

R. W. MERCER, Cincinnati, Ohio. 15934. '85. (XII, A)

ANCIENT TABLET (cast), bearing incised figures somewhat analogous to those on the well-known "Cincinnati Tablet." The original consists of compact Waverly sandstone of a bluish-gray color in the fracture. The polished surfaces are of a light-brown color, apparently produced by the material used in polishing. The original was found in a mound near Waverly, Pike County, Ohio.

J. P. MACLEAN, Hamilton, Ohio. 15935. '85. (III)

SEA-HORSE, *Hippocampus heptagonus*.

D. M. TATE, Kitty Hawk, N. C. 15936. '85. (VII)

EGG OF GRAY PARROT, *Psittacus erithacus*; laid in captivity.

WYNDHAM LEYWOOD, Gainesville, Va. 15937. '85. (V, A)

YELLOW SPHENE. Believed to be the first specimen of the kind found in the District of Columbia.

G. P. MERRILL, National Museum. 15938. '85. (XIV)

STRIPED MUMMY, *Mollienesis latipinna*, and three specimens of *Notemigonus americanus*, from Lake Monroe, Florida.

WILLIAM H. DALL, U. S. Geological Survey. 15939. '85. (VII)

DIADOPHIS PUNCTATUS, from Gainesville, Fla.

WILLIAM H. DALL, U. S. Geological Survey. 15939. '85. (VI)

STONE IMPLEMENTS. Eight flint flakes and a piece of worked bone, from 1½ feet below the surface. Found in a railway cutting near Gainesville, Fla.

WILLIAM H. DALL, U. S. Geological Survey. 15939. '85. (III)

STONE CARVING, representing a bird's head; from Wabash County. Three stone pipes, a ceremonial weapon, and a trowel-shaped object of stone from the neighborhood of Marion, Grant County, Ind.

DR. J. C. NEAL, Archer, Fla. 15940. '85. (III)

BUILDING-STONE, from North Carolina.

Donor unknown. 15941. '85. (XV)

MOUSE, *Hesperomys leucopus*.

DR. R. W. SHUFELDT, Fort Wingate, New Mexico. 15942. '85. (IV)

HORNED GREBE, *Colymbus auritus*.

WILLIAM HAMLIN, Havre de Grace, Md. 15943. '85. (V, A)

SMALL-MOUTHED BLACK BASS, *Micropterus dolomieu*, and Wall-eyed Pike, *Stizostedion vitreum*.

WILLIAM HAMLIN, Havre de Grace, Md. 15943. '85. (VII)

GAZELLE, *Gazella dorcas*, in the flesh.

W. A. CONKLIN, superintendent Central Park Menagerie, New York City. 15944. '85. (IV)

SHAD ROE AND SMELT. A well-marked case of hermaphroditism, in which the transition from the histological character of the ovary to that of the spermary may be observed.

J. C. WIGGLESWORTH, Wilmington, Del. 15945. '85. (VII)

QUARTZ, containing hematite.

J. M. TROUT, Troutsville, Va. 15946. '85. (XIV)

SKULLS AND BONES of *Homo sapiens*.

W. E. WOODWARD, Roxbury, Mass. 15947. '85. (IV)

ANTELOPE, *Damalis pygarga*, and BABOON, *Cynocephalus anubis*, in the flesh. From Cape of Good Hope.

W. T. HORNADAY, U. S. National Museum. 15948. '85. (IV)

ARROW-HEADS.

MRS. M. R. BARNES, Beebe, White County, Ark. 15949. '85. (III)

SLOTH, *Cholopus Hoffmanni*, in the flesh.

ZOOLOGICAL SOCIETY OF PHILADELPHIA, Philadelphia, Pa. 15950. '85. (IV)

BUILDING-STONES, four samples from Pitkin, Colo., and one from Minnesota.

JOHN S. F. BATCHEN, Chicago, Ill. 15951. '85. (XV)

FOSSILS.

W. R. LIMPert, Golden, N. Mex. 15952. '85. (XII, A)

HEN'S EGG. Specimen of an "egg within an egg."

MRS. C. W. DAVIS, Washington, D. C. 16953. '85. (V, A)

PARASITES taken from birds. Five vials.

JOSÉ C. ZELEDON, San José, Costa Rica. 15954. '85. (XVII)

FOSSIL MOLLUSKS, from the Eocene and Oligocene limestones of Florida and South America.

WILLIAM H. DALL, U. S. Geological Survey. 15955. '85. (IX)

SHELLS, *Unio*, *Ampullaria*, *Melania*, and *Vivipara*, from Florida shell-mounds at Enterprise on Lake Monroe, and Satsuma, Saint John's River, 20 miles south of Jacksonville.

WILLIAM H. DALL, U. S. Geological Survey. 15956. '85. (IX)

MARINE SHELLS, from Cedar Keys, Fla., and *Haliotis tubifera* L., from Japan.

WILLIAM H. DALL, U. S. Geological Survey. 15957. '85. (IX)

LAND AND FRESH-WATER SHELLS (dry and alcoholic), from the interior of Florida, Alachua County, and localities along the Saint John's River, south to Lake Monroe.

WILLIAM H. DALL, U. S. Geological Survey. 15958. '85. (IX)

MARINE SHELLS, seven species, including *Neritina* and *Limnæa* from Florida Keys, Palma Sola, and the mouth of Saint John's River, Florida.

ISAIAH GREGOR, Jacksonville, Fla., 15959. '85. (IX)

SHELLS, *Unio*, *Ampullaria*, and *Neritina*, from Lake Monroe, Florida, and *Helix melanostragus* from Borneo, East Indies.

General F. E. SPINNER, Jacksonville, Fla. 15960. '85. (IX)

SHELLS, *Terebra concava* Say, from South Carolina, and *Murex spinicostatus*, from Pawley's Island, South Carolina. Both rare.

W. G. MAZYCK, Charleston, S. C. 15961. '85. (IX) For examination.

MATERIA MEDICA. Specimen of *Canutillo Mexicana*.

J. W. COLCORD, Lynn, Mass. 15962. '85. (I)

GREAT WATER BUG, *Belostoma americanum*, caught in the engine room at electric-light station, Hell Gate, New York. For identification.

D. W. FOX, Astoria, N. Y. 15963. '85. (X)

CRABS. Specimens of small crabs which climb trees and live under logs, from southwest coast of Florida.

JOSEPH WILLCOX, Meadville, Pa. 15964. '85. (XI)

OLD COIN, for examination.

G. B. HASSETT, Alma, Crawford County, Ark. 15965. '85. (Sent to U. S. Mint, Philadelphia.)

TURTLE-SHELL and tree frog.

H. G. HODGE, York, Clark County, Ill. 15966. '85. (VI)

COFFEE-NUT POD; nail from stomach of hog; wheat and nuts.

H. G. HODGE, York, Clark County, Ill. 15966. '85. (I)

STONE IMPLEMENTS (27), 8 flakes, 16 arrow-heads, 2 hammer-stones, and 1 celt, from Clark County, Illinois.

H. G. HODGE, York, Clark County, Ill. 15966. '85. (III)

WOOD. Two specimens from Clark County, Illinois.

H. G. HODGE, Clark County, Illinois. 15966. '85. (XIII, B)

FRESH-WATER SHELLS, from Wabash River, Illinois.

H. G. HODGE, Clark County, Illinois. 15966. '85. (IX)

GOLDEN DARTER, *Hadropterus aurantiacus*: one of the southern Darters.

Dr. J. A. WATSON, Asheville, N. C. 15967. '85. (VII)

NEST AND EGGS (4) of Black-chinned Sparrow, *Spizella atrigularis*. The first set of eggs of this species known to have been taken.

G. E. BLAISDELL, Poway, Cal. 15968. '85. (V, A)

EARTH from an Indian grave at Roxbury, Mass.

W. E. WOODWARD, Roxbury, Mass. 15969. '85. (IV)

HEMATITE IRON (2 specimens), from Maricopa County, Arizona. For report.

J. B. FORD, Phoenix, Maricopa County, Ariz. 15970. '85. (XIV)

SEALING WAX. Samples of ingredients and manufactured products.

- (1) Bottles containing the following ingredients: Shellac, lac, bleached shell, A. G. garnet, rosin, white rosin, whiting, barytes, powdered tartaric acid, gum camphor, carbonate magnesia, Venetian turpentine, oxychloride bismuth, vermilion Engl., red, carmine, gold, spangled, blue, ultramarine blue, emerald green, brown, ivory black, bottle green, French gray, bronze, pink, lavender, pearl, Indian red.
- (2) One set, each grade, commercial wax in sticks of sizes 4, 6, 10, 20, 40.
- (3) Assorted colors bottling wax 6".
- (4) One cabinet, displaying various colors in 10, 20, 40. *
- (5) Samples tobacco wax.
- (6) Package wax.
- (7) Department wax.
- (8) Sealing-wax in the rough, before molding.
- (9) Unfinished wax before being ironed.
- (10) One box assorted colors. Perfect. 40".
- (11) One box assorted colors. Perfect. 20".

DENNISON MANUFACTURING COMPANY, Boston, Mass. 15971. '85. (I)

STONE AXES (2), &c., from an Indian mound.

WILLIAM ANDERSON, Corning, Ohio. 15972. '85. (III)

FLINT IMPLEMENT (large, shuttle-shaped) notched at one end. Found in Gilmer County. No similar specimen in the collection. Purchased, \$2.

HORACE M. ELLINGTON, Ellijay, Ga. 15973. '85. (III)

ORCHARD ORIOLE, *Icterus spurius*, adult male.

JAMES W. ROGAN, Rogersville, Tenn. 15974. '85. (V, A)

MEDAL. Copy of the medal struck by the American Numismatic Society to commemorate the Centennial celebration of the evacuation of New York by the British, and the erection by this chamber of the statue of Washington on the sub-treasury building in Wall street, New York.

CHAMBER OF COMMERCE, New York. 15975. '85. (II)

OWL, *Strix nebulosa*, in the flesh.

WILLIAM R. LIGHTON, Ottumwa, Iowa. 15976. '75. (V, A)

NODULAR CARBONATE OF IRON (2). (Laramie Age.) From Grand River, Dakota, near Black Horse Butte. Collected by Bailey Willis, October, 1884.

J. S. DILLER, U. S. Geological Survey, Washington. 15977. '85. (XV)

HISTORICAL STATEMENT relating to the original Morse telegraph instrument; signed by Albert Vail.

STEPHEN VAIL, New York City. 15978. '85. (I)

GOLDEN EYE, *Hyodon alosoides*, 14 inches long, from Yallahusha River.

J. H. CAMPBELL, Grenada, Miss. 15979. '85. (VII)

ANCIENT COPPER COIN found 4 miles from London, England. Returned.

I. K. STRACHAN, Winnipeg, Manitoba. 15980. '85. (II)

MISCELLANEOUS COLLECTION from the museum of Tokio, Japan, including vegetable, animal, and mineral specimens, a book containing specimens of woods, and five volumes devoted to botany. Purchased, \$37.50.

HENRY G. SEAVER, Brooklyn, N. Y. 15981. '85.

GOVERNOR PRUNING HOOK. Combined knife and saw for pruning.

R. T. HUNN, Babylon, N. Y. 15982. '85. (Sent to U. S. Carp Ponds.)

BIRD SKINS. One hundred and seventy-nine specimens, 73 species, chiefly land birds.

Dr. W. H. FOX, Rockwood, Tenn. 15983. '85. (V, A)

FOLDING ANCHORS (2), showing the construction of the "Chester" model.

Capt. H. C. CHESTER, Wood's Holl, Mass. 15984. '85. (I)

AUSTRALIAN PLANTS. Thirty specimens.

FRANK H. KNOWLTON, U. S. National Museum. 15985. '85. (XIII, B)

HERBARIUM. A fine and extensive collection, containing 15,000 specimens (5,000 species) with large collections of seeds, herbarium cores, paper, etc.

LESTER F. WARD, U. S. Geological Survey, 15986. '85. (XIII, B)

ORE OF MANGANESE (impure) and a mineral of the horublende group.

CHARLES J. PERKINS, Daggett, Cal. 15987. '85. (XIV)

LIGNITE, from a coal bank in Bienville Parish, Louisiana.

C. J. BARROW, New Orleans, La. 15988. '85. (XVI)

COAL, from near Seattle, Wash. Possibly lignitic anthracite from the Tertiary formation, metamorphosed by local volcanic disturbance.

G. H. WATSON. 15989. '85. (XVI)

TRACING on linen cloth or indicator cards from the steam-engine used to drive the dynamo in illuminating Indian Ridge Colliery, Schuylkill County, Pennsylvania, by means of electric light, September 6, 1884.

E. F. C. DAVIS, Pottsville, Pa. 15990. '85. (XVI)

TRACINGS. One represents the underground operation of the 20-inch bull pump used in draining the Pottsville Shaft Colliery, including cross-sections of the main gangway and sump, and the pump and wagon ways of the pump slope. The other shows the manner in which the two shafts of the colliery were sunk, and indicates with accurate measurements the positions of the Diamond-drill holes used in blasting the rock. This is the deepest coal mine in the United States.

JOHN H. STRAUCH, Pottsville, Pa. 15991. '85. (XVI)

TRACING of ground plan of Kohenoir Colliery at Shenandoah, Pa.; with tidal measurements, illustrative of the photographic work performed for the Smithsonian Institution in 1884. One sketch indicates the position of the breast and the seat of the dynamo used on that occasion.

JOHN H. POLLARD, Ashland, Pa. 15992. '85. (XVI)

ANTHRACITE COAL from the Vesperline rocks of Berkeley County, West Virginia. For examination.

COL. PHILIP G. PENDLETON, West Virginia. 15993. '85. (XVI)

FULGURITE, found 23 feet below the surface.

C. F. MASON, Sumter, S. C. 15994. '85. (XV)

AUDUBON PLATES. Six of the original copper plates of "Audubon's Birds"; framed.

WILLIAM E. DODGE, New York. 15996. '85. (I)

WHITEFISH, *Coregonus clupeiformis* (5) and *C. quadrilateralis*.

FRANK N. CLARK, Northville, Mich. 15997. '85. (VII)

GRAYLING EGGS.

FRANK N. CLARK, Northville, Mich. 15997. '85. (XVII)

CARBONATE OF LIME (impure). From Nemaha County, Kansas.

HENRY B. ROBERTSON, Havensville, Kans. 15998. '85. (XIV)

LIVING SIRENS, *Siren lacertina* (3).

F. W. HAYWARD, Oakley, S. C. 15999. '85. (VI)

LOUISIANA HERON, *Hydranassa tricolor*.

DR. B. H. WARREN, De Land, Fla. 16000. '85 (V, A.)

REPTILES, *Eutania* and *Crotalus*.

DR. B. H. WARREN, De Land, Fla. 16000. '85. (VI)

INSECTS.

DR. B. H. WARREN, De Land, Fla. 16000. '85. (X)

FISHES: *Molliensia latipinna*, *Gambusia patruelis*, *Notemigonus americanus*, *Opisthonema oglini*, *Lepomis punctatus*, *L. mysticis*, *L. elongatus*, *Amia calva*, and *Amiurus* juv. (alcoholic).

DR. B. H. WARREN, De Land, Fla. 16000. '85. (VII)

NEOTOMA FLORIDANA (alcoholic).

DR. B. H. WARREN, De Land, Fla. 16000. '85. (IV)

INDIAN IMPLEMENTS (bone), including perforators, needles, a barbed fish-hook, and a harpoon-head. Also a fragment and entire disk made from human skulls, a carved steatite pipe, and clay pipes of the Iroquois pattern.

J. S. TWINING, Copenhagen, N. Y. 16001. '85. (III) Lent.

PIED-BILLED GREBE, *Podilymbus podiceps*, and Butterball, *Clangula albeola*, from Iowa.

BURDETTE HASSETT, Howard Center, Howard County, Iowa. 16002. '85. (V, A)

OBSCURE ORES, from Dakota.

J. P. FORAN, Custer City, Dak. 16003. '85. (XIV)

HEN EGG. One half, light brown, the other, spotted with white dots.

Mrs. MARY SWITZER, Raphine, Va. 16004. '85. (V, B)

IMPURE LIMESTONE. For examination.

WILLEY STUFFLEBEAM, Delaney, Madison County, Ark. 16005. '85. (XIV)

HUMMING BIRD, *Trochilus colubris*, in the flesh.

JOHN S. WEBB, Disputanta, Va. 16006. '85. (V, A)

- CRAYFISH, *Cambarus*, from Chapowansie Island, Prince William County, Virginia.
Dr. H. C. YARROW, Army Medical Museum, Washington. 16007. '85. (XI)
- ANTIQUE COINS. Photographed on tin. Returned.
CHARLES W. LOGAN, Ashland, Oreg. 16008. '85.
- LIMESTONE. Two specimens.
HOOSIER STONE COMPANY, Bedford, Ind. 16009. '85. (XV)
- TIGER, *Felis tigris*, in the flesh (cub). Born in captivity at Steubenville, Ohio.
ADAM FOREPAUGH, Steubenville, Ohio. 16010. '85. (IV)
- OBSURE ORES. Four specimens for examination.
JOHN FARLEY, Custer City, Dak. 16011. '85. (XIV)
- TWO PHOTOGRAPHS: One, of an apparatus for the inside haulage of coal by the "tail-
rope" or "endless-rope" system, showing double engines of 100 horse-power and
drum; the other, of a self-oiling car-wheel.
THOMAS E. KNAUSS, Nelsonville, Ohio. 16012. '85. (XVI)
- INDIAN IMPLEMENTS. A collection of 2,314 specimens from Indiana, Kentucky, North
Carolina, and East Tennessee. For inspection. Also a discoidal stone, a flint cut-
ter, and a large flat-sided grooved axe.
W. M. LINNEY, Harrodsburgh, Ky. 16013. '85. (III)
- MASTODON TOOTH. *Elephas* sp. Fragments.
Dr. L. H. L. WILLIAMSON, Engle, N. Mex. 16014. '85. (IV)
- FOSSILS. Carboniferous limestone containing fragment of *Nautilus*.
Dr. L. H. L. WILLIAMSON, Engle, N. Mex. 16014. '85. (XII, A)
- FAT-HEAD (Black-head Minnow) *Pimephales promelas* (alcoholic), from Missouri. For
determination.
SAMUEL McCLELLAND, Salt Springs, Mo. 16015. '85. (VII)
- MURGANTIA HISTRIONICA (living). For determination.
JAMES W. ROGAN, Rogersville, Tenn. 16016. '85. (X)
- DOUBLE HEN'S EGG.
C. V. RILEY, Department of Agriculture. 16017. '85. (V, B)
- SEA-ROBIN, *Prionotus palmipes*, fresh specimen. For determination.
Dr. VIRGIL BUELL, Plainville, Conn. 16018. '85. (VII)
- TIGER, *Felis tigris* (cubs), in the flesh.
ADAM FOREPAUGH, East Liverpool, Ohio. 16019. '85. (IV)
- REPTILE. *Amblystoma brachysomum* (alcoholic). Type specimen.
O. P. HAY, Indianapolis, Ind. 16020. '85. (VI)
- QUARTZ containing pyrite.
CHARLES L. JONES, Amherst, Va. 16021. '85. (XVI)
- MAMMAL BONES. *Arctomys flaviventer* (?); *Cariacus* sp. Collected by C. S. L. Stanley at
Fault Monitor Mine, Taylor, Nev., 80 feet below the surface. (Through W. H.
Dall.)
U. S. GEOLOGICAL SURVEY. 16022. '85. (IV)
- ROCK-BASS, Red-eye or Golden-eye (alcoholic). For identification.
EUGENE M. HAWKINS, Huntingdon, Tenn. 16023. '85. (VII)
- SIX-LINED LIZARD, *Cnemidophorus sexlineatus* (alcoholic).
EUGENE M. HAWKINS, Huntingdon, Tenn. 16023. '85. (VI)
- KELP.
JAMES G. SWAN, Port Townsend, Wash. 16024. '85. (II, A)

SNAKES. Twelve alcoholic specimens from Panama, including two young of an Ecuadorian snake. These, with 34 others, were born in the Bay of Panama, *en route* to the Zoological Gardens, New York.

GEORGE W. NELSON, Central Hospital, International Canal, Panama. 16025. '85. (VI)

HAY. Four specimens of the residuum of hay burned by lightning.

ABRAHAM MANN, Rossville, Ill. 16026. '85. (Sent to the Department of Agriculture.)

NORTHERN CABBAGE BUTTERFLY, *Pieris napi*, from Alaska.

WILLIAM H. DALL, U. S. Geological Survey. 16027. '85. (X)

APATITE, used in the manufacture of fertilizers.

PICKFORD & WINKFIELD, London, England. 16028. '85. (XVI)

SNAKE (living).

Donor unknown. 16029. '85. (VI)

STONE AND COAL IMPLEMENTS. A large grooved stone implement of unknown use (sinker?), found $1\frac{1}{2}$ miles east of Santa Fé, Miami County, and a ceremonial or ornamental object made of cannel coal, narrow in the middle and terminating at both ends in semi-lunar-shaped expansions. The narrow part is perforated with two holes. Length, 9 inches. According to Mr. Nissley, the specimen was discovered last summer (1884), by men who were prospecting for gravel suitable for a road on the farm of F. A. Crisler, Greene Township, Jay County. Mr. Crisler and others stated that a plain cylinder-shaped pipe (?), made of hard stone of a light color, occurred with the tablet. Both specimens were found from 4 to 5 feet below the surface during the first day's digging, which also exposed sixteen human skeletons. Nothing could be learned in regard to other relics having been discovered, excepting a clay vessel, said to be about the size of a gallon measure, and taken out in fragments. There is in the collections a cast of a somewhat similar object, of cannel coal, found under the surface in Ross Township, Butler County, Ohio. The cast was sent by Mr. J. P. MacLean, and the original is figured on page 167 of his "Mound Builders." (Cincinnati, 1879.) The specimen acquired from Mr. Nissley is, on account of its size, regular form, peculiar material, and perfect state of preservation, a most valuable addition to the archaeological collection of the National Museum. Purchased, \$15.

J. R. NISSLEY, Bunker Hill, Miami County, Ind. 16030. '85. (III)

DRIED PLANTS. Forming part of W. A. Stearns' Labrador collection.

W. A. STEARNS, Amherst, Mass. 16031. '85. (XIII, B)

WATER SNAKE, *Tropidonotus* sp. (living), from Analostan Island, Potomac River.

HARRY SIMPSON, Washington, D. C. 16032. '85. (VI)

FOSSILS. Cretaceous fossils from California (type of new genus *Coraliochama*, White).

C. R. ORCUTT, San Diego, Cal. 16033. '85. (XII, B)

POTTERY, from New Mexico.

E. W. NELSON, Alma, N. Mex. 16034. '85. (II, B)

MINERAL.

Capt. CHARLES BENDIRE, Fort Custer, Montana. 16035. '85. (XIV)

ARROW-HEAD.

CHARLES RUBY, Fort D. A. Russell, Wyoming. 16036. '85. (III)

POISON WEED.

CHARLES RUBY, Fort D. A. Russell, Wyoming. 16036. '85. (Department of Agriculture.)

HUMMING BIRDS (2). Returned.

Hon. JOHN S. WISE, Richmond, Va. 16037. '85. (V, A)

ECHINOID (1), from Texas.

CHARLES F. BROWN, Hot Springs, Ark. 16038. '85. (XII, B)

ARKANSITE. Seven crystals from Magnet Cove.

CHARLES F. BROWN, Hot Springs, Ark. 16038. '85. (XIV)

CORUNDUM.

Mrs. JOHN E. OSBORNE, Olin, Iredell County, N. C. 16039. '85. (XIV)

COYPU RAT, *Myopotamus coypu*, in the flesh.

ZOOLOGICAL SOCIETY OF PHILADELPHIA. 16040. '85. (IV)

TABLET AND CEREMONIAL STONES. One of the former and three of the latter. Lent.

WILLIAM WALLACE TOOKER, Sag Harbor, N. Y. 16041. '85. (III)

MOLE, *Scalops aquaticus* (living).

R. L. B. CLARK, Washington, D. C. 16042. '85. (IV)

OPHITE MARBLE. Mantel and wainscoting combined. Valuable as showing the wide variations in texture and structural peculiarities common to this stone, and also the effective manner in which these points can be brought out by judicious cutting.

OPHITE MARBLE COMPANY, New York. (F. O. Munroe, secretary.) 16043. '85. (XV)

AUTOTYPES. Two boxes. Reproductions of the works of representative European masters. Purchased.

WILLIAMS & EVERETT, Boston, Mass. 16044. '85. (I?)

YELLOW-BIRD, *Chrysomitris tristis*, ♂; Redstart, *Setophaga ruticilla*, ♂; and Water Thrush, *Sciurus noveboracensis*.

JAMES W. ROGAN, Rogersville, Tenn. 16045. '85. (V, A)

HICKORY WALKING-STICK, from a tree which was planted in commemoration of the inauguration of President Jackson.

JAMES CARTWRIGHT, Ellicott City, Md. 16046. '85. (I)

WOOL. Forty-nine samples.

GEORGE W. BOND, Boston, Mass. 16047. '85. (I)

HARRIS' CHIPMUNK, *Tamias harrisi* (alcoholic).

C. R. ORCUTT, San Diego, Cal. 16048. '85. (IV)

REPTILES (alcoholic specimens from Lower California): *Eutænia*, *Phimothyræ grahamsi*, *Bascanium*, *Ophibolus getulus boylii*, *Caudisona*, *Pityophis sayi*, *Charina bottæ*, *Crotaphytus*, *Sceloporus* (2).

C. R. ORCUTT, San Diego, Cal. 16048. '85. (VI)

BLACK AND WHITE CREEPER, *Uliotilla varia*. For identification.

JAMES W. ROGAN, Rogersville, Tenn. 16050. '85. (V, A)

ROSE-BREADED GROSBEAK, *Zamelodia ludoviciana*, ♂; Indigo Bird, *Passerina cyanea*, ♂; and Red-eyed Vireo, *Vireosylva olivacea*. For identification.

JAMES W. ROGAN, Rogersville, Tenn. 16051. '85. (V, A)

FULGURITE. Two specimens from Sumter, S. C. These fulgurite tubes form a valuable addition to our already fine collection of these peculiar objects. They present the usual form of very irregular corrugated tubes with glassy interiors, but are remarkably thick and strong. They are reported by Mr. Mason as being found some 20 feet below the surface, while digging a well.

C. F. MASON, Sumter, S. C. 16052. '85. (XV)

FALLOW DEER, *Cervus dama*, in the flesh.

BARNUM, BAILEY & HUTCHINSON. 16053. '85. (IV)

WATER BUCK, *Kobus ellipsiprimus*, male, in the flesh. Purchased.

Mr. DOBBIN, New York. 16054. '85. (IV)

SKATE, *Raja eglanteria* (alcoholic), from the beach of Hampton Roads, Virginia.

HARRY C. PHÆBUS, Old Point Comfort, Va. 16055. '85. (VII)

MINERALS. Five specimens for identification: (1) Ferruginous sandstone; (2) Iron ore carrying manganese; (3) Manganese ore; (4) Calcite; (5) Iron ore carrying manganese.

HOWARD SHRIVER, Wytheville, Wythe County, Va. 16056. '85. (XIV)

ETHNOLOGICAL SPECIMENS. Two bows made of Shasta yew by Shasta Indians,¹⁰ arrows with points, and 1 pipe, from California.

LOREN W. GREEN, Baird, Shasta County, Cal. 16057. '85. (II, A)

FISHES. Three alcoholic specimens: (1) *Gnathypops mystacinus* (type), Pensacola, Fla.; (2) *Salmo purpuratus*, Tacoma, Wash.; (3) *Ammocates epyptera*, Bean Blossom Creek, Indiana.

Prof. D. S. JORDAN, Bloomington, Ind. 15058. '85. (VII)

GERMAN CARP, *Cyprinus carpio*, fresh specimen; weight, 4½ pounds.

U. S. FISH COMMISSION. 16059. '85. (VII)

SEA-ROBIN, *Prionotus palmipes*. Fresh specimen.

T. E. SKINNER, U. S. National Museum. 16060. '85. (VII)

SEA-WEED, from Hong-Kong, China.

ADOLPH HEIDEMANN, Washington, D. C. 16061. '85. (XIII, B)

CHINESE PUZZLES AND PIPE. The latter of vegetable ivory, with stem of wing-bones of albatross.

ADOLPH HEIDEMANN, Washington, D. C. 16061. '85. (II)

CANADA WARBLER, *Myiodiactes canadensis*; Cape May Warbler, *Perisoglossa tigrina*; Carolina Chickadee, *Parus carolinensis*. For identification.

JAMES W. ROGAN, Rogersville, Tenn. 16062. '85. (V, A)

FIRE PINK or CATCH-FLY, *Silene virginica*, Linn.

M. G. MYERS, Salem, Ill. 16063. '85. (XIII, B)

PRESSED PLANTS. From Lady Franklin Bay.*

Lieut. A. W. GREELY, U. S. A. 16064. '85. (XIII, B)

* PLANTS OF THE GREELY EXPEDITION.

List of plants collected in the summer of 1882 and 1883 by Lieut. A. W. Greely and members of the Lady Franklin Bay Expedition, in the vicinity of Fort Conger, Grinnell Land, situated in latitude 81° 44' north, longitude 64° 45' west. (Read in part before the Botanical Club of the American Association for the Advancement of Science, at the Ann Arbor meeting, August, 1885.)

1. *Ranunculus nivalis* R. Br. var. *sulphureus* Wahl. From the sea level to 1,800 feet. 5 to 7 inches high.
2. *R. affinis* R. Br. 1,800 feet altitude. 5 inches high.
3. *Papaver nudicaule* Linn. Sometimes nearly white flowered.
4. *Cochlearia officinalis* Linn.† 1 to 3 inches high.
5. *Braya alpina* Sternb. var. *glabella*. (*B. purpurascens* R. Br.)
6. *Vesicaria arctica* Rich. Sea-coast to 1,000 feet altitude. The largest specimen 4 inches high and spreading 6 to 7 inches wide.
7. *Parrya arenicola* Hook. f.?
8. *Eutrema Edwardsii* R. Br.

FOSSILS. One box containing species of the Hudson River Group.

J. M. TRIMBLY, Reiley, Butler County, Ohio. 16065. '85. (XII, A)

OLD WHEAT, from Venezuela.

E. MARTINEZ, New Orleans, La. 16066. '85. (Department of Agriculture.)

ORE.

K. ELLINGSON, Virginia City, Mont. 16067. '85. (XIV)

CAST OF STONE PIPE (carved) of greenish steatitic material, not unlike serpentine. It presents the form of a tube surmounted by the figure of a duck. The original was found in a mound at Ashland, Boyd County, Ky.

This very fine specimen is described and figured in Dr. Hamy's *Revue d'Ethnographie*, Vol. III, p. 60.

A. E. DOUGLAS, New York. 16068. '85. (II, A)

EAGLE RAY, *Stoasodon narinari*, caught near Cedar Keys, Fla.

E. F. DENECHAUD, New Orleans, La. 16069. '85. (VII)

CARP, *Cyprinus carpio*. Two fresh specimens.

CENTRAL STATION, U. S. FISH COMMISSION. 16070. '85. (VII)

GROUND ROBIN, *Pipilo erythrophthalmus*, typical. For name. Returned.

ERNEST E. T. SETON, Toronto, Canada. 16071. '85. (V, A)

BUFFALO WOOL. Manufactured.

ERNEST E. T. SETON, Toronto, Canada. 16071. '85. (I)

RENILLA (dried), from 90 miles SE. by E. off Cape San Blas, 13 fathoms.

SILAS STEARNS, Pensacola, Fla. 16072. '85. (XI)

9. *Cheiranthus pygmaeus* Adams. (*Hesperis pygmaeus* Hook.) From 50 to 1,000 feet altitude. The specimens are young and mostly less than 2 inches high, the largest 6 inches. A few found with stem and pods of two preceding years' growth.
10. *Draba hirta* Linn. (*D. arctica* Vahl.) 2 to 3 inches high.
11. *D. rupestris* R. Br.
12. *D. alpina* Linn. In flower June 16.
13. *Lychnis apetala* Linn. From the coast to 1,000 feet altitude. The specimens from 1 to 5 inches high, rarely 2 or 3 flowered.
14. *Lychnis triflora* R. Br. With the preceding, the stem and leaves more pubescent, mostly 1 flowered, rarely 2 or 3 flowered.
15. *Arenaria Greenlandica* Spring. In leaf only.
16. *A. verna* Linn. var. *hirta*. 200 to 1,000 feet altitude.
17. *Cerastium alpinum* Linn. (*C. lanatum* Lam.)
18. *Stellaria longipes* Goldie, var. *Edwardsii* T. & G. From the sea to 1,000 feet altitude. 2 to 4 inches high.
19. *Potentilla nivalis* Linn. Coast to 1,000 feet altitude. 2 to 5 inches high.
20. *P. nivea*, var. *quinata* Lange.
21. *P. pulchella* R. Br.
22. *P. maculata* Pourr.
23. *Dryas octopetala* Linn. var. *integrifolia*. Coast to 1,000 feet altitude. specimens are 1 to 2 inches high, leaves mostly entire, sometimes minutely toothed. The most common plant found, beds of acres in extent being frequent, especially in the interior. Often with many petals.
24. *Saxifraga oppositifolia* Linn. Coast to 1,900 feet altitude. Flowers from 4 to 9 petaled, varying from pink to dark purple.
25. *S. flagellaris* Willd. 1,200 to 1,800 feet altitude, generally 1 flowered.
26. *S. tricuspidata* Retz. Not found below 800 feet altitude. 2 to 4 inches high.
27. *S. caespitosa* Linn.
28. *S. nivalis* Linn. Found between 800 and 1,200 feet altitude. Specimens mostly 2 to 3 inches high, some found as high as 6 inches.
29. *S. cernua* Linn. From 200 to 1,800 feet altitude. 3 to 8 inches tall.
30. *S. rivularis* Linn. var. *hyperborea* Hook.
31. *Epilobium latifolium* Linn. Coast to 1,200 feet altitude. Found only on rocky soil. Specimens from 2 to 4 inches high.
32. *Erigeron uniflorus* Linn. Coast to 800 feet altitude, becoming larger at the higher altitudes. Specimens 2 to 5 inches high.

CANNON BALL, found on the battle-field of New Orleans, 1814.

Col. A. F. ROCKWELL, U. S. A., Washington. 16073. '85. (I)

CYANOTYPES of the Stutz coal-washing machinery, used at Clearfield, Pa.

S. STUTZ, Pittsburgh, Pa. 16074. '85. (XVI)

EURYPTERUS REMIPES, De Kay. Matrix from the water-line formation of Western New York. An unusually fine specimen.

THOMAS HODGSON, Buffalo, N. Y. 16075. '85. (XVI)

TOPOGRAPHICAL MAP of the Loyal Sock Coal Basin in Sullivan County, Pennsylvania.

J. RAYMOND CLAGHORN, Philadelphia, Pa. 16076. '85. (XVI)

PLANT. For name.

HOWARD OSGOOD, Rochester, N. Y. 16077. '85. (XIII, B)

RUSSET-BACKED THRUSH, *Hylocichla ustulata*; Azure Blue-bird, *Sialia azurea*; Ruby-crowned Kinglet, *Regulus calendula*; Townsend's Warbler, *Dendroica townsendi*; Least Vireo, *Vireo pusillus*; Painted Bunting, *Passerina ciris*; Wright's Flycatcher, *Empidonax obscurus*; Hammond's Flycatcher, *Empidonax hammondi*. From Arizona, for identification. Returned excepting *Sialia azurea*. This form has only recently been recorded from Arizona, and the specimen presented is the first one from the United States in the collection.

Lieut. HARRY C. BENTON, U. S. A., Fort Huachuca, Arizona. 16078. '85. (V, A) (See Acc. 16064.)

INTESTINAL WORMS from *Polyodon*.

CHARLES. H. GILBERT, Cincinnati, Ohio. 16079. '85. (XI)

33. *E. compositus* Pursh, var. *trifidus* Gr. From 100 to 800 et altitude. Specimens from 1½ to 3 inches high, generally 1 flowered.
34. *Arnica alpina* Olin. Coast to 1,500 feet altitude. 2 to 6 inches high.
35. *Taraxacum officinale* Web. var. *lividum* Koch. Coast to 200 feet altitude. 2 to 4 inches high, two shades of color, deep yellow and yellowish-white.
36. *Cassiope tetragona* Linn. From 100 to 500 feet altitude.
37. *Androsace septentrionalis* Linn. 50 to 560 feet altitude.
38. *Pedicularis capitata* Adams. From 100 to 700 feet altitude.
39. *P. Langsdorffii* Fisch. var. *lanata* Gr. From 50 to 100 feet above the sea, in company with *Dryas*.
40. *Oxyria digyna* Camp. Specimens from 5 to 7 inches high.
41. *Polygonum viviparum* Linn. From 100 to 800 feet altitude.
42. *Salix arctica* Pall. Coast to 1,800 feet altitude. From 1 to 1½ feet in length.
43. *Luzula hyperborea* R. Br. (*L. confusa* Lindb.)
44. *Juncus bighumis* Linn. Margin of small ponds. 3 to 6 inches high.
45. *Eriophorum angustifolium* R. Br. 800 to 1,200 feet. 3 to 8 inches high.
46. *Kobresia scirpina* Willd.
47. *Carex nardina* Fries.
48. *C. rupestris* All.
49. *C. ustulata* Wabl. var. *minor* Boott.
50. *C. vulgaris* Fr. var. *hyperborea* Boott.
51. *Alopecurus alpinus* Linn. Specimens from 4 to 18 inches high.
52. *Arctagrostis latifolia* Gris. Coast to 800 feet altitude. From 5 to 6 inches high.
53. *Deschampsia brevifolia* R. Br. (*Aira arctica* Spr.) Specimens from 2 to 4 inches high. Not the *Aira arctica* of Rothrock's Flora of Alaska, nor *Aira cæspitosa*, var. *arctica* of authors.
54. *Trisetum subspicatum* Beauv. Coast to 800 feet altitude. From 3 to 7 inches high.
55. *Poa cerisia* All. (*P. arctica* R. Br.) From 2 to 5 inches high.
56. *P. abbreviata* R. Br.?
57. *P. alpina* Linn. var. *vivipara*.
58. *P. laxa* Haenke. Specimens 3 to 8 inches high.
59. *P. cæsia* Smith, var.
60. *Festuca rubra* Linn. var. From 3 to 5 inches high.
61. *Agropyrum violaceum* Hornm. From 2 to 7 inches high.
62. *Equisetum variegatum* Schl.
63. *E. arvense* Linn.
64. *Cystopteris fragilis* Bernh. Coast to 1,300 feet. From 3 to 6 inches high."

HEN-HAWK, *Accipiter cooperi*, in the flesh.

Dr. G. F. NEEDHAM, Seabrook, Md. 16080. '85. (V, A)

DRESSED LIMESTONE (2).

HOOSIER STONE COMPANY, Bedford, Ind. 16081. '85. (XV)

PLANTS (49). Collected by the Lady Franklin Bay Expedition.

Lient. A. W. GREELY, U. S. A., Washington. 16082. '85. (XIII, B.) Sent to

Dr. Asa Gray. (See Acc. 16064.)

SURF DUCKS, *Melanetta velvetina* ♂ (2); *Eedemia americana* (1), and *Pelionetta perspicillata* ♂ (1). Skeletons prepared.

ISAAC M. JACKSON, Plymouth, Mass. 16083. '85. (VIII)

LAND AND FRESH-WATER SHELLS, *Neritina*, *Unio*, *Glandina*, *Helix*, *Ampullaria*, and *Otholiticus*, from near Palma Sola, Fla. Also some small hydroids.

Mrs. E. S. WARNER, Palma Sola, Fla. 16084. '85. (IX)

STONE IMPLEMENTS, etc., from ruins on the Upper San Francisco River, New Mexico:

Hammer-stones, grinding-stones, pestles, grooved axes, paint-mortars and mullers, stone picks (?), tanning-stones (?), one-half of a stone disk, fragments of a stone plate with many biconical perforations, a stone carving representing the head of a coyote (?), a stone carving in the shape of an owl, stone tubes and pipes, a small arrow-head, twenty-four small turquoise pendants (flat, pierced), and a number of fragments of turquoise pendants, bone perforators, fragments of a bone spear-head, a bear's claw, shell-beads and ornaments, a perforated sea-shell, a small brass bell (European), a nugget of native copper, a piece of graphite, and pieces of red and green mineral paint; 165 specimens.

E. W. NELSON, Springerville, Ariz. 16085. '85. (III)

POTTERY, from Arizona.

E. W. NELSON, Springerville, Ariz. 16085. '85. (II, B)

CALIFORNIAN BLUE-BIRD, *Sialia mexicana*; Rocky Mountain Blue-bird, *Sialia arctica*; Gray-headed Snow-bird, *Junco caniceps*; Oregon Snow-bird, *Junco oregonus*; Pink-sided Snow-bird, *Junco annectens*; Plain Titmouse, *Lophophanes inornatus*; Red-naped Woodpecker, *Sphyrapicus nuchalis*; *Aphelocoma* sp.; Massena Quail, *Cyrtonyx massena*; Mexican Turkey, *Meleagris gallopavo*. (29 specimens, 12 species.) From New Mexico.

E. W. NELSON, Springerville, Ariz. 16085. '85. (V, A)

MAMMAL SKINS and SKULLS. Thirty-seven specimens: *Sciurus aberti* (2), *Sciurus arizonensis* (2), *Urocyon virginianus* (1), *Cariacus macrotus* (1), *Cariacus columbianus* (1), *Canis lupus, griseo-albus* (2), *Canis latrans* (1), *Taxidea americana* (1), *Homo sapiens* (26).

E. W. NELSON, Springerville, Ariz. 16085. '85. (IV)

MASSIVE GARNET. For report.

ISAAC P. ELROD, Jefferson, Ga. 16086. '85. (XIV)

BROWN IRON ORE. Specimen for report.

G. W. WHITE, Webster, Miss. 16087. '85. (XIV)

CATERPILLARS, *Leucaretia acraea* Sm. Larvæ of a bombycid moth, of medium size. The larva has been named by Harris ("Insects Injurious to Vegetation," page 351) the "Salt-marsh Caterpillar."

MURPHY BROTHERS, Paris, Tex. 16088. '85. (X)

FRESH-WATER TURTLE, *Aspionectes ferox* (living), from New Canton, Ill.

GEORGE B. WEAVER & Co., New York. 16089. '85. (VI)

TOOTH OF RECENT HORSE, *Equus caballus*. For name.

WILLIAM DAVIS, Kent, Wash. 16090. '85. (IV)

GERMAN CARP, *Cyprinus carpio*, and LAKE WHITEFISH, *Coregonus clupeiformis*. Fresh specimens from the Central Station.

U. S. FISH COMMISSION. 16091. '85. (VII)

BIRD SKINS. Two hundred and fifty-nine specimens, 109 species, from Wheatland, Ind.

ROBERT RIDGWAY, U. S. National Museum. 16092. '85. (V, A)

BROOK SILVERSIDE, *Labidesthes sicculus* (alcoholic). For name.

T. BERWICK LEGARÉ, Camden, S. C. 16093. '85. (VII)

SHELLS. One hundred and forty-four specimens from a mound at Old Enterprise, Fla., including shells, old fragments of fish and mammalian bones, fish-scales, fragments of glass found 3 feet below the surface, and a specimen of shell marl.

WILLIAM H. DALL, U. S. Geological Survey. 16094. '85. (III)

ROSE-BREADED GROSSEAK, *Zamelodia ludoviciana* ♀. Head, wing, and tail. For identification.

FRED. C. GREEN, Marion, Iowa. 16095. '85. (V, A)

POTTERY AND CLAY PIPE; three fragments of the former. Also a clay pipe and stem of a clay pipe. From an Indian mound in Montgomery County.

E. H. VAUGHAN, Roanoke, Va. 16096. '85. (III)

EUROPEAN WHITEFISH, *Coregonus albula* (3), (alcoholic); from Baland and Talender Lakes, Prussia.

MAX VON DEM BORNE, Berneuchen, Germany. 16098. '85. (VII)

MARINE INVERTEBRATES. Four boxes of alcoholic specimens collected by U. S. Fish Commission on the east coast of the United States.

Prof. A. E. VERRILL, New Haven, Conn. 16099. '85. (XI)

BLUE-BIRD, *Sialia azurea*, from Arizona. A species but recently added to the North American fauna.

Lieut. HARRY C. BENTON, U. S. A., Fort Huachuca, Ariz. 16100. '85. (V, A)

BIRDS. Seven hundred and nine specimens (nearly 380 species), most of them mounted, representing principally game-birds and domestic poultry. Several species of *Phasianidæ* new to the collection.

DEPARTMENT OF AGRICULTURE. 16101. '85. (V, A)

STONE IMPLEMENTS: An arrow-head and spear-head from West Virginia, a polished celt from Belmont County, Ohio, a grooved axe from Washington County, Pennsylvania. Also a box of human bone-dust (?) from a mound at Moundsville, W. Va.

F. J. LE MOYNE HUPP, Wheeling, W. Va. 16102. '85. (III)

MINERALS.

F. J. LE MOYNE HUPP, Wheeling, W. Va. 16102. '85. (XIV)

FOSSILS, *Rhynchonella copax* (5) and *Orthys lynx* (23). Hudson River Group. Probably collected in Southern Ohio or Northern Central Tennessee.

F. J. LE MOYNE HUPP, Wheeling, W. Va. 16102. '85. (XII, A)

PECCARY, *Dicotyles tajacu*. Three skins from Fort McIntosh, Tex.

Dr. JOHN S. BILLINGS, U. S. A.; Army Medical Museum. 16103. '85. (IV)

PECCARY, *Dicotyles tajacu*. One male skeleton from Fort McIntosh, Tex.

Dr. JOHN S. BILLINGS, U. S. A.; Army Medical Museum. 16103. '85. (VIII)

PYTHON, *P. molurus*, Gray (*P. bivittatus*, Schy.), in the flesh.

ZOOLOGICAL SOCIETY OF PHILADELPHIA. 16104. '85. (VIII)

BENDIRE'S THRASHER, *Harporhynchus bendirei*. Adult and young. The young plumage of this species hitherto unrepresented in the collection. Collected by Dr. Charles Carter at Sacaton, Pinal County, Ariz.

WARREN CARTER, Wallingford, Ariz. 16105. '85. (V, A)

INDIAN PIPE. Two fragments of worked brown sandstone, forming an incomplete pipe with a bear's head; found near New Lexington.

Dr. H. D. MOORE, New Lexington, Somerset County, Pa. 16106. '85. (III)

CRANIA AND BONES of *Homo sapiens*.

LOUIS H. AYMÉ, Oaxaca, Mexico. 16107. '85. (IV)

POTTERY, from Mexico.

LOUIS H. AYMÉ, Oaxaca, Mexico. 16107. '85. (II, B)

ARCHÆOLOGICAL OBJECTS, from Oaxaca. Obsidian flakes and cores; a hammer-stone; polished celts, one 11 inches in length; polishing-stones; water-worn pebbles; stones with grooves resembling Polynesian bark-beaters, but used in Mexico as chili-crushers; small stone pendants; a stone slab with notches on one edge; fragment of a pestle; two large stone carvings representing human figures; part of a stone carving in the shape of a human head with widely-opened mouth; tiger's head of stone (part of a figure); small squatting figures (human), pierced for suspension; a well-polished disk of jadeite (pendant); fragments of worked alabaster; a piece of stucco; beads made of entire shells, either pierced with a hole or truncated at the apex; a large pierced shell (*Strombus*); a shell bead; a shell disk with central hole; fragments of shells, and a large number of calcareous pebbles—212 specimens.

LOUIS H. AYMÉ, Oaxaca, Mexico. 16107. '85. (III)

SEA-URCHINS AND CORALS, *Metalia pectoralis* (2), and several young specimens of the Fan Coral, *Gorgonia flabellum*.

B. H. VAN VLECK, Boston, Mass. 16108. '85. (XI)

LIVING TURTLES, *Pseudemys rugosa* (3), *P. troosti*, *P. mobiliensis* (2), from Mobile Bay.

G. KOHN, New Orleans, La. 16109. '85. (VI)

BIRD SKINS. Seventy-five specimens (22 species), containing series of *Parus septentrionalis*, *Leucosticte tephrocotis* (11), *Otocoris arenicola* (6), *Colaptes mexicanus*, *Scops asio maxwelliæ* (3), *Bubo virginianus subarcticus* (5), *Centrocercus urophasianus* (12), *Pediocetes phasianellus campestris* (8). Of these the *Scops*, *Bubo*, and *Centrocercus* are particularly interesting and valuable.

Capt. CHARLES BENDIRE, U. S. A., Fort Custer, Mont. 16110. '85. (V, A)

CARBONATE OF COPPER, an eruptive rock (trap?) and white crystals (barite).

CHARLES J. PERKINS, Daggett, Cal. 16111. '85. (XIV)

SCALPS OF *Vulpes fulvus*, from Illinois.

J. P. LEACH, Rushville, Ill. 16112. '85. (IV)

QUARTZITE ROCK, white mineral, chrome iron ore, and impure black mineral.

Mrs. E. W. P. GUYE, Seattle, Wash. 16113. '85. (XIV)

FISHES. *Lepomis megalotis*, *Achirus brownii*. Head of *Alutera schæpfi* (alcoholic).

T. S. DORON, Montgomery, Ala. 16114. '85. (VII)

REPTILE. *Spilotes*.

T. S. DORON, Montgomery, Ala. 16114. '85. (VI)

COPPER SPEAR-HEAD, with broad straight base; found in the drift of the valley of the Norwalk River. This specimen is of great interest, showing not only the lamination produced by heating a piece of native copper, but also, on one side, the ridges and other projections which have wrongly been considered as resulting from the process of smelting. Property of Fred. Betts, Norwalk, Conn. Deposited.

D. N. COUCH, Norwalk, Conn. 16115. '85. (III)

CUTTLE-FISH, *Octopus* sp. (alcoholic). Two specimens.

C. C. NUTTING, Carlinville, Ill. 16116. '85. (IX)

FISHES, *Tetodon lineatus*, *Gobius soporator*, *Fundulus grandis*, *Cyprinodon gibbosus*, and *Mugil albula* (alcoholic), from Pilot Town, Fla.

C. C. NUTTING, Carlinville, Ill. 16116. '85. (VII)

REPTILES, *Crotalus adamanteus* (1), *Ophibolus dolatus* (1), *Coluber* (1), *Ophcosaurus ventralis* (3), *Anolis principalis* (2), and *Hyla* (1), from Pilot Town, Fla.

C. C. NUTTING, Carlinville, Ill. 16116. '85. (VI)

INSECTS, from Pilot Town, Fla.

C. C. NUTTING, Carlinville, Ill. 16116. '85. (X)

PORPOISE, *Prodelphinus doris*, in the flesh. Purchased, \$15.

WARREN & Co., Pensacola, Fla. 16117. '85. (IV)

TRIPOLITE. Infusorial earth from near the mouth of Rosier's Creek, Potomac River.

W. O. CROSBY, Boston, Mass. 16118. '85. (XIV)

DRESSER'S "BIRDS OF EUROPE." In 59 parts.

HENRY SEEBOHM, London, England (through C. HART MERRIAM, Locust Grove, N. Y.). 16119. '85. (Smithsonian Library.)

ROCKS AND MINERALS. About 20 specimens from near Baltimore, Md.

GEORGE P. MERRILL, U. S. National Museum. 16120. '85. (XV)

VANADANITE, Endlichite, and Deschoizite (3).

FRED. W. TAYLOR, Lake Valley, N. Mex. 16121. '85. (XIV)

FOSSILS. *Amplexus fragilis*, W. & St. John (1); *Streptorhynchus crenistria* (1); *Orthis resupinata*, Martin (2); *Orthis michelina*, L'Eveille (1); *Spirifera centronotus*, Winchell (10); *Athyris lamellosa*, Hall (4); *Athyris* sp. (?) (1); *Conocardium* sp. (?) (1).

FRED. W. TAYLOR, Lake Valley, N. Mex. 16121. '85. (XII, A)

MIRROR AND SCALE CARP, *Cyprinus carpio*; *Lepomis cyanellus*, Raf.; *Gambusia patricialis* (B. & G.).

JAMES C. COURTS, Huntington, Tenn. 16122. '85. (VII)

NESTS AND EGGS of 40 species. The most interesting are *Cyanocitta stelleri frontalis* and *Dendroica nigrescens*.

LOREN W. GREEN, Baird, Shasta County, Cal. 16123. '85. (V, B)

BIRD SKINS. Fifty-eight specimens (34 species), chiefly from Ilchester, Md., and the District of Columbia, and a few specimens from Kentucky.

C. W. BECKHAM, Washington, D. C. 16124. '85. (V, A)

ARTESIAN WELL APPARATUS. Presented by the U. S. Geological Survey. The longer piece may be called "rubber packing," used to control the flow of artesian wells and to prevent lateral wastage. The shorter piece is a "seed-bag," and is used for the same purpose.

U. S. GEOLOGICAL SURVEY (through Prof. T. C. CHAMBERLAIN). 16125. '85. (XVI)

CAMBRIAN FOSSILS: *Stenotheca elongata* (1); *Hyolithes communis* (3); *Hyolithes princeps* (4); *Hyolithes americanus* (3); *Hyolithes obtusa* (3); *Hyolithellus micans* (1); *Obolella gemma* (8); *Obolella crassa* (6); *Obolella chromatica* (4); *Obolella circe* (2); *Kutorgina cingulata* (2); *Olenoides leavis* (2); *Agraulos strenuus* (2); *Agraulos socialis* (electrotypes) (2); *Prototypus senectus*, (6); *Ptychoparia adamsi* (6); *Ptychoparia Teucer* (4); *Ptychoparia trilineata* (2); *Salterella pulchella* (5); *Salterella rugosa* (1).

GEOLOGICAL SURVEY OF CANADA, Ottawa, Canada (through Dr. A. R. SELWYN). 16126. '85. (XII, A)

CYANOTYPES, made from drawings of metal works from various localities.

E. L. ZUKOSKI, Saint Louis, Mo. 16127. '85. (XVI)

- FEATHER FLOWERS. Twelve cards of flowers made out of feathers. Handwork.
Mrs. A. J. RUGG, Leominster, Mass. 16128. '85. (I)
- TOBACCO, from Melwood plantation, Upper Marlborough, Md.
F. H. TOWNE, Washington. 16129. '85. (I)
- PHOSPHATIC FORMATION, taken from the paunch of a deer.
THOMAS M. BUTLER, Davis P. O., La. 16130. '85. (IV)
- SLATE. Two specimens from Connecticut (dressed).
A. E. VERRILL, New Haven, Conn. 16131. '85. (XV)
- NEST AND EGGS (4) of Yellow-throat *Geothlypis trichas*, from Ilchester, Md.
Dr. L. STEJNEGER, U. S. National Museum. 16132. '85. (V, B)
- FISHES. Three alcoholic specimens of "Shiners," a small-scaled group, belonging to the genus *Notropis*.
T. BERWICK LEGARÉ, Camden, S. C. 16133. '85. (VII)
- NEST and EGGS (4) of Summer Red-bird, *Piranga aestiva*, from Ilchester, Md.
C. W. BECKHAM, U. S. National Museum. 16134. '85. (V, A)
- FOSSIL FISH, from Wyoming.
FRED. C. GREEN, Milwaukee, Wis. 16135. '85. (VII)
- FERNS, *Neuropteris*. Three specimens from Grundy County, Illinois.
FRED. C. GREEN, Milwaukee, Wis. 16135. '85. (XII, B)
- ARROW-HEADS (6), celt and grooved axe from Wayne County, North Carolina, and arrow-head from Ontonagon County, Michigan.
FRED. C. GREEN, Milwaukee, Wis. 16135. '85. (III)
- FOSSILS.

NIAGARA GROUP.

Orthoceras annulatum (?), Sowerby (1); *Illænus insignis*, Hall (4); *Sphærexochus Rominger*, Hall (1); *Calymene Niagrensis* (from Ohio?), (1).

DEVONIAN GROUP.

Sponge? (1); *Orthis impressa*, Hall (5); *Atrypa reticularis*, Linnæus (6); *Chonetes deflecta* (?), Hall (1); *Spirifera mesostriatis*, Hall (15); *Orthoceras* sp.? (1); *Gomphoceras breviposticum*, Whitfield (1); *Gomphoceras fusiforme*, Whitfield (2); *Gomphoceras* sp.? (1); *Cytoceras*, sp.? (2); Fish plate (1).

FRED. C. GREEN, Milwaukee, Wis. 16135. '85. (XII, A)

MINERALS. Millerite, with calcite (2), from cement quarry. Marcasite, calcite crystals, and massive quartz, showing two cleavage planes, from Buncombe County, North Carolina. Garnet crystals (partly altered), from Pigeon River Valley, North Carolina. Chlorite and quartz, from Ontonagon County, Michigan.

FRED. C. GREEN, Milwaukee, Wis. 16136. '85. (XIV)

THE "AYRSHIRE LIFE-CAR." With this were also received a copper man-of-war (model), dies upon which the life-car model was made, and diploma from the International Shipwreck Society of France. (For descriptive note of inventions of Joseph Francis see Part I, pp. 39, 40.)

JOSEPH FRANCIS, New York. 16136. '85. (I)

SPEAR-HEAD from Logan County; celts (2) from De Witt County; and a grooved axe from Macon County.

BERT STEWART, Decatur, Ill. 16137. '85. (III)

FLINT FLAKES (3), arrow and spear heads (9), a discoidal stone, and water-worn pebbles, (3) from Barber County, and a pestle from Blount County.

FRANK BURNS, Blountsville, Blount County, Ala. 16138. '85. (III)

POTTERY. Fragmentary pieces.

FRANK BURNS, Blountsville, Ala. 16138. '85. (II, B)

MAMMAL SKINS. *Cariacus columbianus* (1); *Canis lupus griseo-albus* (2); *Canis latrans* (1); *Taxidea americana* (1).

E. W. NELSON, Springerville, Ariz. 16139. '85. (IV)

FISHES. Alcoholic specimens of *Liparis lineata* and *Cyclopterus lumpus*, juv. from Gedbaut, on north shore of the entrance to the Gulf of Saint Lawrence, and Sable Island.

C. HART MERRIAM, Locust Grove, N. Y. 16140. '85. (VII)

BIRD SKINS. Twelve specimens (8 species) from Elk Mountains, Colorado, collected in 1881: *Cinclus mexicanus* (1); *Leucosticta australis* (2); *Calamospiza bicolor* (1); *Cyanocitta macrolopha* (2); *Lagopus leucinus* (2); *Canace obscura* (2); *Bubo subarcticus* (1); *Tringa semipalmata* (1).

JAMES STEVENSON, Bureau of Ethnology, Smithsonian Institution. 16141. '85. (V, A)

MAMMAL SKINS, *Tamias harrisi*, *Tamias asiaticus quadrivittatus*, *Spermophilus 13-lineatus*, *Neotoma cinerea*, from Elk Mountains, Colorado.

JAMES STEVENSON, Bureau of Ethnology, Smithsonian Institution. 16141. '85. (IV)

SACRED PLUME STICKS (4) of the Moqui Indians, New Mexico. Collected in 1884.

COSMOS MINDELEFF, U. S. Coast and Geodetic Survey. 16142. '85. (IIA)

PORPOISES, *Delphinus delphis* (2), in the flesh; also one skeleton and one skin. Collected by the Albatross in May, 1885.

U. S. FISH COMMISSION. 16143. '85. (IV)

MARINE INVERTEBRATES. Twenty-nine jars, 30 bottles, 14 vials, and 1 tank. Collected by the Albatross off Cape Hatteras.

U. S. FISH COMMISSION. 16143. '85. (XI)

FISHES, *Eulamia obscura*, *Epinephelus nigritus*, *Caulolatilus microps*, *Macrurus*, *Merluccius*, *Raia*, *Phycis*, *Scylliorhinus*, and other marine species (alcoholic). Sharks in the flesh and skin of shark. Four fishes on ice. Collected by steamer Albatross off Cape Hatteras.

U. S. FISH COMMISSION, Washington. 16143. '85. (VII)

ORCHID, *Sobalia* sp.

Donor unknown. 16144. '85. (XIII, B)

CROSS FOX, *Vulpes fulvus decussatus*. Habitat: Racquelle River, Adirondacks, New York. Mounted by H. H. Miner.

CHARLES M. LEA, Philadelphia, Pa. 16145. '85. (IV)

CLAY PIPE, of unusual form, from an ancient pueblo.

J. M. SHIELDS, Jemez, Bernalillo County, N. Mex. 16146. '85. (III)

ARROW AND SPEAR HEADS (4), a perforator, a hammer-stone, a small conical pestle, and a grooved axe of quartzite. Returned.

Mrs. E. A. GUTHRIE, Corydon, Henderson County, Ky. 16148. '85. (III)

CHAIN CLASP, from Norway, for fastening a cloak or some other garment. An example of the forged iron work for which Norway has long been celebrated. This specimen was found in the western part of that country about ninety years ago.

Dr. A. NELSON, Aldal, Minn. 16149. '85. (I)

LIZARDS, *Crotaphytus collaris* (2) (alcoholic).

H. W. TURNER, Steamboat Springs, Nev. 16150. '85. (VI)

CRYSTALS, limpid, black and red. For examination and report.

W. T. EXLINE, Van Wert, Ohio. 16151. '85. (XIV)

- ARROW AND SPEAR HEADS (16), grooved axes (2), and fragments of potstone vessels; also, a grooved axe from Gloucester County, New Jersey.
H. R. KERVEY, West Chester, Pa. 16152. '85. (III)
- BONES of *Homo sapiens*, from an Indian mound near Andersonville, Franklin County, Ind.
H. R. KERVEY, West Chester, Pa. 16152. '85. (IV)
- Bow, made from rib of buffalo.
H. R. KERVEY, West Chester, Pa. 16152. '85. (II, A)
- MOLLUSKS. Fresh-water gastropods, including five or six species.
H. R. KERVEY, West Chester, Pa. 16152. '85. (IX)
- BLUE CHINA PLATES. One marked "Old Delft Plate," from Dr. Pennock's collection; bought at Portsmouth in 1876. The other marked "Old India China Plate."
H. R. KERVEY, West Chester, Pa. 16152. '85. (I)
- GUM. For examination and report.
JOHN T. MOORE, Lawrence, Kans. 16153. '85. (I)
- PENOBSCOT SALMON, *Salmo salar* L. Fresh specimen from the Potomac River.
WILLIAM E. STUART, Washington, D. C. 16154. '85. (VII)
- LIVING SNAKES, *Pityophis sayi sayi* (2), from Minnesota.
FLETCHER M. NOE, Indianapolis, Ind. 16155. '85. (VI)
- OLD ENGLISH RAILS. Five pieces of English rail, rolled by the first rolls of the pattern, with the base (for "John Bull" engine).
PENNSYLVANIA RAILROAD COMPANY (through J. E. WATKINS, Esq.). 16156. '85. (I)
- HORNBLLENDE AND GARNET, containing pyrrhotite.
E. A. SWAIN, New York, N. Y. 17157. '85. (XVI)
- ANTHOPYLLITE (2) from copper mine near Baltimore, Md., and Sphenes in prochlorite (1) from District of Columbia.
GEORGE P. MERRILL, U. S. National Museum. 16158. '85. (XIV)
- FERNS. Ten species of Western ferns. Several new to the collection.
H. W. HENSHAW, Bureau of Ethnology, Smithsonian Institution. 16159. '85. (XIII, B)
- PLANTS. A collection of 500 species from Hungary, a locality not hitherto well represented in the herbarium.
F. H. KNOWLTON, Washington, D. C. 16160. '85. (XIII, B)
- ART CASTINGS. Thirty-five specimens.
MAGEE FURNACE COMPANY, Boston, Mass. 16161. '85. (I)
- FLAG of the Scientific Corps of the Western Union Telegraph Company's Expedition to Alaska.
WILLIAM H. DALL, U. S. Geological Survey. 16162. '85. (I)
- BOWS AND ARROWS, made by Tahahowtl, or Byron, a Makah Indian of Neah Bay, Washington Territory. Purchased.
JAMES G. SWAN, Port Townsend, Wash. 16163. '85. (II, A.)
- STONE IMPLEMENT for examination.
Col. CHARLES C. JONES, Jr., Augusta, Ga. 16164. '85. (III)
- STONE IMPLEMENTS, chips, flakes, arrow-heads, potsherds, etc., from the neighborhood of Gainesville and Waldo, Alachua County, Fla.
L. C. JOHNSON (through Dr. C. A. SIMMONS, U. S. Geological Survey). 16165. '85. (III)

MOLLUSKS, miscellaneous lot from Florida.

HENRY HEMPHILL, Key West, Fla. 16166. '85. (IX)

FISHES, INVERTEBRATES, ETC. A miscellaneous collection from Florida.

HENRY HEMPHILL, Key West, Fla. 16166. '85. (IX)

MEDINA SANDSTONE. One block from Medina, N. Y., containing *Lingula cuneata*, *Pleurotomaria? pernetusta*, *Modiolopsis? primagenia*.

G. K. GILBERT, U. S. Geological Survey. 16167. '85. (XII, A)

REPTILES, four alcoholic specimens, including *Ancistrodon piscivorus*, *Bascanium constrictor*, and *Coluber guttatus*, from Florida.

HENRY HEMPHILL, Key West, Fla. 16166. '85. (VI)

* ETHNOGRAPHIC OBJECTS from the Congo country, Africa, including musical instruments, weapons, charms, carvings, ornaments, etc.

W. P. TISDEL, Department of State. 16168. '85. (IIa)

CEREMONIAL OBJECT. Half of a small pierced ceremonial weapon, found near Opelika.

Dr. J. W. R. WILLIAMS, Opelika, Lee County, Ala. 16169. '85. (III)

FALLOW DEER (young), *Cervus dama*, in the flesh.

W. A. CONKLIN, superintendent Central Park Menagerie, New York. 16170. '85. (IV)

DOLPHIN, *Coryphæna hippurus*, fresh specimen.

WARREN & Co., Pensacola, Fla. 16171. '85. (VII)

ELECTRICAL APPARATUS. A telegraph relay instrument.

W. J. GREEN, U. S. National Museum. 16172. '85. (I)

FISH SCALES from a specimen of Tarpon, *Megalops atlanticus*, caught in the sound near Nag's Head, North Carolina. For identification.

D. M. TATE, Kitty Hawk, N. C. 16173. '85. (VII)

WORMS AND PLANT, showing the destruction of the plant by the insect *Eurycreon rantalis* (larva).

T. J. HOLCOMB, Moline, Kans. 16174. '85. (X)

LOWER PHARYNGALS OF FRESH-WATER DRUM, *Haploidonotus grunniens*.

J. I. BIZZELL, Pine Apple, Ala. 16175. '85. (VII)

WILSON'S PLOVER, *Egialites wilsonius* (2). For examination.

G. NOBLE, Savannah, Ga. 16176. '85. (V, A)

EGGS OF LEAST TERN, *Sterna antillarum*.

G. NOBLE, Savannah, Ga. 16176. (V, B)

LIMESTONE AND IRON ORES from Texas. For examination.

J. P. DOUGLAS, Tyler, Tex. 16177. '85. (XV)

EARTH from Texas. For examination.

J. P. DOUGLAS, Tyler, Tex. 16177. '85. (XV)

STONE IMPLEMENTS. A polished celt and half of a perforated discoidal stone, found near Buffalo Fork, Little Kanawha River, West Virginia.

C. P. DORR, Webster Court-House, Webster County, West Va. 16178. '85. (III)

GALENA IN QUARTZ, from California. For report.

C. J. PERKINS, Daggett, Cal. 16179. '85. (XIV)

MINERALS, from New Mexico.

V. M. GABRIELLE, Bernalillo, N. Mex. 16180. '85. (XIV)

STAR-FISH, *Solaster endeca*, from Maine.

PHILLIPS CLARK, Washington, D. C. 16181. '85. (XI)

CINDERS from the furnaces of the Reading Bolt and Nut Works.

READING BOLT AND NUT WORKS (through J. H. STERNBERGH, Reading, Pa).
16182. '85. (XVI)

PARAKEET, *Psittuteutes chlorolepidotus*, and Red-bellied Weaver Bird, *Estrilda astrild*, in the flesh.

ZOOLOGICAL SOCIETY OF PHILADELPHIA. 16183. '85. (V, A)

SNAKE, from Japan, in the flesh.

ZOOLOGICAL SOCIETY OF PHILADELPHIA. 16183. '85. (VI)

CRYSTALLINE ALLOYS. A very interesting collection of newly-discovered alloys of gold, silver, and platinum with copper and bismuth, described by Mr. Richard Pearce, of Denver, at the meeting of the American Institute of Mining Engineers in February, 1885.

AMERICAN INSTITUTE OF MINING ENGINEERS (through R. W. RAYMOND, secretary, 13 Burling Slip, New York City). 16184. '85. (XVI)

CASTS OF ANTIQUITIES from Mexico and Yucatan.

No. 1. Aztec calendar stone. No. 2. Teoyoamiqui, or Goddess of Death. No. 3. Mictlantehutli. No. 4. Cuauhxicalli of Tizoc. No. 5. Chac-Mool. No. 6. Commemorative stone. No. 7. The Mexican cycle. No. 8. Gigantic head. No. 9. Monolith of Tenango. No. 10. Goddess of Water. No. 11. Cross of Palenque. No. 12. Yoke of Orizaba. No. 13. Cihuacoatl. No. 14. Yohualteuhitli. No. 15. Bas-relief from Palenque. No. 16. Palenque divinity. Nos. 17, 18, 19, 20. Mythological animals. No. 21. Red-painted idol. No. 22. Statue of a humpback. No. 23. Statue. No. 24. Funeral urn. Nos. 25, 26. Funeral urns. No. 27. Great vase or tub. No. 28. Bas-relief. No. 29. Aztec nun. No. 30. Chapolin, or grasshopper. No. 31. Statuette. No. 32. Face of Chinese type. No. 33. Obsidian vase. No. 34. Vases.

Deposited by EUFEMIO ABADIANO, City of Mexico, Mexico. 16185. '85. (III)

FOSSILS. Forty-five specimens from the Utica slate at Ottawa, Canada.

HENRY AMI, Ottawa, Canada, and C. D. WALCOTT, U. S. Geological Survey.
16186. '85. (XII, A)

FOSSILS. Eight specimens of *Productus semireticulatus*, Martin. Carboniferous limestone formation, from Fort Wingate, New Mexico.

Dr. R. W. SHUFELDT, U. S. A., Fort Wingate, New Mexico. 16187. '85. (XII, A)

LIGNUM-VITÆ BLOCKS for pulleys; showing process of manufacture from the rough state to the finished wheel.

ROYAL GARDENS, Kew, England (through Prof. W. T. THISELTON-DYER).
16188. '85. (I?)

INSECTS, from China.

ROYAL GARDENS, Kew, England (through Prof. W. T. THISELTON-DYER).
16188. '85. (X)

BASKET.

ROYAL GARDENS, Kew, England (through Prof. W. T. THISELTON-DYER).
16188. '85. (II, A)

BARK FIBERS, etc.

ROYAL GARDENS, Kew, England (through Prof. W. T. THISELTON-DYER).
16188. '85. (I)

WHITE WAX; also candles made from the same.

ROYAL GARDENS, Kew, England. 16188. '85. (I)

ORES AND ORE PRODUCTS. An extensive series of ores from many localities, together with a series of products illustrating the extraction of silver and copper from these ores; also, incidentally and partially, the extraction of gold. The whole forms a very systematic and complete representation of the Ziervogel process as carried on at works having command of a large variety of ores.

BOSTON AND COLORADO SMELTING COMPANY (through R. PEARCE, superintendent, Argo, Colo). 16189. '85. (XVI)

EGGS OF SHORT-EARED OWL, *Asio accipitrinus* (Pall.). Returned.

JOHN T. JONES, Malden, Mass. 16190. '85. (V, B)

MICA SCHIST. For examination.

DAVID H. ADAMS, Gainesborough, Va. 16191. '85. (XV)

LICHENS, from Buda-Pesth.

Prof. HUGO LOJKA, Buda-Pesth, Hungary. 16192. '85. (XIII, B)

ACTINOLITE, from the north line of Mercer County, New Jersey. Partially altered.

JACOB J. RUNK, Laurel, Ind. 16193. '85. (XIV)

MOLLUSKS (dry and alcoholic). A large and valuable collection.

HENRY HEMPHILL, Cedar Keys, Fla. 16194. '85. (IX)

BONES of *Homo sapiens*, from half a mile south of Hayne's Bluff, on a mound on the Yazoo River, Mississippi.

FRANK BURNS, U. S. Geological Survey. 16195. '85. (VIII)

POTTERY. Fragments from a mound near Hayne's Bluff, on Yazoo River, Mississippi.

FRANK BURNS, U. S. Geological Survey. 16195. '85. (II, B)

SHELLS, from Japan and Bonin Islands, including some very rare and valuable specimens.

JON KANZOA UCHIMURA, Delaware City, Pa. 16196. '85. (IX)

FISH, infested with *cercariæ*—larvæ of a parasitic trematode.

RICE SHINDLER (through Dr. VAN S. DEATON, Alcony, Ohio). 16197. '85. (VII)

SEA-MOUSE, *Aphrodite aculeata*, taken in a lobster-pot off Block Island. For name.

W. WILLIAMS, Stonington, Conn. 16198. '85. (XI)

LIVING SNAKE, *Cyclophis astivus*.

HERBERT B. CREEL, Ripley Landing, W. Va. 16199. '85. (VI)

KOLAH PASTE.

THOMAS CINTRISTY & Co., London, England. 16200. '85. (I)

CRETACEOUS FOSSIL SHELLS, *Gryphosa pitcheri*, Morton, from Soldier Creek, Arkansas River, Kansas.

FRANK J. FORD, Greensburg, Kans. 16201. '85. (XII, B)

INSECTS, including *Doryphora 10-lineata* (larva and imago) and *Epitrix brevis* (imago), from Tennessee.

Dr. C. W. WILCOX, Shell Creek, Carter County, Tennessee. 16202. '99. (X)

VEGETAL CELLULAR MATTER; contents removed and bleached by exposure; perhaps the pith of some plant.

A. B. MACCREA, Berwick, Pa. 16203. '85. (I)

PICTURES (36) OF KENTUCKY SOCIAL LIFE.

STATE GEOLOGICAL SURVEY OF KENTUCKY. 16204. '85. (II, A)

FISIL. A new species of *Tyntlastes*. For report.

R. S. DAY, New Orleans, La. 16205. '85. (VII)

CATLIN CARTOONS. Five boxes; also one box of oil paintings. Deposited.

Mrs. ELIZABETH W. CATLIN, New York, N. Y. 16206. '85. (I)

SKELETON OF WHALE, *Hyperoodon semijunctus*, Cope (type); with rods for mounting.

Dr. G. E. MANIGAULT, Charleston, S. C. 16207. '85. (IV) In exchange.

CEREMONIAL OBJECTS, from India and China. One large gilt teakwood Idol; one silver sacred Hindoo Temple Bell; one Sooryudebor, or God of the Sun (stone), dug from the mud on Gunga Sangum (Sugar Island), near the mouth of the Ganges; height, 39 inches; width, 22 inches. One Chinese Wooden Devil, a curious piece of carving, of the quaintest design, from China. On approval.

THOMAS DONALDSON, Philadelphia, Pa. 16208. '85. (II, A)

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PART V.

THE GEORGE CATLIN INDIAN GALLERY

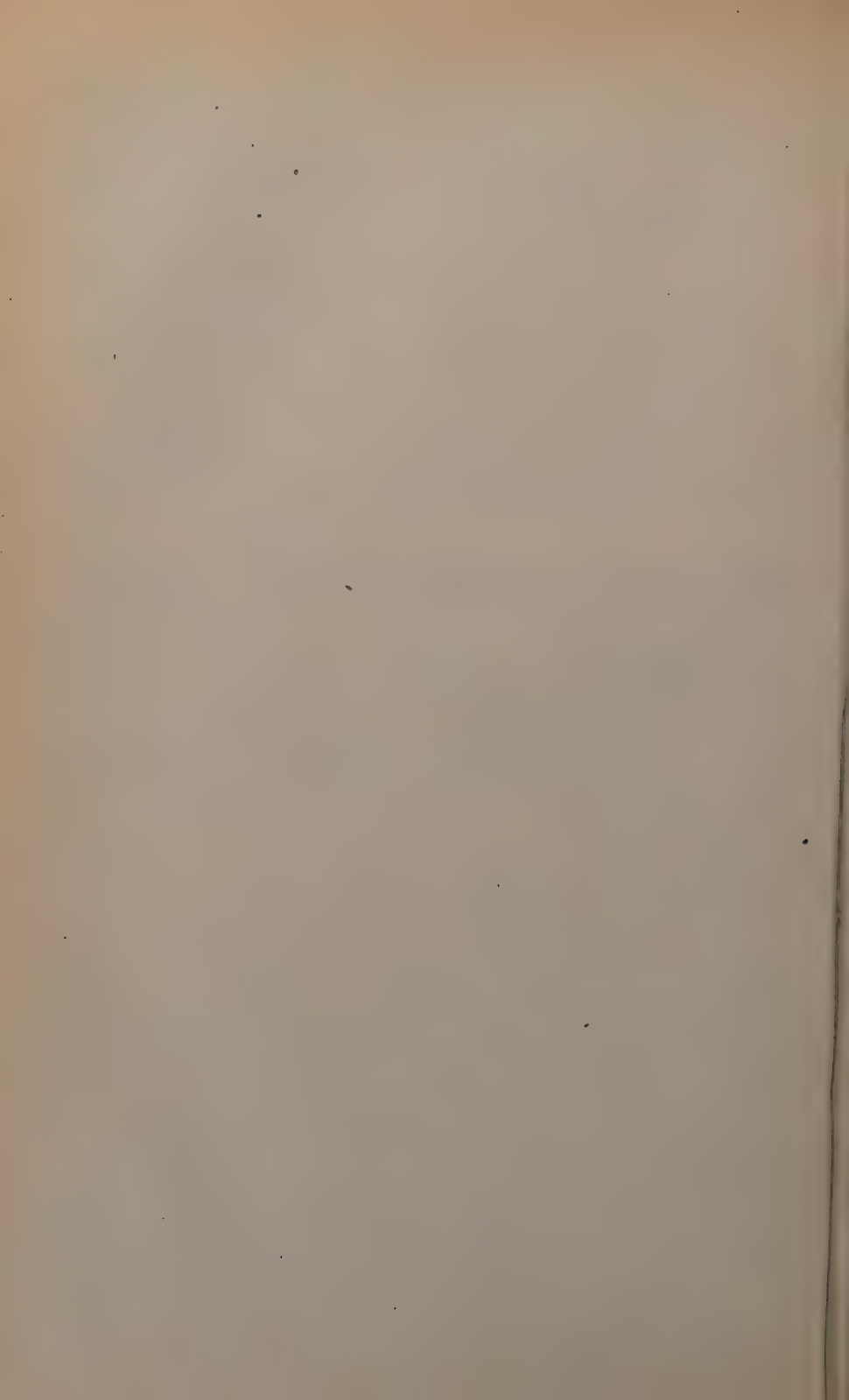
IN THE

U. S. NATIONAL MUSEUM

(SMITHSONIAN INSTITUTION)

WITH MEMOIR AND STATISTICS.

BY THOMAS DONALDSON.

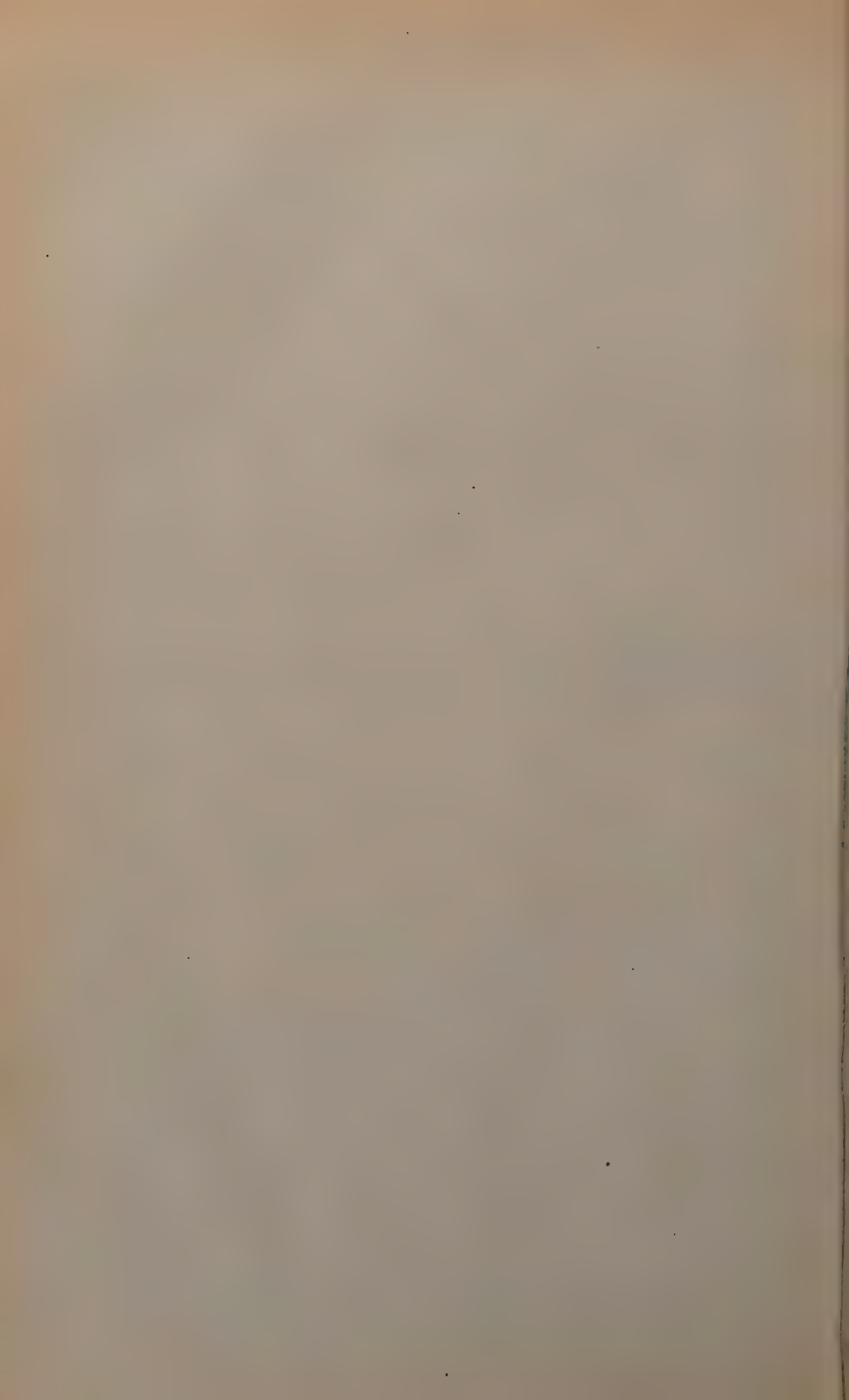


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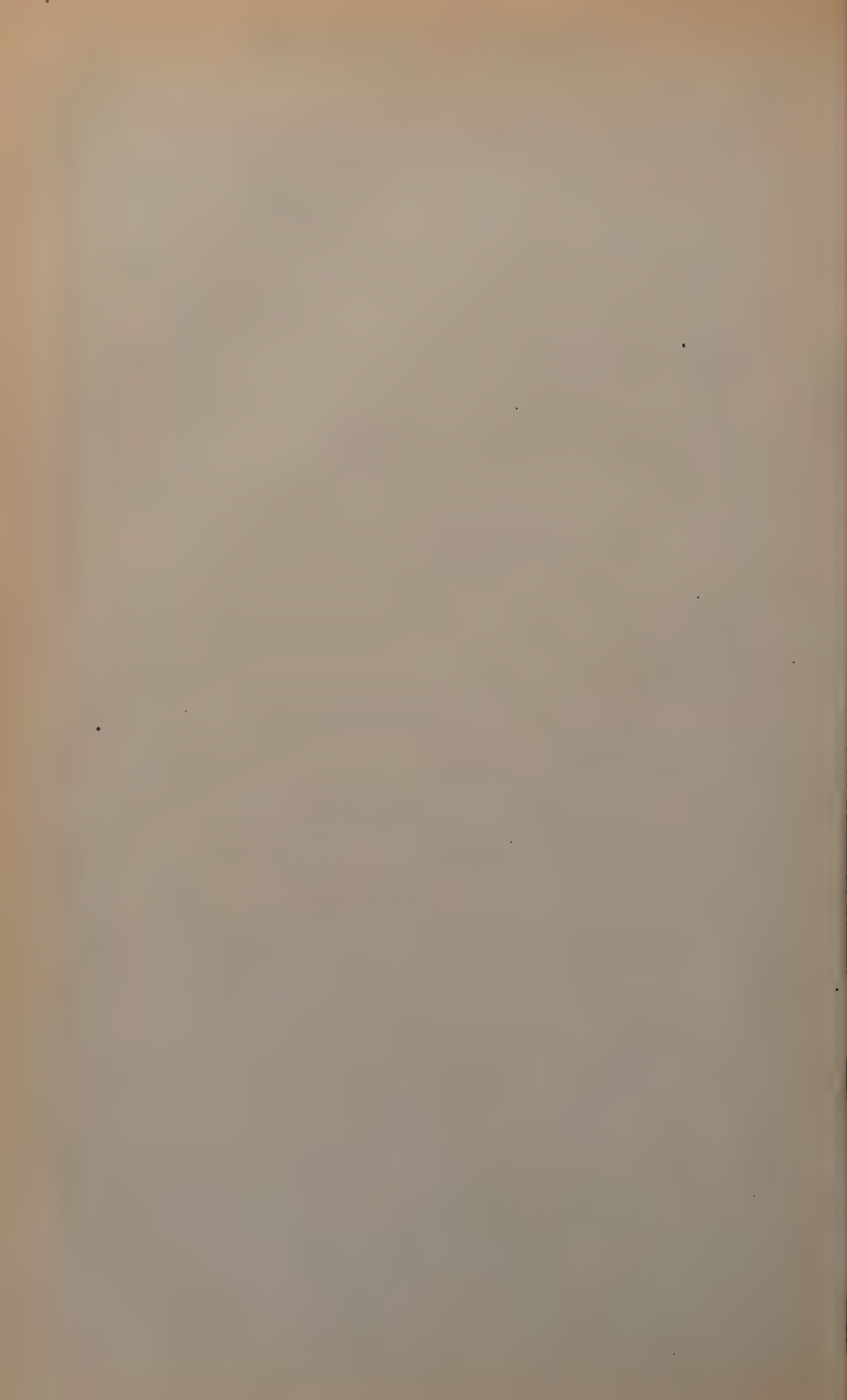


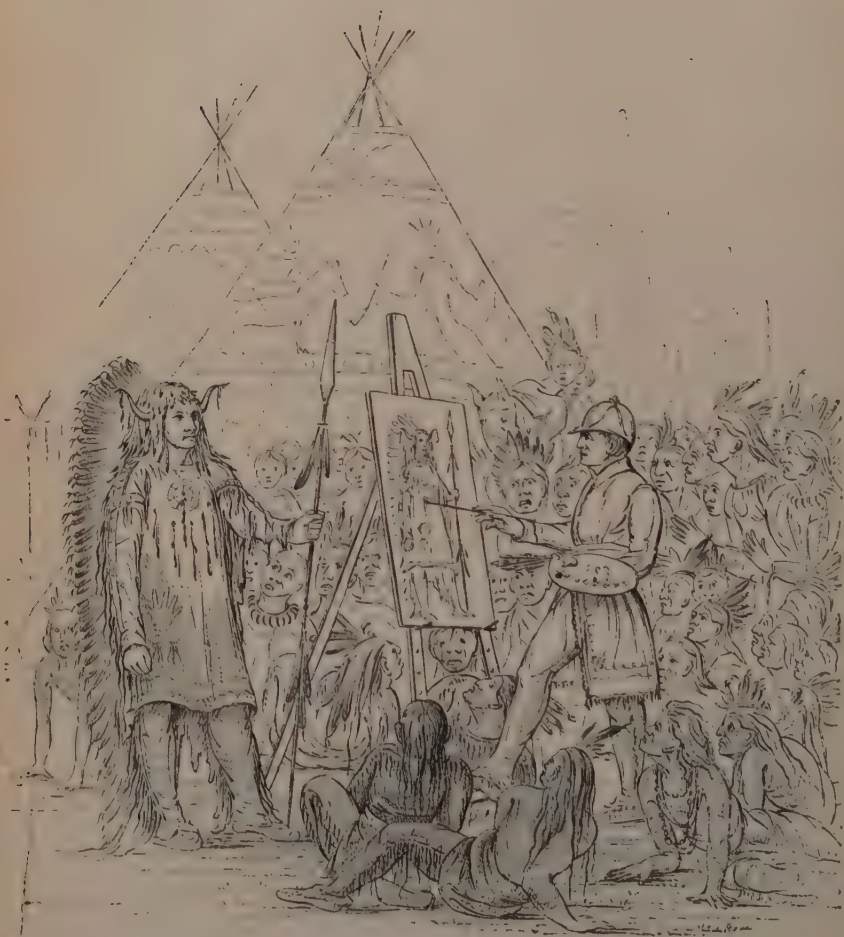
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MR. CATLIN PAINTING A MANDAN CHIEF IN 1832.

THE GEORGE CATLIN INDIAN GALLERY.

BY THOMAS DONALDSON.

INTRODUCTORY.

The collection described herein is the original Catlin Indian Gallery, and is now in the National Museum, Smithsonian Institution, Washington, D. C.

With it is also the existing portion of Indian costumes, implements of war and the chase, and the several other objects which formed a portion of the Catlin Indian Museum connected with the original gallery. It is fully described in Mr. Catlin's catalogues, from 1837 to 1845. In 1848 he published a catalogue with a changed title, and which contained additional pictures painted while he was in Europe, from sketches made in the United States. Mr. Catlin's catalogues from 1838 to 1845 had the title-page given in full on a subsequent page.

The names of Indian tribes as now known to the law and the Bureau of Indian Affairs are inserted; also full and copious descriptive text after each title and name or number from Mr. Catlin's works. At the end of each title is inserted a sketch of tribal or other history, with a note showing the present location and numbers of the tribes of Indians mentioned. Maps and illustrations are also inserted.

The data given as to other collections of Indian paintings and photographs, once or now the property of the nation, it is hoped will be useful for reference.

Some statistical matter is also given showing the several methods of dealing with the Indians by the nation, or, more plainly, the Indian policy, through the past hundred years, together with the location of tribes at periods, illustrated with maps, and the present numbers and location of all tribes and reservations to October 5, 1885. A sketch of the Canadian Indian service is also appended, through the courtesy of Lieut. Col. J. T. Gilkison.

The memoir of Mr. Catlin required a great deal of time and labor in its preparation. Surely no man who has done so much ever left so little personal data behind him; he seemed to have entirely sunk self in his work. He was careless as to this, and never in any of his publications or correspondence even gives the date of his birth, which was most difficult to ascertain. Several persons who knew Mr. Catlin, promised me-

moirs, recollections, or impressions; but only two of those who promised kept their word. One lady wrote promptly, offering matter of interest; she, as most ladies usually do, kept her promise, and supplied for many portions of the work information without which it would have been incomplete. She requested that her name be not mentioned, but no agreement was made as to the fact of her work, which is in this manner most gratefully acknowledged.

At the instance of Prof. Spencer F. Baird, I undertook and have executed this work. To him and to Francis P. Catlin, a brother of George Catlin, and others, I am under obligations for many courtesies and attentions.

HISTORY OF THE GALLERY—1829 TO 1885.

George Catlin began the work of creating a gallery of paintings of North American Indians in 1829-'30—completed in 1838.

In the introduction to his catalogues from 1837 to 1848 (see also herein) he gives an account of its origin.

The gallery and collection of objects known as "Catlin's Indian Museum" which was attached to it, is fully described, with plates, in Catlin's "North American Indians," 2 vols., London, 1842-'48 (eleven editions.) After 1848 it became known as "Catlin's Indian Collection"—many more pictures having been added to it. In this work, the American catalogue of 1837-'38 (and the English ones up and to 1848) is used. This catalogue is also printed in Catlin's "Notes of Eight Years' Travels and Residence in Europe with his North American Indian Collection," volume I, pages 248 to 507.

The London catalogue of 1840, reprinted from the American of 1837-'38, was published in London in 1839 to 1843 and printed by C. & J. Adlard, Bartholomew Close. It contains 310 numbers of Indian portraits; from Nos. 311 to 403 are landscapes; from Nos. 404 to 426, sporting scenes, and from Nos. 427 to 503, amusements and customs, and from Nos. 504 to 507 (4 numbers), the Mandan religious ceremonies, in all 507 numbers. The original Catlin gallery, as exhibited in the United States in 1838-'39, Mr. Catlin took to London in 1839-'40 and exhibited three years at Egyptian Hall, Piccadilly. Mr. Catlin had with him in Europe a series of sketches which he worked into pictures and added to his gallery, making it a Collection, as he termed it. His gallery which he took to Paris in 1845 was the original one. He worked industriously while in Paris and added to his gallery, until, when he reached London in 1848, it contained (as shown by the catalogue of "Catlin's Indian Collections, London, 6 Waterloo Place, 1848," 99 pp.), in addition, Nos. 508 to 516; portraits of nine Ojibways (Chippewas), who visited London, 1845, Nos. 517 to 530, fourteen Ioways, who visited London and Paris in 1845 and 1846, and Nos. 531 to 542, the twelve Ojibways, who visited London, Paris, and Brussels in 1845 and 1846, and also Nos. 543 to 555, pictures worked up from his sketches. These will be found in Catlin's "Notes of Travel in Europe," pages 293 to 295.

Mr. Catlin's catalogue, after his return to London in 1848, when he reopened his gallery at No. 6 Waterloo Place, contains all the above with the addition of Nos. 556 to 607, scenes of Indian life, painted in Paris and London from his sketches in the years from 1839 to 1848. They were no part of his original gallery.

In 1848 he added to his gallery a series of full-length lay figures, Nos. 608 to 625, inclusive. These were dressed in costumes which Mr. Catlin had brought from the Indian country, and which formed a portion of the objects of his museum and gallery.

The heads were modeled from the Ojibways and Ioways who visited Europe in 1845 and 1846. The lay figures and dresses were destroyed in part by fire and water in Philadelphia, as will be hereafter noted.

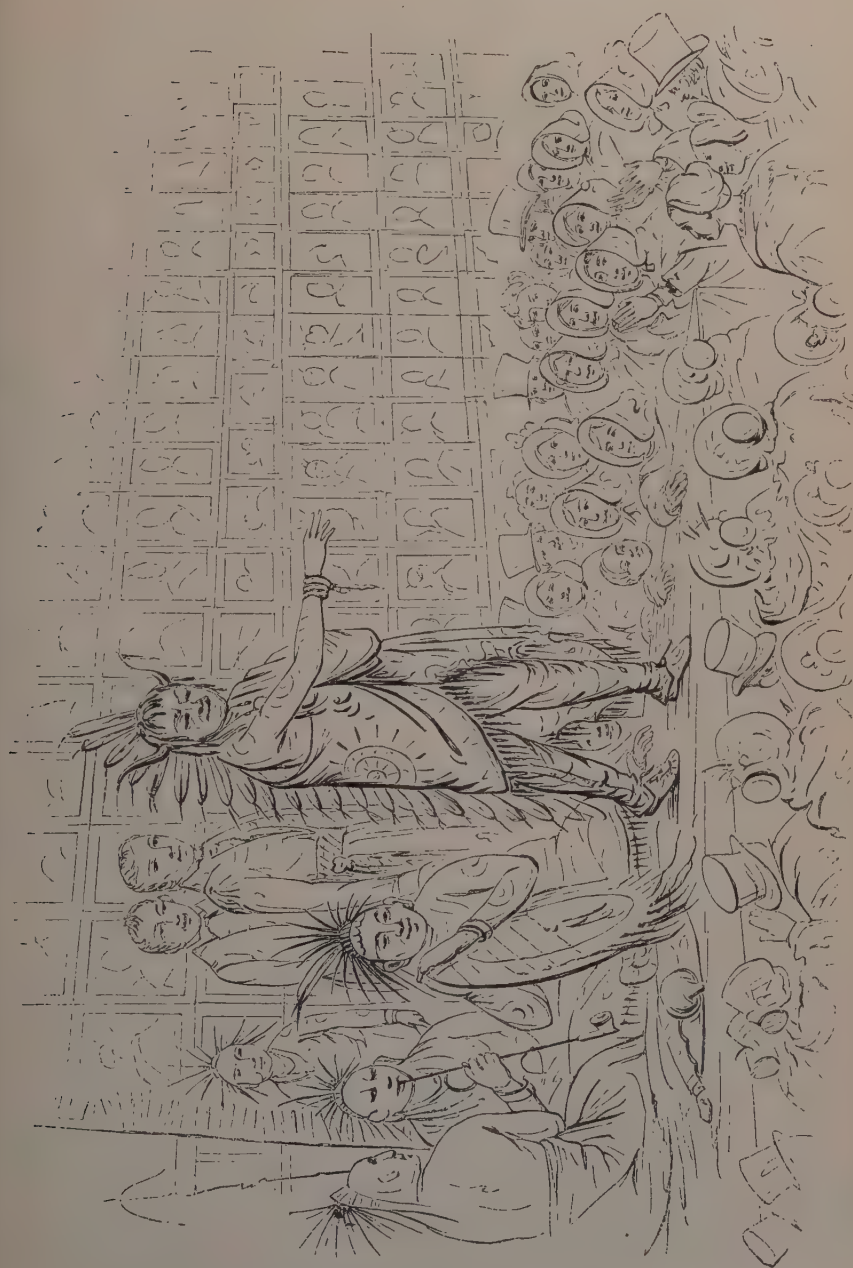
Mr. Catlin, in his catalogue of 1848, explains on page 51 that the full-length costumed figures and certain paintings were not in his original gallery, these figures, Nos. 608 to 625, and the portraits and other paintings from No. 507 to 607 in the catalogue, having been added to the collection since it was in Egyptian Hall in 1839 to 1844.

The gallery now described was exhibited by Mr. Catlin in New York, Philadelphia, Washington, Boston, and other cities in the years from 1837 to 1839; it was taken by Mr. Catlin to London in 1839; it was opened for view by the public February 1, 1840, in Egyptian Hall; it remained in London, and for some time in the provinces, until 1844; thence it was taken to France; it was exhibited first in Paris, at the Salle Valentino, and afterwards temporarily in the Louvre, at the request of the King. In 1848 Mr. Catlin and his collection were turned out of Paris by the revolution and went back to England. There he reopened his gallery at No. 6 Waterloo Place, London, for two years, or until 1852. In 1852, in London, Mr. Catlin was induced to enter into speculations which resulted in total financial disaster. His collection was seized to satisfy claims growing out of these speculations. Mr. Joseph Harrison, jr., of Philadelphia, a most liberal and patriotic American, being at the time in London, made liberal advances to Mr. Catlin to meet his liabilities, and as security took charge of the collection; it was shipped to Philadelphia in 1852-'53, where it was stored until the summer of 1879. In January, 1879, the attention of the writer was called to the fact of the "original" Catlin collection being in Philadelphia, the property of the Harrison estate, by John McIlvain, esq., of Baring street, Philadelphia. (This eminent taxidermist and Indian collector died in April, 1885.) Application was at once made by Mr. Donaldson for its transfer to the Smithsonian Institution to James L. Claghorn, esq. (since deceased), and to Henry Harrison, esq., also since deceased, a brother of Joseph Harrison, jr., executors of the Harrison estate. They mentioned that the collection was in a dilapidated condition, having been through two fires since its arrival in Philadelphia from Europe, and that it was stored in several places in the city. They promised their good offices with Mrs. Joseph Harrison, jr., and

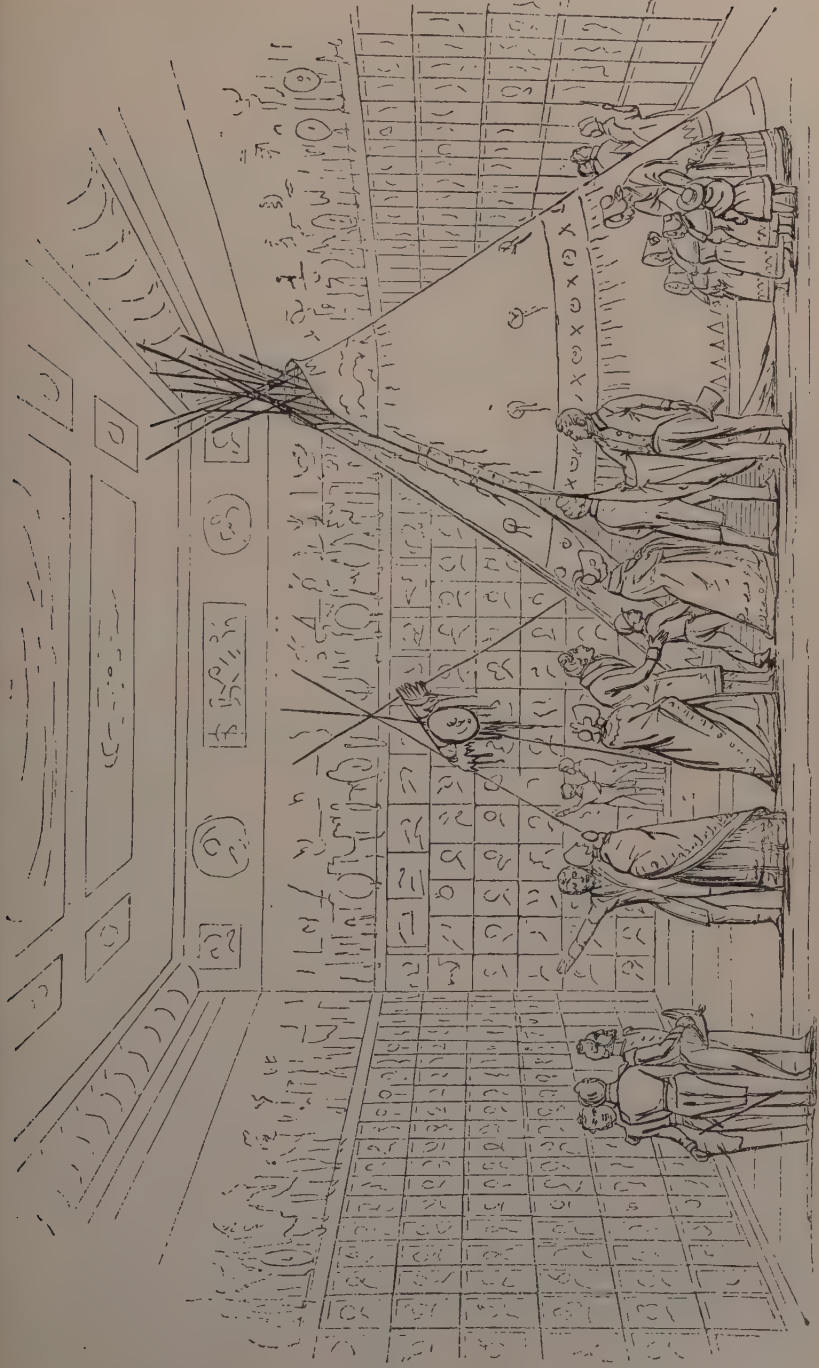
thought the National Museum was the proper place for its deposit, the city of Philadelphia having declined it. May 15, 1879, Mr. Thaddeus Norris, on behalf of Mrs. Harrison, advised Prof. S. F. Baird of the gift to the nation. On the 19th of May, 1879, the collection was taken possession of by Mr. Donaldson and removed to the Smithsonian Institution. A large number of fur-robcs, dresses, and costumes were badly injured by moths, fire, and water; these were buried in the yard of the Harrison Boiler Works, Philadelphia, where the picture collection was found stored. Some four boxes of war clubs, iron and bone instruments were saved and are now in the National Museum. September 3, 1881, a second lot of the Catlin collection was discovered in a building belonging to the Harrison estate on Merrick street, Philadelphia (near Fifteenth and Market). This was found to consist of the large Crow lodge, or wigwam, described on page 50 of the catalogue (see picture No. 491 herein), poles, &c., and a great variety of clothing, masks, some pipes, old moccasins, &c., which were fastened to the original screens as placed by Mr. Catlin. Fire and water had much damaged these. With this lot was also found Mr. Catlin's sketch-book, some of his original notes of travel among the Indians, his palette, and a portion of his correspondence with his family and friends, and also the remnants of the lay figure collection. Six large cases held them, and they were forwarded to Washington. These lay figures are described in the text of the Catlin catalogue of 1848, and numbered 608 to 625, and following.

Mr. Catlin first offered his gallery to the Smithsonian Institution in 1846; 35 years afterwards it found a permanent lodgment in the same Institution after vicissitudes and misfortune hardly equaled.

The Catlin Cartoon Collection, as given in the catalogue of Mr. Catlin, dated New York, 1871, and now the property of the heirs of Mr. Catlin, consists of copies of some of the original Catlin Gallery and Collection, and the addition of a large number of North and South American Indian portraits and scenes, painted between the years 1848 and 1870, the North American section consisting of 420 numbers, the Voyage of Discovery by La Salle, of 27 numbers, or from 421 to 447, and the South American portraits, being from Nos. 448 to 603, or 155 pictures; in all, a total of 603 pictures and portraits. The major portion of the Cartoon Collection was prepared by Mr. Catlin in Brussels, Belgium, after 1852. It was brought to New York by him and exhibited in October, 1871. Later in 1871 he brought it to Washington where it was hung in the Smithsonian Institution, from 1872 to 1875. It attracted much attention, and efforts were made to have Congress purchase it, but without success. This Cartoon Collection contains no implements or objects for illustration, having no museum attached. As before noted, it is now the property and in charge of the heirs of Mr. Catlin, *i. e.*, his three daughters. A portion of it is stored in the Smithsonian Institution, and another portion is now hanging in the Museum of Natural History, Central Park, New York, all forming a most valuable and interesting series.



CATLIN'S INDIAN GALLERY AT EGYPTIAN HALL, LONDON, 1845. AN IOWAY INDIAN SPEAKING. MR. CATLIN AND THE INTERPRETER ON THE PLATFORM.



CATLIN'S INDIAN GALLERY AS EXHIBITED FROM 1837 TO 1848.

Some sixty pictures of this gallery have, however, been reproduced, generally from Mr. Catlin's sketches. The collection now in the National Museum, and herein described, is the original Catlin Indian Gallery and Museum.

THE SEVERAL CATALOGUES OF THE GALLERY AND COLLECTION.

Mr. Catlin's first American catalogue was printed in New York in 1837. The title-page was as follows:

Catalogue of Catlin's Indian Gallery of portraits, landscapes, manners and customs, costumes, &c., &c., collected during seven years' travel amongst thirty-eight different tribes, speaking different languages.—New York.—Piercy & Reed, Printers; 7 Theatre Alley.—1837.

This contained 36 pages and 494 numbers of pictures.

The Indian curiosities run from number 495 to 500, inclusive.

In 1838, after his return from Florida, he issued another catalogue with about the same title-page, containing 40 pages and numbers of 496 pictures.

The English catalogue of 1840 is the one used in this volume. It was reprinted many times in French as well, before 1848, when Mr. Catlin issued a new catalogue, the introduction of which is given herein on page 11.

The title-page of the 1840 catalogue was as follows:

A descriptive catalogue of Catlin's Indian Gallery, containing portraits, landscapes, costumes, &c., and representations of the manners and customs of the North American Indians.—Collected and printed entirely by Mr. Catlin, during seven years' travel amongst forty-eight tribes, mostly speaking different languages.—Egyptian Hall: Piccadilly, London.—Admittance, one shilling.—1840.

Mr. Catlin returned to London in 1848 and reopening his gallery at Waterloo Place, called it Catlin's Indian Collection. The title-page of the catalogue of this collection was as follows:

A Descriptive Catalogue of Catlin's Indian Collection, containing portraits, landscapes, costumes, &c., and representations of the manners and customs of the North American Indians.—Collected and painted entirely by Mr. Catlin, during eight years' travel amongst forty-eight tribes, mostly speaking different languages.—Also opinions of the press in England, France, and the United States.—London.—Published by the author, at his Indian Collection, No. 6, Waterloo Place.—1848.

This catalogue contained 607 numbers of pictures, and a catalogue of 18 numbers of lay figures, from 608 to 625.

The next catalogue issued by Mr. Catlin was the "Cartoon Catalogue," New York, 1871.

Upon Mr. Catlin's return to America in 1871, and opening his collections for exhibition at 14 Broadway, New York, he issued a new catalogue, as follows:

North and South American Indians.—Catalogue, descriptive and instructive, of Catlin's Indian Cartoons.—Portraits, types, and customs.—Six hundred paintings in oil, with 20,000 full length figures, illustrating their various games, religious ceremonies, and other customs, and 27 canvas paintings of La Salle's Discoveries.—Baker & Goodwin, Printers, Printing House Square.—1871.

This contained 99 pages, and 420 numbers of North American Indian pictures (cartoons), 27 of La Salle's discovery, and 156 South American views.

The "Bibliography of George Catlin," herein, will give in full the titles and dates of his catalogues and several works.

VIEWS OF THE INDIAN GALLERY AND MUSEUM.

Two views of Catlin's Indian Gallery and Museum are given. The first the gallery as it was in Egyptian Hall, London, in 1845, with an Iowa chief (whom Mr. Catlin had met in the western portion of the United States some years before and painted him—see pages 2 to 20, vol. 2, Catlin's Notes in Europe) speaking, Mr. Catlin also on the platform. This plate is from a sketch by Mr. Catlin.

The second view of the gallery is also by Mr. Catlin, and represents it as it originally appeared in the United States and in Europe up and to 1848. This sketch is of the gallery as it was set up in the Salle de France, Louvre, Paris, at the request of the king of France, Louis Philippe, in June, 1846 (see pages 290, 291, and 292, vol. 2, Catlin's Notes in Europe). The Crow lodge on the right is shown in picture No. 491 of this catalogue, and the lodge is now in the National Museum.

CERTIFICATES AS TO AUTHENTICITY OF HIS PAINTINGS AND OBJECTS.

Mr. Catlin was a very careful man in the matter of the authentication of his Indian portraits, landscapes, and scenes. He not only proved his portraits by the very dresses and objects seen in them, but added to these certificates from Indian agents, officers of the Army who were with him, and Indian traders, and the Fur Company's agents or interpreters.

Mr. Catlin says:

In addition to the above certificates (*general ones*), nearly every portrait has inseparably attached to its back an *individual* certificate, signed by Indian agents, officers of the Army, or other persons, who were present when the picture was painted. The form of these certificates is as follows:

No. 131.—BLACKFOOT, PE-TOH-PE-KISS (THE EAGLE-RIBS).

I hereby certify that this portrait was painted from the life, at Fort Union, mouth of Yellowstone, in the year 1832, by George Catlin, and that the Indian sat in the costume in which it is painted.

JOHN F. A. SANFORD,
United States Indian Agent.

Three *fac-similes* of *certificates* of portraits are here given:

In some cases Mr. Catlin obtained certificates for the objects in his museum; one such is also herein given in *fac-simile*.

No. 189 Ojibbewzy.

Ka = bes = kunk.

he who travels the whole country

I hereby certify that this Portrait was painted from the life, at Fort Union mouth of Yellow-Stone.

in the year 1832, by GEO. CATLIN, and that the Indian sat in the costume in which it is painted.

K. M. Kunzu

Chippeway.

Gaw = zaw = que = dung.

He who halloos.

I hereby certify that this portrait was painted from life by Geo. Catlin, in my presence at the Sault De St. Marys, in the Year 1806. and that the Indian sat in the Costume in which it is painted.

James E. Schoolcraft
P. O. Box 100, St. Louis, Mo.

No 234 Menomonic.

Ch^(s)ek = kozong.

he who sings the War Song.

I hereby certify that this portrait was painted by Geo Catlin in 1835 at Prairie Du Chien & that the Indian sat in the Costume in which he is painted.

E. A. Hitchcock
Capt U.S. Army

(1832)
 June 25th — reached the Mouth
 of Yellow Stone 2000 m above
 St Louis—

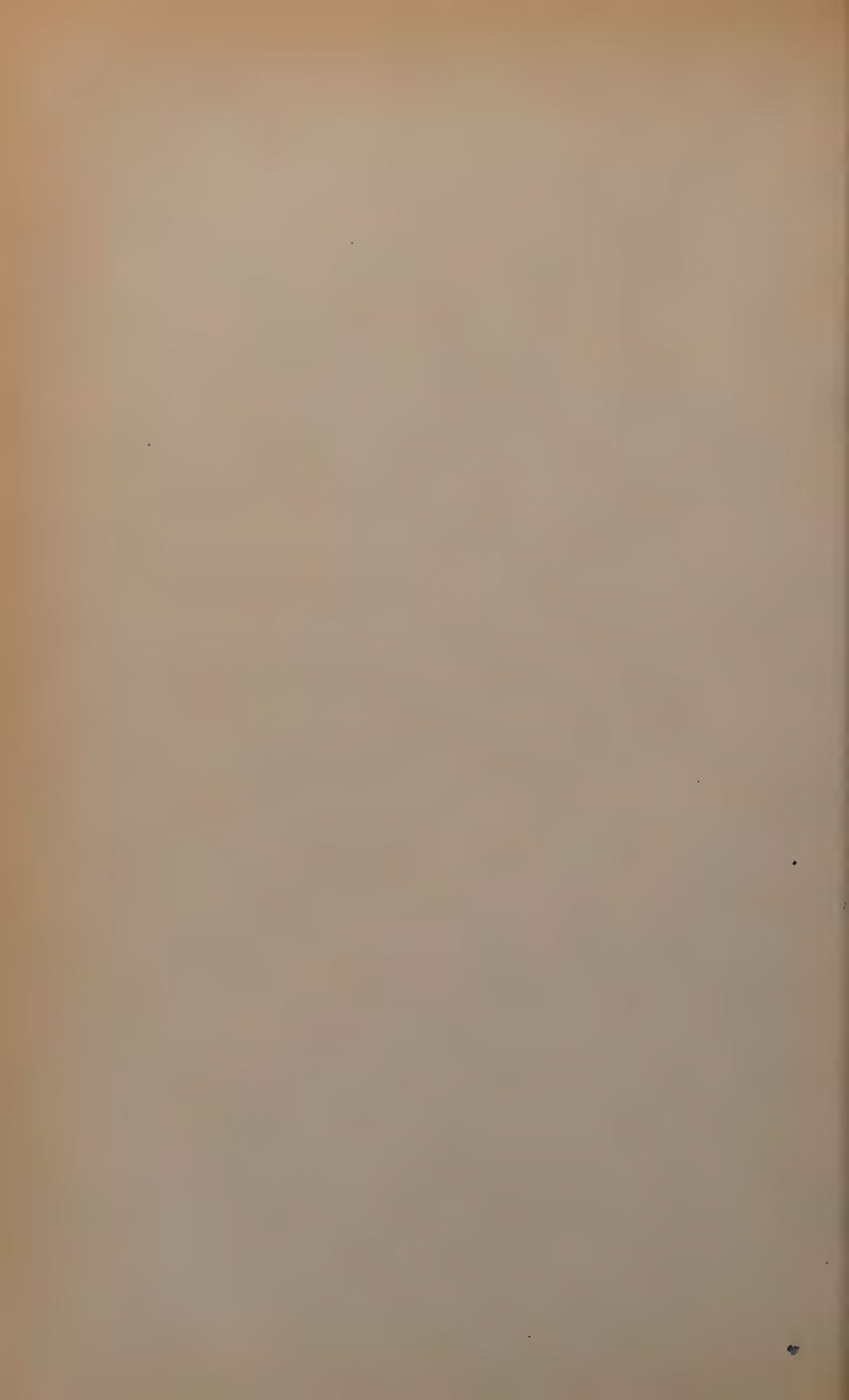
Am. Fur Comp! Fort. Conducted by Mc
 Kenzie — Fort — 150 ft square piquette
 18 ft high in bastions on the Corners
 mounting 12 & 6 pounders with
 cannon —



Yellow Stone, from below

Country immitably pretty — All
 prairie excepting the bottoms
 along the River are partially
 timbered —

FACSIMILE OF MR. CATLIN'S SKETCH OF FORT UNION, MOUTH OF THE
 YELLOWSTONE, JUNE 25, 1832.





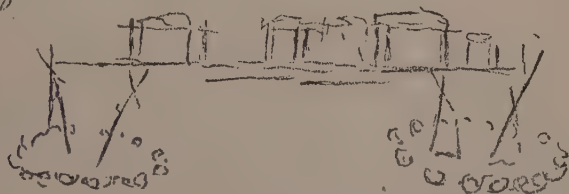
green corn dance. —
 takes place always as soon as the first
 of it is old enough for roasting ears.
 This ceremony commences by several
 days fasting & after that 3 poles are
 erected on which a number of ears
 are hung with other medicine and a
 fire below in which it is burnt
 as an offering to the Great Spirit who
 they consider has given it to them
 while it is burning the young
 men dance around it & the
 women chant the music with
 a stalk of ~~the~~ corn on their
 backs —

Gros Ventres &
 Mandans —

Mandans 200. m above —
 Rickars — 350. lodges like
 the Rickars of earth — village
 surrounded with pickets 15 f. high
 & ditch inside 2 1/2 f. deep —

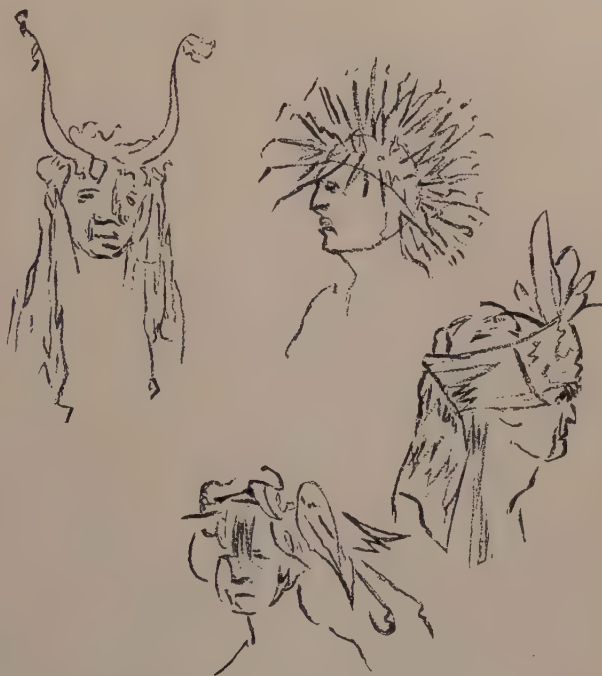


Dead deposited on scaffolds — erected
 in several Buffalo skins — & corded
 tight —



In several places the skulls are
 collected & placed in circles the faces
 in ward — Medicine poles in the center
 (Hereafter)

FACSIMILE OF MR. CATLIN'S SKETCH OF THE MANDAN VILLAGE ON THE
 MISSOURI RIVER IN JUNE, 1832.



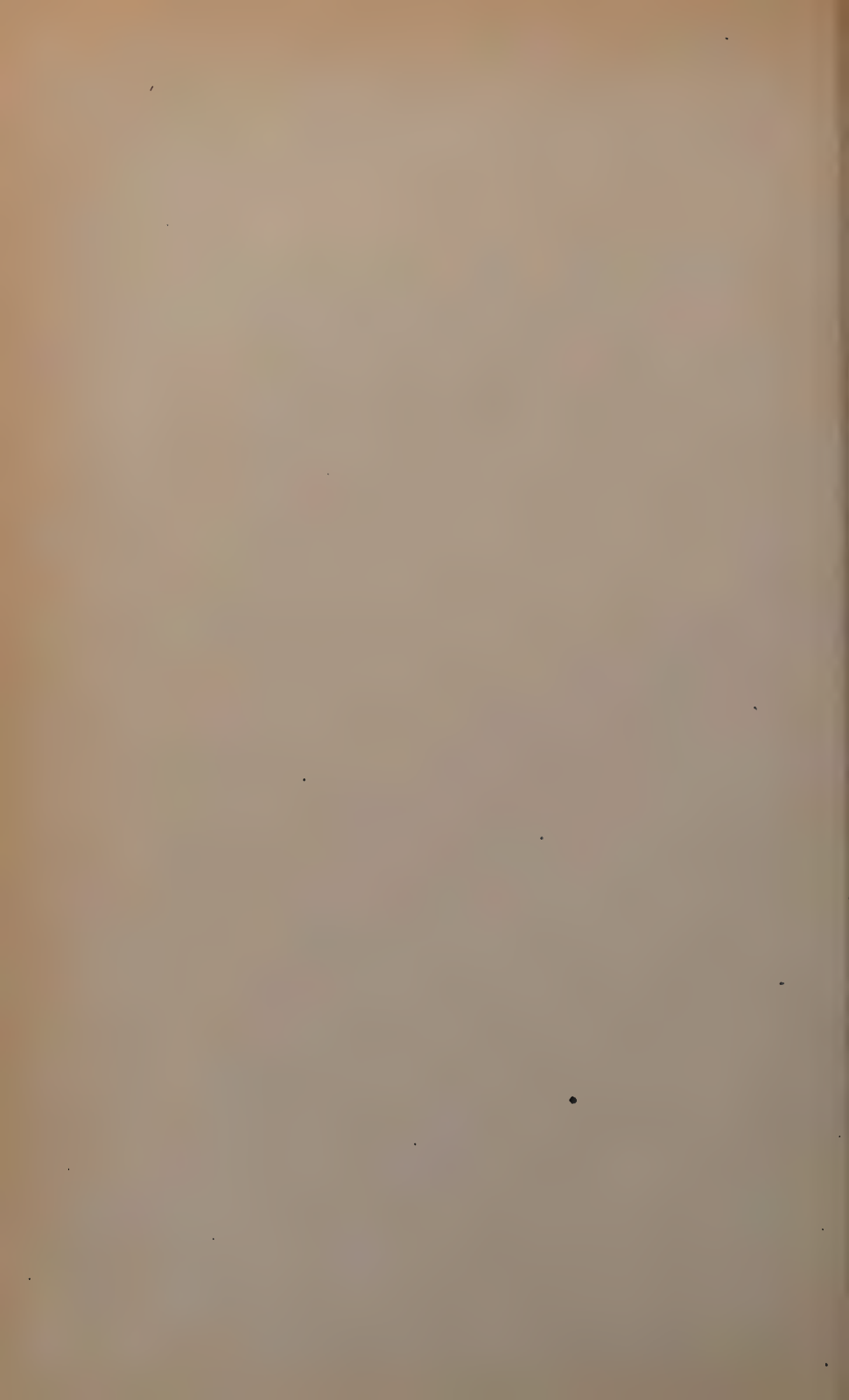
Blackfoot head dresses -
with Buffalo horns - Mac-
lap of Raven quills - peace
cap of white Buffalo skin
& one of two Raven skins -

FACSIMILE OF MR. CATLIN'S SKETCH OF BLACK-FOOT HEAD DRESSES.

Scalp of Shon-kah-ee-ah - white eyebrows the Sioux
 Scalp of Mah-tahgh-ee-agh - the slaver
 a brave Warrior of the Mandans

This man was killed on the Shinn, near
 Devil Lake - at a place called Bute he
large aven. ^{got} of Aug 1836. in sight of
 my Trading house by a war party of
 Sioux who attacked 30 Mandans &
 killed them all but one. losing 8 of
 their own party. I was in sight of
 this battle when it was fought & after
 it was over, the Sioux who had
 taken this scalp presented it to me
 and I know it to be the scalp of
 my old friend the White eye brow for
 I saw his body and helped to bury
 it ~~of~~ with the others who were
 scalped - This is the scalp of the
 same man Mr. Catlin, that I brought
 into your room for you to paint in
 the Mandan Village.

He killed a Brave of the Sioux before he was
 himself killed -
 Frome D. Sioux. Aug. 1836. Samson Meier.



INDIAN NOMENCLATURE.

The changes from time to time in the names of the several Indian tribes are confusing. In the Report on Indian Affairs, to the Secretary of War, by the Rev. Jedidiah Morse, D. D., of New Haven, June, 1822, with maps of location of Indian tribes, and in "The Book of the Indians of North America," by Samuel G. Drake, 1832, can be found lists and tables of the principal tribes; also in some official Government reports, colonial and State, after 1620.

Mr. Schoolcraft and Mr. Catlin followed as closely as was possible the authorities. Mr. Catlin corrected many of the names, phonetically of course, as the Western Indians then had no written language. The Office of Indian Affairs at Washington in its annual reports gives a list of tribes with the names corrected and approved, by Maj. J. W. Powell, chief of the Bureau of Ethnology, and also names in the laws of the United States making annual appropriations for the Indian service.

Under the several tribal heads the name used by Mr. Catlin will be given, as well as the one used by the Office of Indian Affairs and the laws of the United States.

The sketch of tribal history, following and at the end of each title, is by William H. Jackson, of Prof. F. V. Hayden's Survey, and is published in Miscellaneous Publications, No. 9, of the United States Geological Survey of the Territories, 1877. It was carefully prepared by him and is believed to be fairly accurate.

Maj. J. W. Powell, in discussing Indian nomenclature, says:

"In the advent of the white man in America a great number of tribes were found. For a variety of reasons the nomenclature of these tribes became excessively complex. Names were greatly multiplied for each tribe and a single name was often inconsistently applied to different tribes.

"This was due to—

"(1) A great number of languages were spoken, and oftentimes the first names obtained for tribes were not the names used by themselves, but the names by which they were known to some other tribes.

"(2) The governmental organization of the Indians was not understood and the names for gentes, tribes, and confederacies were confounded.

"(3) The advancing occupancy of the country by white men changed the habitat (habitation?) of the Indians, and in their migrations from point to point (in some cases?) their names were changed."—J. W. POWELL, 1880.

INDIVIDUAL INDIAN NAMES.

It is more than probable that some of the Indians in the Catlin collection were drawn or painted by Cooke, Lewis, Neagle, Jarvis, Hardinge, King, Deas, Stanley, or Eastman, under other names. The Indian in the Catlin catalogue numbered 285, a Cherokee called Col-lee or Jol-lee, is most likely the famous Cherokee chief Oolooteka.

Indians frequently have several names, Mr. Catlin says of this:

Nothing is more embarrassing for the traveler through the Indian countries, both of North and South America, than the difficulty of obtaining the real names of Indians, owing chiefly to the singular fact that no Indian in either country will tell his name, but leaves it for occasions or for other Indians to reveal.

The Indians have generally their family names in the idiom of their tribe, and having no Christian names, they often attach to them significations which are wrongly supposed to be their interpretations. A great proportion of Indian names (like Jones, Bailey, Roberts, &c., in English) admit of no translation. In these cases the interpreters give their family names, joining to them the qualifications for which the individuals are celebrated—as, Oon-disch-ta (the salmon-spearer), Oon-disch-ta, (the tiger-killer?), as we would say, Jones (the shoemaker), Jones (the butcher), &c.; and yet another difficulty still more embarrassing, that most Indians of celebrity have a dozen or more names, which they use according to caprice or circumstances.

I recollect that when I was painting the portrait of a Comanche chief I inquired his name, which another chief, sitting by, gave me as *Ish-a-ro-yeh* (he who carries a wolf). I expressed my surprise at his getting such a name, and inquired if he had ever carried a wolf? to which he replied: "Yes, I always carry a wolf," lifting up his *medicine-bag*, made of the skin of a white wolf and lying by the side of him as he was sitting on the ground.

How curious (Indian) names, and how pleasing. Amongst the Mandans, the reputed belles, when I was there, were *Mi-neek-e-sunk-te-ca* (the mink) and *Sha-ko-ka* (mint), daughters of two of the subordinate chiefs; amongst the Riccarrees, *Pshqn-shaw* (the sweet-scented grass); amongst the Minatarrees, a few miles above the Mandans, *Seet-see-be-a* (the mid-day sun); * * * amongst the Assinniboines, *Chin-cha-pee* (the fire-bug that creeps); amongst the Shawanos, *Kay-te-qua* (the female eagle); of the Ioways, *Ru-ton-ye-vee-mee* (the strutting pigeon); and among the Puncabs, *Heo-la-dee* (the pure fountain), and *Mong-shong-shaw* (the bending willow); among the Pawnee Picts *Shee-de-a* (wild sage), and amongst the Kiowas *Wum-pan-to-me* (the white weasel).—Catlin, "Life Amongst the Indians."

Mr. Catlin in the same work calls attention to the variety and singularity of the names of Indian men, as shown in his catalogue: Such as "The very sweet man," No. 169; and "The grass, bush and blossom," No. 281.

INTRODUCTION TO CATALOGUE,* 1840 TO 1844.

“To the READER:

“I wish to inform the visitors to my Collection that, having some years since become fully convinced of the rapid decline and certain extinction of the numerous tribes of the North American Indians; and seeing also the vast importance and value which a full *pictorial history* of these interesting but dying people might be to future ages—I sat out alone, unaided and unadvised, resolved (if my life should be spared), by the aid of my brush and my pen, to rescue from oblivion so much of their primitive looks and customs as the industry and ardent enthusiasm of one lifetime could accomplish, and set them up in a *Gallery unique and imperishable*, for the use and benefit of future ages.

“I devoted eight years of my life exclusively to the accomplishment of my design, and that with more than expected success.

“I visited with great difficulty, and some hazard to life, forty-eight tribes (residing within the United States, British, and Mexican Territories), containing about half a million of souls. I have seen them in their own villages, have carried my canvas and colours the whole way, and painted my portraits, &c., from the life, as they now stand and are seen in the Gallery.

“The collection contains (besides an immense number of costumes and other manufactures) near six hundred paintings, 350 of which are *Portraits* of distinguished men and women of the different tribes, and 250 *other Paintings*, descriptive of *Indian Countries*, their *Villages*, *Games*, and *Customs*; containing in all above 3000 figures.

“As this immense collection has been gathered, and *every painting has been made from nature*, BY MY OWN HAND—and that too when I have been paddling my canoe, or leading my pack-horse over and through trackless wilds, at the hazard of my life—the world will surely be kind and indulgent enough to receive and estimate them, as they have been intended, as *true and fac-simile traces of individual life and historical facts*, and forgive me for their present unfinished and unstudied condition as works of art.

“GEO. CATLIN.”

* This catalogue is the one issued by Mr. Catlin in London 1840 to 1844, a copy of the one used in America 1837-9, with a few additions. This is also the one used in this volume. It was republished in France by Mr. Catlin in 1844-48. The text of the title page is given above on page 7.



KEE-O-KUK, THE WATCHFUL FOX.

Sac. No. 1, page 13.

(Plate 280, Vol. II, Catlin's Eight Years.)



KEE-O-KUK, THE WATCHFUL FOX.

Sac. No. 1, page 13.

(Plate 280, Vol. II, Catlin's Eight Years.)

CATLIN'S INDIAN GALLERY.

INDIAN PORTRAITS.

SACS AND FOXES.

SACS (SÁU-KIES).

[Sac: Laws of United States. Sac and Sauk: Indian Bureau, June, 1885.]

A tribe of Indians residing on the Upper Mississippi and Des Moines Rivers. Present number (in 1840), about 5,000. The small-pox carried off half their population a few years since, and a considerable number were destroyed in the "Black Hawk War" in 1832. This tribe shave the head, leaving only a small tuft of hair on the top, which is called the "scalplock."—G. C., 1835.

1. **Kee-o-kúk** (Keokuk) (the Watchful Fox?), the Running Fox*; present chief of the tribe. Shield on his arm and staff of office (sceptre) in his hand; necklace of grisly bear's claws, over the skin of a white wolf, on his neck.†

(Plate No. 280, page 210, vol. 2, Catlin's Eight Years.)

This man, during the Black Hawk war, kept two-thirds of the warriors of the tribe neutral, and was therefore appointed chief by General Scott, in treaty, with the consent of the nation.—G. C., 1848.

In a former epistle I mentioned the interview which I had with Kee-o-kuk, and the leading men and women of his tribe, when I painted a number of their portraits and amusements as follows:

Kee-o-kuk (the Running Fox, No. 1, above, Watchful Fox) is the present chief of the tribe, a dignified and proud man, with a good share of talent, and vanity enough to force into action all the wit and judgment he possesses in order to command the attention and respect of the world. At the close of the Black Hawk war in 1832, which had been waged with disastrous effects along the frontier, by a Sac chief of that name, *Kee-o-kuk* was acknowledged chief of the Sacs and Foxes by General Scott, who held a treaty with them at Rock Island. His appointment as chief was in consequence of the friendly position he had taken during the war, holding two-thirds of the warriors neutral, which was no doubt the cause of the sudden and successful termination of the war and the means of saving much bloodshed. Black Hawk and his two sons, as well as his principal advisers and warriors, were brought into Saint Louis in chains, and *Kee-o-kuk* appointed chief with the assent of the tribe. In his portrait I

* Mr. Catlin saw "Black Hawk" and his fellow-prisoners, at Jefferson Barracks, Saint Louis, Mo., in the fall of 1832. He met Keokuk and the Sac and Foxes first in 1834 on the Des Moines River, and again in 1836.—T. D.

The acute accent is used in the spelling of the Indian names merely to denote the emphasis.—G. C.
† In the Cartoon Collection, page 9, No. 15, given as "A," Keokuk, "the Running Fox," head chief of the tribe, holding his mace (symbol of authority), and his tomahawk ornamented with a scalp.—T. D.

have represented him in the costume precisely in which he was dressed when he stood for it, with his shield on his arm and his staff (insignia of office) in his left hand. There is no Indian chief on the frontier better known at this time, or more highly appreciated for his eloquence as a public speaker, than Kee-o-kuk, as he has repeatedly visited Washington and others of our Atlantic towns, and made his speeches before thousands, when he has been contending for his people's rights, in their stipulations with the United States Government, for the sale of their lands.—G. C., 1836, page 210, vol. 2, Catlin's Eight Years.

Mr. Catlin, in September, 1834, visited Keokuk and the Sacs and Foxes at or near Des Moines. (See "Itinerary for 1834.") After reaching Keokuk's village he thus describes him :

Colonel Kearney gave us a corporal's command of eight men, with horses, &c., for the journey, and we reached the village in two days' travel, about sixty miles up the Des Moines River. The whole country that we passed over was like a garden, wanting only cultivation, being mostly prairie, and we found their village beautifully situated on a large prairie, on the bank of the Des Moines River. They seemed to be well supplied with the necessities of life, and with some of its luxuries. I found Ke-o-kuck to be a chief of fine and portly figure, with a good countenance, and great dignity and grace in his manners.

General Street had some documents from Washington to read to him, which he and his chiefs listened to with great patience; after which he placed before us good brandy and good wine, and invited us to drink and to lodge with him; he then called up five of his *runners* or *criers*, communicated to them in a low, but emphatic tone, the substance of the talk from the agent, and of the letters read to him, and they started at full gallop, one of them proclaiming it through his village, and the others sent express to the other villages, comprising the whole nation. Ke-o-kuck came in with us, with about twenty of his principal men—he brought in all his costly wardrobe, that I might select for his portrait such as suited me best; but at once named (of his own accord) the one that was purely Indian. In that he paraded for several days, and in it I painted him at full length. He is a man of a great deal of pride, and makes truly a splendid appearance on his black horse. He owns the finest horse in the country, and is excessively vain of his appearance when mounted, and arrayed, himself and horse, in all their gear and trappings. He expressed a wish to see himself represented on horseback, and I painted him in that plight. He rode and nettled his prancing steed in front of my door until its sides were in a gore of blood. I succeeded to his satisfaction, and his vanity is increased, no doubt, by seeing himself immortalized in that way. After finishing him, I painted his favorite wife (the favoured one of seven), his favourite boy, and eight or ten of his principal men and women; after which, he and all his men shook hands with me, wishing me well, and leaving, as tokens of regard, the most valued article of his dress, and a beautiful string of wampum, which he took from his wife's neck.

They then departed for their village in good spirits, to prepare for their *fall hunt*.—Geo. Catlin, page 149, vol. ii, Eight Years.

Mr. Catlin saw Keokuk many times during the years from 1834 to 1838, both on the frontier and in Eastern cities. His first visit to him in 1834, as above set out, was memorable from the fact that he saw him in the midst of his people and at their home.

He was evidently much impressed with Keokuk—finding in him his ideal red man. Mr. Catlin does not note whether in his intercourse with him Keokuk spoke English. It is presumed that he did not (although he understood it fairly well), from the fact that he always in public, either in his orations or interviews with official or other persons,

spoke through an interpreter. Antoine Le Claire and Frank Labashure were the two he preferred; neither, however, possessed a sufficient elementary English education to translate Keokuk's ideas or speech with vigor or clearness. He knew this, and frequently while they were translating him (owing to his knowledge of English) he would express his dissent and compel them to correct their false translation. Antoine Le Claire, as hereinafter noted, was made rich by Keokuk and the Sac and Fox. Labashure died young.

Mr. Catlin, while on his last visit to the Sac and Foxes, observed Keokuk very carefully. The Sac and Fox nation was assembled—making a treaty in September, 1836, with Governor Dodge—at Rock Island, where he says that—

He saw the parades and forms of a savage community transferring the rights and immunities of their natural soil to the insatiable grasp of pale-faced voracity.

This treaty * * * was for the purchase of a tract of land of 256,000 acres, lying in the Ioway [Iowa] River, and west of the Mississippi, a reserve which was made [or reserved] in the tract of land conveyed to the Government by treaty after the Sac war, and known as the "Black Hawk purchase." After this the Sac and Foxes removed to Kansas.

Mr. Catlin witnessed the signing of the treaty, and writes of it:

The treaty itself, in all its forms, was a scene of interest, and Kee-o-kuk [Keokuk] was the principal speaker on this occasion, being recognized as the head chief of the tribe. He is a very subtle and dignified man, and well fitted to wield the destinies of his nation.

In 1846 Colonel McKinney visited Keokuk on the Kansas River, within the present limits of Kansas, where he and his people were temporarily residing after their removal from the Des Moines River. Writing of Keokuk he says:

The entire absence of records by which the chronology of events might be ascertained renders it impossible to trace, in the order of their date, the steps by which this remarkable man rose to the chief place of his nation, and acquired a commanding and permanent influence over his people.

Keokuk is in all respects a magnificent savage. Bold, enterprising, and impulsive, he is also politic, and possesses an intimate knowledge of human nature, and a tact which enables him to bring the resources of his mind into prompt operation. His talents as a military chief and civil ruler are evident from the discipline which exists among his people.

In Stanley's catalogue (Smithsonian Institution, 1852, No. 53), pages 35, 36, 37, can be found interesting data as to Keokuk.

Mr. Stanley painted a portrait of him in May, 1846. It is No. 52 of his catalogue, but was destroyed in the Smithsonian fire of February, 1865.

In Hayden's Catalogue of Indian Photographs, page 17, can be found the following:

677. *Keokuk* (Watchful Fox). A chief of the Kiscoquah band of Sacs or Sauks, and head chief of the combined Sacs and Foxes.

This picture is copied from a daguerreotype taken in 1847, the year before Keokuk died. It was copied by A. Zeno Shindler in 1868, and is No. 158 of the Catalogue of Photographic Portraits of North American

Indians, in the gallery of the Smithsonian Institution. (No. 216, Smithsonian Miscellaneous Collections, 1867.)

It was brought to Washington by Keokuk's son—No. 6 herein—and loaned to Mr. Shindler to be copied. It is reproduced here.

Capt. J. W. Campbell, of Fort Dodge, Iowa, in March, 1886, gave the following description of the dress of Keokuk in the daguerreotype portrait of 1847:

In regard to Keokuk's decorations and head-dress. * * * The silver medallion of President James Monroe, hanging in front, was presented to him by General Winfield Scott at Rock Island (then Fort Stephenson), for his fidelity to the white man in 1832. His necklace was composed of bear claws fastened to a cape of otter skins; his shirt (the ruffle protruding from the under side of the necklace), was red and blue calico. His head-dress consisted of an Indian belt around the forehead; on top were eagle feathers painted, and attached to the scalp lock was the extreme end of a deer's tail painted with Chinese vermilion.

Captain Campbell continues:

My first recollection of his towering form and Ciceronian eloquence was at my father's trading house at Puc-e-she-tuck (now Keokuk), in 1831, and during the many succeeding years he was in Iowa I was often in association with him, and his features are still indelibly impressed upon my memory, and after his demise, in Franklin county, Kansas, I wrote for Mathew Park, of St. Louis, Mo. (marble works), the inscription on his tombstone, a plain marble slab, now owned by the Monumental Association in Keokuk.

General A. C. Dodge, of Iowa, August 9, 1883 (since deceased), said of Keokuk:

I knew him very well. He was naturally of a pacific disposition, though on occasions he could show a full share of personal bravery. He was regarded among the pioneers as a man of brains—the most far-sighted Sac of his time. It was a long cherished idea of Keokuk to unite the Indian tribes in a great confederation, each band having a distinctively defined territory, and all to be kept at peace by arbitration of great councils. Two things stood in the way of this: the unsteadiness of the Indians themselves for such a method of life, and the desire of the whites for the lands east of the Missouri River.

Keokuk was born at Rock River, Ill., in 1780 (A. R. Fulton?). Other authorities say in 1783. His father was half French, but his mother a full-blood Sac. This "picayune of white blood," as he remarked to Capt. William Philps in 1829, accounted for his being a shade lighter in complexion than other Sacs. He was not an hereditary chief, but reached the head of his nation by reason of prowess in battle when young, the gift of oratory, integrity, and tact. He supplanted Black Hawk in 1832-'33, who had far greater fame as a warrior. He died at the Sac and Fox agency in Kansas in April, 1848, aged either 65 or 68 years.

As an orator Keokuk held high rank with the Indians. This was known to the whites, and was one of the reasons for making him principal chief of the Sac and Foxes in 1832-'33. At one time, in 1832, Black Hawk tried to force the entire tribe of Sac and Fox into war with the whites. A majority of them along with Keokuk refused: The messengers for war were importunate, and their words began to have an effect upon Keokuk's braves. Finally they began to put on the war-

paint, and demanded that he lead them to battle. Appearing to be in sympathy with them, he arose in the council and spoke with eloquence and energy:

Braves, I am your chief. It is my duty to rule you as a father at home, and to lead you to war if you are determined to go; but in this war there is no middle course. The United States is a great power, and unless we conquer that great nation we must perish. I will lead you instantly against the whites on one condition—that is, that we shall first put all our women and children to death, and then resolve that having crossed the Mississippi, we shall never return, but perish among the graves of our fathers rather than yield to the white man.

The argument had its force and the raid was abandoned.

Charles Deas, the artist, saw Keokuk and his band at Fort Crawford in the fall of 1840. H. T. Tuckerman, in his *Artist Life*, thus notes it:

Keokuk, the great chief and orator of the Sacs and Foxes, was at Fort Crawford holding a council with the Winnebagoes. The assemblage and their proceedings were very imposing. The Sacs were endeavoring to "cover the blood" of a young man of the other tribe who had been killed some time previously. They tendered a considerable sum of money, which was at last accepted by the opposite party. The Sacs and Foxes were living in tents allowed them from the fort in an inclosure attached to the palisades—a relative of the deceased object of the conclave, wishing to insult Keokuk, took advantage of the absence of most of the party to crawl up under the shelter of a fence in the rear of his tent where he was seated in state. The costume of the venerable chief was superb—a tiara of panther and raven skins adorning his head. The intruding Winnebago quietly lifted the canvas of the tent, and suddenly tearing this gear from the old man's person and scattering it over the mats retreated as he came, before the sentry could arrest him. This insult to their leader produced many serio-comic scenes, and gave Deas a fine opportunity to observe the expression of Indian character. Keokuk maintained a dignified silence, but the gloomy light of his eye betokened how keenly he felt the mortification. His enraged spouse was by no means so calm. The imprecations caused an outcry which called out the officer of the day, and it was long before the storm was quelled.

He visited Washington with a delegation of his people in 1837, making a profound impression both in Washington and other cities.

Capt. F. R. West, of Des Moines, Iowa, March 19, 1886, gave to a reporter of the *Iowa State Register* some incidents relating to "Keokuk."

In the year 1837 I was running a packet boat [canal] on the line between Pittsburgh and Philadelphia, or rather from Pittsburgh to the foot of the mountains on the west side at Johnstown. The canal line only ran this far, the rest of the route being a railroad. This was the only system of travel to the west at that time except by stage coach. Colonel Street*—or he might have been major—of the United States Army, with a retinue of soldiers and a few ladies, came to Pittsburgh in the month of August, I think it was. I only judge that it was August because of the season which was very dry and beautiful. He had with him a band of Indians, chiefs and young men, taking them to Washington. It was a number of Sacs, or Sacs and Foxes, I am not able to say which. There were thirty-nine of them, and certainly there would not have been so many of them if they were from one tribe. The chief, Keokuk [No. 1 and 1A] was among the number, I distinctly recollect. The line of boats consisted of four packets plying back and forth. They were elegant boats constructed for passenger traffic, and as they carried very many fine people from the East the captains

* General Joseph M. Street, of Virginia, born October 18, 1782, agent of the Sac and Fox Indians, died on their reservation, where he is buried (near Des Moines), May 5, 1840. By his side is buried Wapello, a chief of the Sac and Fox, who died March 15, 1842, aged 57.

were particular to keep them clean and nice. The three boats beside my own had each come into Pittsburgh and gone out again, but had refused to take the Indians on the journey East. They all were afraid the Indians would dirty the boats or injure the custom by their presence. The hotel keeper where they stopped in Pittsburgh told the officers that they could get passage where they thought best, for he never said no to anyone. So when I landed in Pittsburgh Colonel Street came on board at once and insisted on my taking the Indians East. I saw the situation they were in, and finally agreed to take them. I gave the officers cabins, of course, but would not agree to make berths for the Indians. Neither did I make any agreement as to the price to be paid. When I got through an officer brought me a blank bill which I filled out for my charges. The Colonel said for me to just double the amount of the bill; it was not enough. I was astonished when I was paid in silver coin.

When I took the Indians on board I was told to put the bedding away as they would not know how to use it, and prepare their table without tablecloth or utensils, except to contain the food. Their greed was great and everything they liked they would eat all of it, the first one that got it. When the table was first set a castor was left. One young Indian in his greed filled his mouth with mustard. He lost no time in climbing right over the table and getting outside in an effort to empty his mouth. But they had a good time. The weather was fine and they sat on deck and played some gambling game all the time, and no one of them ever refused liquor. They would pound upon their little drum and dance and whoop, and the people along the line came out and gazed in astonishment. We dared not stop at places, for the people would get aboard the boat and impede progress.

These Indians were fine looking fellows and were superbly decorated in genuine Indian style. They had feathers in their hair, and their leggings and everything about their costumes were very beautiful. One little black old Indian—he must have been a hundred years old—had a little bell fastened to his leg. He lost this on the boat and could not be made to leave the boat until it was found. We were delayed until all hands had turned out and hunted high and low until the bell was found. The cars, which they next took, were so strange to them and made so much noise that they could hardly be kept on the train. When I came back to Pittsburgh I found another delegation of officers and Indians waiting, and I took them. These were Foxes, I think. The famous chief Poweshiek was with one of the crowds. Black Hawk and Appanoose were also of the party. I remember Appanoose, because I thought it was such a pretty name the way he himself pronounced it. In three or four weeks the first party came back. They waited at Johnstown for me, and I arrived there in the middle of the day. The Indians all rushed up to me and were glad to see me. Each one of them presented me with his picture, a small photographic likeness they had gotten. They showed their medals with which they had been presented, large silver medals with the profile of President Van Buren.

I remember Chief Keokuk. He was a large man, above the average, and a fine looking Indian. Going up through the mountains on the Conemaugh River we came to a narrow gorge where the channel was very narrow and the mountains rose on either side to an immense height. It was in the evening and the rays of the setting sun upon the mountain tops made a scene of rare beauty. Before this grandeur and awe-inspiring scene the chief Keokuk came upon the deck and gathered his followers around him. They had evidently never before seen such a sight, and they were hushed to silence as the great Indian spoke of the mountains. He performed some sort of religious ceremony, impressive and grand. It seemed to me as though he was praying. I have often thought of that wonderful man standing up in the midst of his men, and the way they sprung up around him and listened. I never before particularly admired an Indian, but when I saw that man's gestures and heard his wonderful voice, I was filled with admiration. I could tell by his gestures and his looks that there was an eloquence about it that I never expected from these wildmen.

Keokuk's love of humor was intense. While he resided in his village, near the present town of Ottumwa, on Sugar Creek, in 1838, he received a letter from Joseph Smith, the Mormon prophet, inviting the king of the Sacs and Foxes to attend a regal council to be held in his palace at Nauvoo, Ill. Keokuk accepted, and with a mounted escort of Indians, went to Nauvoo. They were received in the Temple, where the prophet made an address referring to the children of Israel and the lost tribes. He tried to convince Keokuk that the Indians were the lost tribes, and that this had been revealed to him, and that they must come into his fold. Keokuk answered—

If my brother is ordered by the Great Spirit to collect our lost tribes together and lead them into a land flowing with milk and honey, it is his duty to do so. But I wish to ask about some particulars that my brother has omitted. They are of great importance to my people. The red men are not much used to milk. They prefer streams of water, and in the country where they live there is a good supply of honey. The points we wish to inquire about are whether the new government will pay large annuities and whether there will be plenty of whisky?

The conference abruptly ended.

Keokuk had an Anglo-Saxon force of expression in coining words. One day in the fall of 1830 he was at the trading post at Iowaville, Iowa. A man named Adams had been employed by Mr. Jordan, the trader. Keokuk could not pronounce the name, Adams. He tried several times, but failed. Just then Adams, who had been chopping wood, removed his hat to wipe the perspiration from his head. His head was entirely bald. Keokuk's face lit up and he exclaimed "mus-ke-tack!" meaning "prairie-head," or a place with nothing upon it, or no growth. Adams was ever afterwards known by this name.

Keokuk was always the friend of the whites and they were his friends.

In 1832 five of Keokuk's men killed a settler named Martin, in Warren County, Illinois. Demand was made for the murderers. One of them was a nephew of Keokuk; the other four escaped. Keokuk called his men together and told them of the consequences to follow; that unless these men were forthcoming war would follow. Four of his young men rose up and volunteered to stand for the four guilty ones. They were delivered up to the whites. At the trial Keokuk was a witness. He told the court that the four young men were innocent and that the guilty men had escaped, but that the four were ready to be hanged for the real murderers, in the interest of peace. Of course they were acquitted and discharged at once.

Keokuk's consummate tact with men and his ingenuity were well displayed in his famous mourning scene for President Harrison. John Chambers, of Kentucky, a close friend of General Harrison, was appointed by him governor of Iowa to succeed Governor Lucas. The governor of a Territory at that time was also superintendent of Indian affairs for the Territory. There was great rivalry in the Sac and Fox at this time as to who should have favor with the new governor. Hard Fish, a leading chief, was Keokuk's rival. He and his band hurried to

Burlington to receive the governor. He refused to see them, but promised to visit them in their own country in a few days. Hard Fish returned much dejected. In the course of a few weeks Governor Chambers arrived at the agency on the Des Moines. Hard Fish and his band passed before the agency house with shouts and yells. Gaily dressed, they rode before his quarters and made it a festive day. The governor then received them.

Keokuk knew of the friendship between Governor Chambers and President Harrison, and also knew of President Harrison's death, so that when he was notified of the governor's readiness to receive him and his band, with tact worthy of a white man, he decked his tribe in mourning, and to the sound of the funeral drum called upon the governor. Hard Fish, his band, and the whites about the agency were astounded. They knew of no death in the tribe. Keokuk was presented to Governor Chambers (who had been an aide-de-camp on the staff of General Harrison in the war of 1812) and made him the following speech before proceeding to business and in explanation of the solemnities:

Father: We were told not long ago that our great father at Washington was dead. We had heard of him as a great war chief, who has passed much of his life among the red men, and knew their wants, and we believed we would always have friendship and justice at his hands. His death has made us very sad, and as this is our first opportunity, we thought it would be wrong if we did not use it to show that the hearts of his red children, as well as his white children, know how to mourn over their great loss, and we had to keep our father waiting while we performed that part of our mourning that we must always attend to before we leave our lodges with our dead.

Governor Chambers then shook hands with him and was much impressed with the ceremony. Keokuk, by his ingenuity, had won his heart, and held first place in the heart of the governor. Hard Fish and his band retired entirely disappointed.

In 1837 Keokuk was described as stout in person, being five feet ten inches in height and weighing 200 pounds, graceful, and commanding, with fine features and an intelligent countenance. He had great shrewdness and tact, and was especially noted for his physical power. "McKenny & Hall," vol. 2, p. 80, says of him:

Keokuk is a large and finely formed man. His manners are dignified, and his elocution, as well in conversation as in public speaking, highly energetic and animated. His flow of language and rapidity of utterance are remarkable. Yet his enunciation is so clear and distinct, that it is said not a syllable is lost. His voice is powerful and agreeable, and his countenance prepossessing. It is not often that so fine a looking man is found as this forest chieftain, or one whose deportment is so uniformly correct.

He excelled in horseback riding and also in dancing. As an orator, while speaking, his gestures were graceful, his language smooth and rapid, his wit keen, and his insight into motives prophetic. He was a born leader.



KEOKUK.
(From a daguerreotype, 1847.)



KEOKUK ON HORSEBACK.

No. 1A, page 21.

(Plate 290, Vol. II, Catlin's Eight Years.)

In early life his bravery and courage in battle placed him in the front rank of warriors.

He had an inordinate love for money, probably from associating so much with whites and seeing the value of money in daily affairs.

A very full account of his personal peculiarities may be found in *The "Red Men of Iowa,"* pages 246, 247.

For a portrait and many interesting details of Keokuk's life, and of the Sac and Fox Indians, see "*McKenny & Hall*," vol. 2, pages 63 to 80; see also title "*Black Hawk*," pages 29 to 48, same volume.

As before stated, Keokuk died on the Sac and Fox Reservation, in now Franklin County, Kansas, to which he and his people removed in 1845. He died in April, 1848. The Saint Louis newspapers of the period stated that he died from poison administered by one of his people, who was punished for it. He was buried on the reservation near the present village of Pomona, Greenwood Township, Franklin County, Kansas.

At that time Major Fuller was the agent in charge of the reservation. Keokuk was buried in the earth, his body lying east and west, his head to the east. Over him was placed a white marble slab inscribed: "Sacred to the memory of Keokuk, a distinguished Sac chief, born at Rock Island in 1783, died April, 1848."

July 4, 1883, the city of Keokuk, Iowa, gave a celebration, at which Chief Moses Keokuk (see No. 6 of this catalogue), son of Keokuk, was present as the guest of the city. The patriotic citizens of Keokuk—named after the great chief—held a meeting, and determined to remove the body of Keokuk from Kansas to that city. A committee was appointed, application made to the Secretary of the Interior, Hon. H. M. Teller, for authority to enter upon the reservation, which was promptly granted, and two citizens of Keokuk, Judge F. C. Davis and Dr. J. M. Shaffer, proceeded to Kansas, and exhumed the remains on the 19th of October, 1883, cofined them, and returned with them to Keokuk, also bringing with them the slab from the grave.

The remains are now in charge of the city authorities waiting interment.

The Keokuk Monument Fund Association, in charge of the erection of the monument to Keokuk, have located it in Rand Park, north of that city, on a high bluff overlooking the Mississippi River. It may be seen from the three States of Iowa, Illinois, and Missouri. It is now being erected.

A bust of Keokuk in bronze stands in the Marble room of the United States Senate, in the Capitol at Washington.

(1 A).—Keokuk on horseback.* (See plate 290, page 210, vol. 2, Catlin's Eight Years.) This picture was not in the original Catlin Gallery.

Mr. Catlin gives the following description of Keokuk on horseback:

PLATE 290, *Kee-o-kuk* on horseback.—After I had painted the portrait (at Camp Des Moines, now Montana, Iowa) at full length, and which I have already introduced,

* The original sketch from which this picture was painted is now owned by a gentleman in Philadelphia.

he had the vanity to say to me that he made a fine appearance on horseback, and that he wished me to paint him thus. So I prepared my canvas in the door of the hospital which I occupied, in the dragoon cantonment; and he flourished about for a considerable part of the day in front of me, until the picture was completed. The horse that he rode was the best animal on the frontier; a fine blooded horse, for which he gave the price of \$300, a thing that he was quite able to " * * * ". He made a great display on this day, and hundreds of the dragoons and officers were about him, and looking on during the operation. His horse was beautifully caparisoned, and his scalps were carried attached to the bridle-bits.—G. C., 1834-'36.

[About two years after the above was written (i. e., 1837), and the portrait painted, and whilst I was giving lectures on the customs of the Indians, in the Stuyvesant Institute, in New York, Kee-o-kuk and his wife and son, with twenty more of the chiefs and warriors of his tribe, visited the city of New York on their way to Washington City, and were present one evening at my lecture, amidst an audience of 1,500 persons. During the lecture I placed a succession of portraits on my easel before the audience, and they were successively recognized by the Indians as they were shown; and at last I placed this portrait of Kee-o-kuk before them, when they all sprung up and hailed it with a piercing yell. After the noise had subsided Kee-o-kuk arose and addressed the audience in these words: "My friends, I hope you will pardon my men for making so much noise, as they were very much excited by seeing me on my favorite war-horse, which they all recognized in a moment."

I had the satisfaction then of saying to the audience that this was very gratifying to me, inasmuch as many persons had questioned the correctness of the picture of the horse; and some had said in my exhibition room, "that it was an imposition—that no Indian on the frontier rode so good a horse." This was explained to Kee-o-kuk by the interpreter, when he arose again quite indignant at the thought that any one should doubt its correctness, and assured the audience "that his men, a number of whom never had heard that the picture was painted, knew the horse the moment it was presented; and, further, he wished to know why Kee-o-kuk could not ride as good a horse as any white man?" He here received a round of applause, and the interpreter, Mr. Le Claire, rose and stated to the audience that he recognized the horse the moment it was shown, and that it was a faithful portrait of the horse that he sold to Kee-o-kuk for \$300, and that it was the finest horse on the frontier, belonging to either red or white man.—G. C.] 1838.

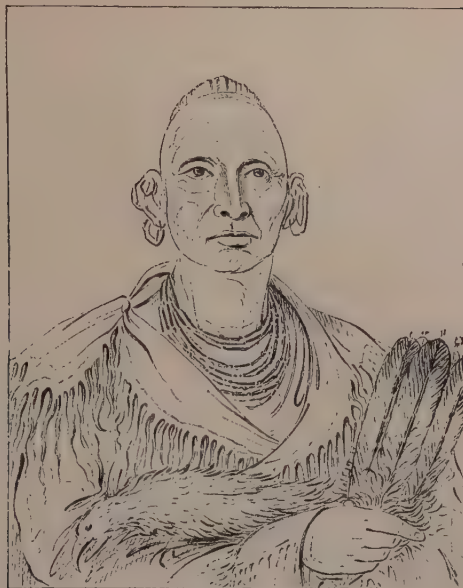
2. **Múk-a-tah-mish-o-káh-kaik** (Ma-ka-tai-me-she-kia-kiah), the Black Hawk;* in his war dress and paint. Strings of wampum in his ears and on his neck, and his *medicine-bag* (the skin of the black hawk) on his arm.

(Plate 283, page 211, vol. 2, Catlin's Eight Years.)

This is the man famed as the conductor of the Black Hawk war. Painted at the close of the war, while he was a prisoner at Jefferson Barracks, in 1832.

Painted by Mr. Catlin at Jefferson Barracks, near Saint Louis, Mo., where Black Hawk and others of his band were prisoners of war, in

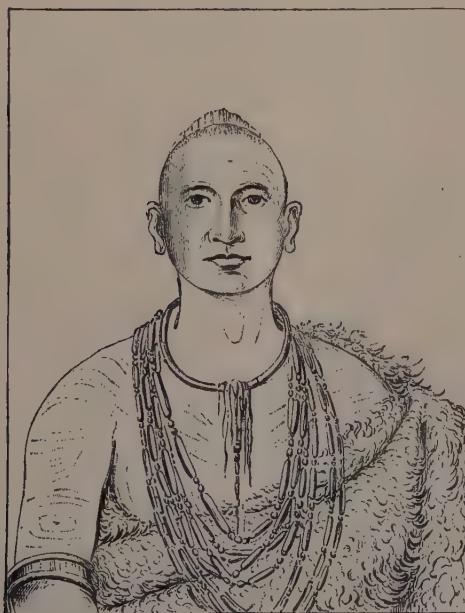
* Black Hawk's Indian name is spelt in almost as many ways as times used by different writers. He himself signed it several ways. To the treaty of June 30, 1831, he signed it *Mucata-tullhi-earak*. Prior to this, in 1827, his name was written *Kara-zhonsept*; when surrendered by Decorie, to General Street, he called him *Mucatamish-kakaekq*; at Saint Louis, in 1832, he was called *Mack-atama-sic-ac-ac*. In 1829 his name was written *Hay-ray-tshoan-sharp*; about the time he was captured or surrendered, in 1832, his name was spelt *Mus-cata-mish-ka-kack*, and many other ways might be given. Judge James Hall, in *McKenney & Hall*, vol. 2, calls him *Ma-ka-tai-me-she-kia-kiah*. This is followed by A. R. Fulton in the "Red Men of Iowa." At all events he was thoroughly identified in English as Black Hawk.—T. D.



MUK-A-TAH-MISH-O-KÁH-KAIK, THE BLACK HAWK.

Sac, No. 2, page 22.

(Plate 283, Vol. II, Catlin's Eight Years.)



NÁH-SE-ÚS-KUK, THE WHIRLING THUNDER.

Son of Black Hawk. No. 3, page 29.

(Plate 284, Vol. II, Catlin's Eight Years.)

October, 1832. Mr. Irving saw them in 1832 at that point, and thus describes them :

From Saint Louis I went to Fort Jefferson Barracks, to see Black Hawk, the Indian warrior, and his fellow prisoners—a forlorn crew—emaciated and dejected. The redoubtable chieftain himself a meager old man upwards of seventy. He has, however, a fine head, a Roman style of face, and a prepossessing countenance.

Black Hawk, sometimes the Black Sparrow, was by birth a Sac. He was the great-grandson of a Sac called Nana-makee, or Thunder, and his father's name was Pyesa. He was born about 1767, on Rock River, in now Illinois, and was then, in 1832, about sixty-six years of age. He was not a chief by birth. At the age of fifteen he was admitted to the rank of a brave, having wounded an enemy ; afterwards he killed a brave, and took part in a war-dance. Before he was twenty his exploits against the Osages had made him famous as a warrior. He took part against the American Government in the war of 1812, and was the associate of Colonel McKee, Colonel Dixon, and Simon Girty. He was called by the British "General Black Hawk."

After peace in 1815, and the building of the fort on Rock Island in 1816, in the midst of the Sac and Fox Nation, Black Hawk, with what was known as the "British Band" of his nation, became sullen and morose. They did not relish the building of the fort and having to abandon the beautiful island.

The Sac and Fox believed that a good spirit had the care of Rock Island, and that the spirit lived in a cave in the rocks immediately under the place where the fort was built. He is said to have been often seen by the Indians, and was white, with wings resembling those of a swan, but ten times larger. They were careful to make no noise in that part of the island which he inhabited, for fear of disturbing him. He had never been seen since the building of Fort Armstrong, and is supposed to have been driven away by the din of the drums and cannon, or by the boisterous mirth of the garrison.

Mr. Catlin wrote of Black Hawk :

The Black Hawk is the man to whom I have alluded as the leader of the Black Hawk war, who was defeated by General Atkinson, in 1832 ; and held a prisoner of war, and sent through Washington and other Eastern cities, with a number of others, to be gazed at.

This man, whose name has carried a sort of terror through the country where it has been sounded, has been distinguished as a speaker or counselor rather than as a warrior ; and I believe it has been pretty generally admitted that Nah-pope and the Prophet were, in fact, instigators of the war, and either of them with much higher claims for the name of warrior than Black Hawk ever had.

When I painted this chief, he was dressed in a plain suit of buckskin, with a string of wampum in his ears and on his neck, and held in his hand his medicine-bag, which was the skin of a black hawk, from which he had taken his name, and the tail of which made him a fan, which he was almost constantly using. (Page 211, vol. 2, Eight Years.)

The Black Hawk war grew out of murders on the frontier about 1824. Then there were differences between the Sacs and Foxes and

Menominees and Sioux. Black Hawk had been arrested in 1828 for supposed complicity in attacking some boats in 1827. Then in 1832 he was set upon by some white men, while in the woods hunting, and badly beaten. He was then called the "Old Chief" of the Sacs and Foxes. Keokuk, and others of his tribe, on July 15, 1830, at Prairie du Chien, had made a treaty of sale of the Sac and Fox lands, seeing the inevitable, and had agreed to remove to lands farther west. Black Hawk had nothing to do with it, and was much offended at it. His village was at that time the Sac village, on a point of land formed by Rock River and the Mississippi, in Illinois. Black Hawk and his people refused to leave their lands, which had been sold by Keokuk, claiming that he was no party to the treaty, but were afterwards off of them for a time. In the spring of 1831 he and his people recrossed the river to the old cornfields, and took possession of their land, then occupied by whites.

The militia were called out in May, 1831, and the regulars brought from Saint Louis, and a treaty was made with Black Hawk and his band on June 30, 1831.

In the spring of 1832 hostilities were begun between Black Hawk and the whites, and the Black Hawk war followed.

The then far West became alarmed. Illinois was the center of interest. General Scott was sent with the regulars to Chicago (Fort Dearborn), and Governor Reynolds called out several companies of volunteers. The point of rendezvous was for a time at John Dixon's Ferry, who was called by the Indians Nachusa or White Head, across Rock River (now the town of Dixon, with about 4,000 inhabitants), Illinois. Here were camped, amongst other officers under command of General Atkinson, Lieut. Col. (afterwards President) Zachary Taylor, Lieut. (afterwards major and general) Robert Anderson, Lieut. (afterwards Senator) Jefferson Davis, Lieut. (afterwards major-general) David Hunter, and Private (afterwards President) Abraham Lincoln of Captain Iles's company of Illinois Mounted Rangers. Major Anderson called upon President Lincoln in April, 1861, after the evacuation of Fort Sumter. Mr. Lincoln said, "Major, do you remember of ever meeting me before?" "No, sir; I have no recollection of ever having had that pleasure." "My memory is better than yours, then," replied Mr. Lincoln. "You mustered me into the United States service as a high private of the Illinois volunteers at Dixon's Ferry in the Black Hawk war." (Chicago Historical Society's Publications, No. 10, p. 15.)

On the 27th of August, 1832, Black Hawk and the Prophet, after capture at Bad Axe, were delivered to General Street at Prairie du Chien, by two Winnebago Indians, Decorie and Chaetar, and the war was ended.

While at Prairie du Chien, along with other prisoners, in charge of Lieut. Jefferson Davis, en route to Jefferson Barracks at Saint Louis,

on August 27 and 28, 1832, Black Hawk thus addressed General Street:

My warriors fell around me. It began to look dismal. I saw my evil day at hand. The sun rose clear on us in the morning; at night it sank in a dark cloud, and looked like a ball of fire. This was the last sun that shone on Black Hawk. He is now a prisoner to the white man, but he can stand torture. He is not afraid of death. He is no coward. Black Hawk is an Indian. He has done nothing of which an Indian need be ashamed. He has fought the battles of his country against the white man, who came year after year to cheat his people and take away their lands. You know the cause of our making war. It is known to all white men. They ought to be ashamed of it. The white men despise the Indians and drive them from their homes. But the Indians are not deceitful. Indians do not steal. Black Hawk is satisfied. He will go to the world of spirits contented. He has done his duty. His father will meet and reward him. The white men do not scalp the heads, but they do worse, they poison the heart. It is not pure with them. * * *

Black Hawk and the Prophet, along with ten other warriors, were taken to Jefferson Barracks, Saint Louis, in September, 1832. They were thus described, whilst prisoners at Jefferson Barracks, where Mr. Catlin painted them in October, 1832:

We were immediately struck with admiration at the gigantic and symmetrical figures of most of these warriors, who seemed, as they reclined in native ease and gracefulness, with their half naked bodies exposed to view, rather like statues from some master hand than like beings of a race whom we had heard characterized as degenerate and debased. We extended our hands, which they rose to grasp, and to our question "How d'ye do?" they responded in the same words, accompanying them with a hearty shake. They were clad in leggings and moccasins of buckskin, and wore blankets, which were thrown around them in the manner of the Roman toga, so as to leave their right arm bare. The youngest among them were painted on their necks with a bright vermilion color, and had their faces transversely streaked with alternate red and black stripes. From their bodies and from their faces and eyebrows they pluck out the hair with the most assiduous care. They also shave or pull it out from their heads, with the exception of a tuft of about three fingers width, extending from between the forehead and crown to the back of the head. This they sometimes plait into a queue on the crown, and cut the edges of it down to an inch in length, and plaster it with vermilion, which keeps it erect and gives it the appearance of a cock's comb.

Black Hawk and his eleven warriors were taken, in 1832-'33, on a tour through the Eastern States, and to visit the President, General Jackson, at Washington, and were afterwards confined at Fortress Monroe. At Philadelphia, June 10, 1833, they were described at the hotel called Congress Hall as follows:

We found most of them sitting or lying on their beds. Black Hawk was sitting in a chair and apparently depressed in spirits. He is about sixty-five, of middling size, with a head that would excite the envy of a phrenologist—one of the finest that Heaven ever let fall on the shoulders of an Indian. The Prophet has a coarser figure, with less of intellect, but with the marks of decision and firmness. His face was painted with red and white. The son of Black Hawk [No. 3] is a noble specimen of physical beauty, a model for those who would embody the idea of strength. He was painted and his hair cut and dressed in a strange fantasy. The other chiefs had nothing in particular in their appearance to distinguish them from other natives of the forest.

Black Hawk and party visited President Jackson in the White House on April 22, 1833. He saluted President Jackson with, it is said, "I

am a man and you are another." The party, after being duly impressed with the number and resources of the whites, were released and returned to Iowa in the summer of 1833. President Jackson told Black Hawk in Baltimore, in June of that year, that he had ordered their return to their own country, because "Sheekak, your principal chief, and the rest of your people are anxious that you should return, and Keokuk has asked me to send you back. When you go back, listen to the counsels of Keokuk and the other friendly chiefs." Black Hawk and his band returned to Iowa in August, 1833, where they were received by Keokuk and the Sac and Fox Nation.

August 5, 1833, the Sac and Fox nation assembled at Fort Armstrong. Major Garland appeared for the United States, and Black Hawk was deposed and Keokuk, by authority of the President, was installed as the principal chief of the Sac and Fox Nation. Col. William Davenport was also present and addressed the Indians.

Mr. Catlin, who was present at the treaty of Rock Island, Ill., in September, 1836, between Governor Dodge and the Sacs and Foxes, at which Keokuk, Black Hawk, and the Prophet were present, describes Black Hawk as follows:

The poor dethroned monarch, old Black Hawk, was present, and looked an object of pity. With an old frock coat and brown hat on, and a cane in his hand, he stood the whole time outside of the group, and in dumb and dismal silence, with his sons by the side of him, and also his quondam aide-de-camp, Nah-pope, and the Prophet. They were not allowed to speak, nor even to sign the treaty. Nah-pope arose, however, and commenced a very earnest speech on the subject of temperance, but Governor Dodge ordered him to sit down (as being out of order), which probably saved him from a much more peremptory command from Keokuk, who was rising at that moment, with looks on his face that the Devil himself might have shrunk from. (Page 217, vol. 2, Eight Years.)

In 1837 he accompanied Keokuk to Washington, and was accorded a place of dignity.

After his return from the East with Keokuk, in 1837, Black Hawk, in the fall of that year, resided on a small stream known as Devil Creek, in Lee County, Iowa. With his wife, two sons, Nes-se-as-kuk (No. 3), and Na-som-see (Wa-saw-we-saw No. 4) and his daughter, Nam-e-quah, the handsomest of Sac maidens.

In the spring of 1838, with his family, he removed to the vicinity of the other Sac and Fox chiefs on the Des Moines River, near Iowaville, in Davis County. He had a comfortable cabin like a white man's, well furnished, and in his garden cultivated vegetables. Black Hawk never had but one wife, a very unusual thing with an Indian at that time.

On the 4th of July, 1838, Black Hawk was a guest of the citizens at Fort Madison, and upon being toasted made, through interpreters, an eloquent reply.

In stature Black Hawk was 5 feet 11 inches in his moccasins. His weight 138 pounds. So that he was tall and thin. His head was finely

shaped, with a Roman face, and a pleasant countenance. Judge James Hall describes him in 1838 as—

Old, and frail and broken in appearance. His stature is small, and his figure not striking; nor do his features indicate a high grade of intelligence.

Black Hawk was an orator of force and fluency. His eloquence is given at length, together with details of his life, in the work published by J. B. Patterson in 1834, and in "The Red Men of Iowa." He was painted many times, and his portraits can be found in several of the historical societies' rooms. Mr. Catlin made several portraits of him. His influence over his people seems to have been due to the force of his eloquence and dignity of his bearing, rather than from his executive capacity or ability as a warrior in his later years.

Black Hawk was a man of much dignity of character.

In 1831, General Gaines, at Rock River, in council with the Sac and Fox Nation, observing Black Hawk seated among the chiefs and leading men, and hearing his name mentioned frequently, he inquired, "Who is Black Hawk? Is he a chief? By what right does he appear in council?" Black Hawk arose and walked out of the council. No one spoke in reply. The next day he was in his place in the council. He was now cool, and free from passion. He arose, and speaking to General Gaines—

My Father: You inquired yesterday, Who is Black Hawk? Why does he sit among the chief men? I will tell you who I am. I am a Sauk. My father was a Sauk. I am a warrior. So was my father. Ask these young men who have followed me to battle, and they will tell you who Black Hawk is. Provoke our people to war, and you will learn who Black Hawk is!

He then sat down, and no further questions were asked.

DEATH AND BURIAL OF BLACK HAWK.

The following account of his death and burial is condensed from "The Red Men of Iowa," by A. R. Fulton, and also from an article on "The Burial of Black Hawk," in the Magazine of American History for May, 1886, by J. F. Snyder, M. D.

James H. Jordan, esq., lived in a cabin but a few rods from that of Black Hawk. He was intimate with and now owns the land upon which Black Hawk's cabin stood. It was on the north bank and about 100 feet from the Des Moines River.

Near this cabin stood two large trees—an ash and an elm—and from near their roots came a spring, known as Black Hawk's Spring. Here he would sit and look out upon the river. He maintained a gloomy silence, speaking to but few but his intimates. Black Hawk was ill fourteen days before his death. The chiefs and other principal men were absent at the time of his death, at Rock Island, receiving annuities. Mr. Jordan was with him two hours before his death—the last white man who spoke to or saw him alive, and then left to go to Rock Island. Black Hawk's wife was devoted to him, and sincerely mourned him. Some days before his death she said, "He is getting old; he must die. Monoto calls him home."

Black Hawk died from a bilious colic at noon on October 3, 1838, aged seventy-two years. He was buried on the spot designated by himself—a place where he held council with the Iowa Indians in the summer of 1837 or 1838. His funeral was at-

tended by many white men (October 4 or 5, 1833) by his family, and about fifty of his tribe. Almost all of the Sac and Fox were absent at Rock Island.—A. R. Fulton.

Captain Jordan, who, as above stated, was present at his burial, is now residing on the very spot where he died. In reply to a letter of inquiry from Mr. Snyder, he writes as follows:

“ELDON, IOWA, July 15, 1881.

“Black Hawk was buried on the northeast quarter of the southeast quarter of section 2, township 70, range 12, Davis County, Iowa, near the northeastern corner of the county, on the Des Moines River bottom, about 90 rods from where he lived at the time he died, on the north side of the river. I have the ground where he lived for a door-yard, it being between my house and the river. The only mound over the grave was some puncheons split out and set over his grave and then sodded over with blue-grass, making a ridge about four feet high. A flag-staff, some 20 feet high, was planted at his head, on which was a silk flag, which hung there until the wind wore it out. My house and his were only about 4 rods apart when he died. He was sick only about fourteen days. He was buried right where he sat the year before, when in council with the Iowa Indians, and was buried in a suit of military clothes, made to order and given to him when in Washington City by General Jackson, with hat, sword, and gold epaulets, &c.”

Another old settler of that neighborhood, Mr. Isaac Nelson, sent Mr. Snyder the following:

“HICKORY, IOWA, June 24, 1881.

“I came to Iowa in the spring of 1836, and was two or three times near Black Hawk's house, but never went in to see him. * * * He was buried in a manner on the top of the ground, but his feet were about 16 inches in the ground and his head about a foot above the surface. He had on a suit of military clothes; four nice new blankets were wrapped around him, a pillow of feathers was under his head, a plug hat was on his head, and an old-fashioned brussel stock around his neck. You may ask how I saw all of this when he was in his grave. I will try to describe the way in which he was buried, and then you will understand it. A forked post had been planted at his head and one at his feet; a ridge pole was laid in these forks, and then puncheons put over him in the shape of a roof and the earth thrown on, which made a raise of 2 or 3 feet above him. The whites had taken out the two ends so we could see through. The grave had been inclosed with pickets some 8 feet high, planted in the ground with joints broken; but these the whites had forced apart so that we could easily creep in. His feet were to the east and his head to the west. At his feet was a shaved oak post with painting on it, and at his head a pole with a nice silk flag. All the grass and weeds were kept out of the inclosure and for some distance around the outside. He had no coffin, but was laid full length on a board with four fine blankets around him.”

Pursuing the investigation further, I found, with the kind assistance of W. Clement Putnam, esq., of Davenport, in the *Annals of Iowa* (1863, p. 50, and 1864, p. 353 *et seq.*) the statements of Willard Barrows, esq., and Capt. H. B. Horn, in relation to the event under consideration. They say that the old chief's body was laid on a board which was sunk at the foot, or lower end, about 15 inches below the surface of the ground, while the other, or upper end of the board, was raised, and supported three feet above it; thus his body reclined at an angle with the horizon of some 25 or 30 degrees. He was dressed in the military uniform of a colonel of the Regular Army, said to have been presented to him by a member of President Jackson's Cabinet, with a cap on his head elaborately ornamented in Indian style with feathers. At his left side was a sword, which had been presented to him by General Jackson; and at his right side were placed two canes, one of which he had received from Hon. Henry Clay; the other was the gift of an officer of the British army. Besides these were deposited on either side other presents and trophies, highly prized by him as mementoes of his valor and greatness. About his neck were ribbons suspending three med-

als, one the gift of President Jackson, another was presented to him by ex-President John Quincy Adams, and the third by the city of Boston. The body was inclosed with boards resting on end on either side, and meeting on a ridge-pole fixed on forked posts, set in the ground at the head and feet, forming a roof with an open space below. The gables of this rude vault were closed with boards, and the whole was covered with earth, and then sodded over.

At the head was a flag-staff 35 feet high, which bore an American flag worn out by exposure, and near by was the usual hewn post, inscribed with Indian characters, representing his deeds of bravery and record as a warrior. Inclosing all was a strong circular picket fence 12 feet high.

His body remained here until July 1, 1839, when its head was carried off by a certain Dr. Turner, who then lived at Lexington, Van Buren County, Iowa. Black Hawk's widow discovered this and reported it to Mr. Jordan. In the winter of 1839 Dr. Turner came back and got the body. Captain Horn states that Dr. Turner subsequently took the skeleton to Alton, Ill., for the purpose of having the bones articulated with wire. He carried Black Hawk's head away in his saddle-bags in July of 1839. Mr. Barrows says the skeleton was sent to Warsaw or Quincy, Ill.

The sons of Black Hawk, when they became aware of this desecration of their father's grave, were very indignant, and complained of it to Governor Lucas, at that time the governor of Iowa Territory, and his excellency at once caused the bones of the great chief to be brought back to Burlington, where they were deposited in the fall of 1839, or the early spring of 1840. Shortly after, when the young Black Hawks came to take possession of the paternal osseous remains, it seems that, finding them safely stored in the governor's office, they concluded to leave them there. The skeleton was subsequently placed in the collection of the Burlington Geological and Historical Society, and there is no doubt that it was consumed in the fire that destroyed the building and all the Society's collections in 1855.

So also says A. R. Fulton, though the editor of the *Annals* (April, 1865, p. 478), J. F. Snyder, M. D., "doubts this."

Dr. J. H. Ranch, the present Secretary of the Illinois State Board of Health, was, at the time of said catastrophe, secretary of the society whose building and collections were destroyed; and on applying to him for further information, he stated that the famous skeleton, when returned to the Territorial capital by order of the executive, fell into the possession of Dr. Enos Lowe, recently deceased at Omaha, Nebr., who afterward presented it to the society; and intimated that Dr. Lowe may possibly have taken the bones with him when he removed from Burlington to Omaha.

Dr. Lowe's son, General W. W. Lowe, is still a resident of Omaha, and to him I propounded certain interrogatories, to which the following answer was received, under date of November 29, 1881:

"After the chief's death, the tribes (Sacs and Foxes) requested my father to take possession of the remains, and he did so, wiring them and keeping the skeleton in his office, where for a long time they continued to come to view it. Subsequently, with the consent of the tribe, he presented the skeleton to the Geological and Historical Society of Burlington, and the remains were destroyed by the burning of their building."—J. F. Snyder.

In 1868, A. R. Fulton visited the place where Black Hawk was buried thirty years before, and found that it had been marked by a pile of stones thrown there by James H. Jordan.

3. Náh-se-ús-kuk, the Whirling Thunder; eldest son of Black Hawk. Painted 1832. A very handsome man. He distinguished himself in the Black Hawk war.

(Plate No. 284, page 211, vol. 2, Catlin's *Eight Years*.)

The eldest son of Black Hawk, * * * a very handsome young warrior, and one of the finest-looking Indians I ever saw. There is a strong party in the tribe that is

anxious to put this young man up, and I think it more than likely that *Keokuk* as chief may fall ere long by his hand, or by some of the tribe who are anxious to re-instate the family of Black Hawk.—G. C., page 211, vol. 2, Catlin's Eight Years.

Na-se-us-kuk (Whirling Thunder) is a fine young chief. * * After the defeat of his tribe in 1832, he was with his father taken prisoner, and paraded through the Atlantic cities. He was present one evening at a party when a young lady sang a ballad with much taste and pathos. *Na-se-us-kuk*, who was standing at a distance, listened with profound attention, and at the close of the song he took an eagle's feather from his head dress, and giving it to a bystander, said: "Take that to your mocking-bird squaw."—Hon. C. Augustus Murray, 1837.

Keokuk, however, remained chief until his death, in April, 1848, and his son, *Keokuk, jr.*, No. 6, succeeded him, and is now, in 1885, chief of the Sac and Fox in Indian Territory.

4. **Wa-sáw-me-saw**, the Roaring Thunder; youngest son of Black Hawk. Painted while a prisoner of war in 1832.

(Plate No. 281, page 210, vol. 2, Catlin's Eight Years.)

After his return from the East in the fall of 1837, Black Hawk and his family spent the winter in Lee County, residing on a small stream known as Devil Creek. His family then consisted of his wife, two sons—*Nes-se-us-kuk* (No. 3 above) and *Na-som-see* [No. 4 above].—Red Men of Iowa, page 222.

These two sons, after Black Hawk's death, probably removed with the Sac and Fox westward, to Kansas.

5. (), wife of *Kee-o-kúk* (No. 1); in a dress of civilized manufacture, ornamented with silver brooches. Painted in 1834.

(Plate No. 281, page 200, vol. 2, Catlin's Eight Years.)

This woman is the eldest of seven wives whom I saw in his lodge, and, being the mother of his favorite son, the most valued one. To her alone would he allow the distinguished honor of being painted and hung up with the chiefs.

6. **Me-sóu-wahk**, the Deer's Hair; the favorite son of *Kee-o-kúk*, and by him designated to be his successor. Painted in 1834.

(Plate No. 282, page 210, vol. 2, Catlin's Eight Years.)

Plate 281 is a portrait of the wife of *Kee-o-kuk*, and plate 282 of his favorite son, whom he intends to be his successor. These portraits are both painted, also, in the costumes precisely in which they were dressed. This woman was the favorite one (I think) of seven whom he had living (*apparently* quite comfortably and peaceably), in his wigwam, where General Street and I visited him in his village on the Des Moines River. And although she was the oldest of the "lot" she seemed to be the favorite one on this occasion—the only one that could be painted—on account, I believe, of her being the mother of his favorite son. Her dress, which was of civilized stuffs, was fashioned and ornamented by herself, and was truly a most splendid affair, the upper part of it being almost literally covered with silver brooches.—G. C., page 210, vol. 2, Catlin's Eight Years.

The wife's (No. 5) name is given in the cartoon catalogue, page 9, cartoon No. 15 A, as "*Nah-weé-re-coo* (———), a *Saukie* (Sac) woman, the wife of *Kee-o-kuk*; her dress of civilized manufacture, ornamented with ribbons and brass buttons."

The son (No. 6) is given in the cartoon collection, page 9; cartoon No. 13 C, "*Me-sou-wahk* (the Deer's Hair); a young boy twelve years old,



NAH-WEE-RE-CO.

Wife of Keokuk. Sac, No. 5, page 30.
(Plate 281, Vol. II, Catlin's Eight Years.)



ME-SÔU-WAHK, THE DEER'S HAIR.

Son of Keokuk; in 1886 the Rev. Moses Keokuk, chief of Sac and Fox.

No. 6, page 30.

(Plate 282, Vol. II, Catlin's Eight Years.)

the son of Kee-o-kuk, chief of the tribe—a small tribe residing in Iowa and Illinois in 1834.”

This son, now known as Rev. Moses Keokuk (Baptist), also known as Keokuk, jr., is now chief of the tribe located in Indian Territory, and is about sixty-four years of age. He succeeded his father as chief in 1848. He resides at the Sac and Fox Agency, in Indian Territory, on the Sac and Fox Reservation. He is a wealthy Indian, possessing large herds of cattle. His people now number (in 1885) about 450, and receive an annual annuity of \$25,231.50, or \$56.70 per capita; Keokuk, as chief, receives annually \$250 from the United States. He is a man above 6 feet, speaks but little English, and is one of the handsomest and, with the exception of Jack Dindoy, of the Shoshones, probably the handsomest Indian chief in America. His photograph and that of his son, Charles Keokuk, grandson of Keokuk, sr., are given in Hayden's Catalogue, page 17, Nos. 678, 681-2, 705, and Nos. 679 and 684. They were taken at Washington in 1868. Keokuk, jr., is a frequent visitor to Washington.

In an interview in July, 1883, Keokuk, jr., at Keokuk, Iowa, gave the following account of his family and himself:

Where were you born?

At the village of the Sac and Fox tribe, at the mouth of Fox River, just below Rock Island, in February, 1824. I am now fifty-nine years of age.

When did you remove with your parents to your present home in Kansas?

In 1845.

When did your father die?

In 1848, in April, on the south bank of the Marais des Cygnes, about 2 miles south of the town of Pomona, in Franklin County, Kansas. He was buried at the agency, 5 miles east of the place he died. A white marble slab marks his last resting place.

How many sons and daughters did he have?

There were five of us, two boys and three girls. My brother's Indian name was Naw-wah-yah-ko-see-wah, meaning The Heart of a Tree. The names of the three sisters were Waw-ko-see-quaw, The Fox Woman; Naw-waw-ke-ke, I See Them, and Au-paw-che-kaw-paw-quaw, meaning The Woman Who Will Stand Forever.

How many were living when your father, Chief Keokuk, died?

All were living when he died. I am the only one living to-day.

Is your tribe increasing or diminishing in numbers?

Diminishing. When we left the Raccoon River to go to our present home there were over 2,000 in the tribe; now there is not one-half that number. The tribe is not decreasing so rapidly now as it was ten years ago. My people live in houses, and cultivate the soil.

7. **Wah-pe-kée-suck**, (Wa-bo-ki-e-Shiek), White Cloud, called the Prophet; one of Black Hawk's principal warriors and advisers.

Was a prisoner of war with Black Hawk, and traveled with him through the Eastern States.

(Plate No. 285, page 211, vol. 2, Catlin's Eight Years.)

In the cartoon collection of 1871 it is given, page 9, cartoon No. 14f, **Wa-pe-kee-Suck** (The White Cloud, called also the Prophet), one of the warriors made prisoner with the Black Hawk. The chief and his

five warriors were painted during their imprisonment in Jefferson Barracks, with cannon balls attached to their ankles, in 1832.

The Prophet is a very distinguished man, and one of the principal and leading men of the Black Hawk party, and studying favor with the whites, as will be seen by the manner in which he was allowing his hair to grow out.—Page 211, Catlin's Eight Years.

The Prophet, or *Wa-bokies-hick* (White Cloud), is about 40 years old, and nearly 6 feet high, stout, and athletic; also called *Opee-kee-Hieck*.

He was by one side a Winnebago, and the other a Sac or Saukie. He has a large, broad face, short blunt nose, large full eyes, broad mouth, thick lips, with a full suit of hair. He wore a white cloth head-dress, which rose several inches above the top of his head, the whole exhibiting a deliberate savageness—not that he would seem to delight in honorable war, or fight, but marking him as the priest of assassination or secret murder. He had in one hand a white flag. * * * He was clothed in very white dressed deer-skins, fringed at the seams with short cuttings of the same. This description was written before any portrait or engraving was made of him. Drake's Book of the Indians, part 4, page 163.

He carries with him a huge pipe, a yard in length, with the stem ornamented with the neck feathers of a duck, and beads and ribands of various colors. To its center is attached a fan of feathers. He wears his hair long all over his head.—*Ibid*.

The Prophet was believed to have been the prime mover of the Black Hawk war of 1831-32.

This personage (the orthography of whose name is given by some writers as *Wa-pa-she-ka*) was an important character previous to and during the Black Hawk war. His name signified "The Light," or, as otherwise defined, "White Cloud." It was supposed that he was the chief instrument in plotting the war, and in giving encouragement to Black Hawk to engage in it. Colonel Whittlesey says he was a half-breed Pottawottamie, but *Wa-bo-ki-e-Shiek* himself claimed to be part Winnebago and part Sac, his father belonging to one and his mother to the other of these tribes. It is certain that his opinions and advice were held in much respect both by the Winnebagos and the Sacs. He presided over a village known as the "Prophet's Village," on Rock River, about 35 miles above the mouth, as early as 1824 and up to the breaking out of hostilities. He constantly urged Black Hawk not to comply with the demand for removal west of the Mississippi. When Black Hawk's lieutenant, Neopope [No. 8 herein] went to Malden to consult his British father in regard to the right of the Indians to retain their lands on Rock River, the latter on his return stopped at the Prophet's village, where he remained during the winter.—Red Men of Iowa, page 269, 270.

Here the scheme of revolt against the Government was completed.

Wa-bo-ki-e-Shiek was captured with Black Hawk after the battle of Bad Axe, and was his companion until released at Fort Armstrong in August, 1833.

He was an orator of note. His speech to President Jackson, at Washington, in 1833, was a model of brevity and frankness.

At Norfolk, Va., June 5, 1833, after his release from Fortress Monroe, he addressed a mass of people from the balcony of the hotel:

Brothers, the Great Spirit sent us here, and now happily we are about to return to our own Mississippi and our own people. It affords us much happiness to rejoin our friends and kindred. We would shake hands with all our white friends assembled here. Should any of them go to our country, on the Mississippi, we would take



WAH-PE-KÉE-SUCK, WHITE CLOUD, THE PROPHET;
Black Hawk's adviser. Sac, No. 7, page 31.
(Plate 285, Vol. II, Catlin's Eight Years.)



WÉE-SHEET, THE STURGEON'S HEAD.
Fox, No. 18, page 36.
(Plate 286, Vol. II, Catlin's Eight Years.)



pleasure in returning their kindness to us. We will go home with peaceable dispositions towards our white brothers, and make our conduct hereafter more satisfactory to them. We bid you all farewell, as it is the last time we shall see each other.

The following account is from the "Red Men of Iowa," pages 269-272 :

The character of Wa-bo-ki-e-Shiek, as drawn by those who knew him, was not relieved by many good qualities. He was represented as the priest of assassination, entertaining strong prejudices against the whites; ready and willing to make mischief and influence the Indians to resistance against the whites regardless of what might be the result. This opinion of his character, however, is somewhat at variance with a statement made by Maj. Thomas Forsythe, who had for many years been an Indian trader, and until 1830 the agent of the Sacs and Foxes. In 1832 Major Forsythe wrote: "Many a good meal has the Prophet given to the people traveling past his village, and very many stray horses has he recovered from the Indians and restored them to their rightful owners without asking any recompense whatever."

As the Prophet of the Wabash enacted an important role among the followers of Tecumseh, which ended in disaster to their cause at Tippecanoe, so the False Prophet of Rock River doubtless exercised an influence over the superstitious minds of the savages under Black Hawk, which culminated in their defeat and overthrow at Bad Axe.

After his release in August, 1833, he sank into obscurity and removed with his tribe to Kansas, where he died about 1847.

8. Náh-pope (Ne-o-pope), the Soup; another of Black Hawk's principal advisers; and traveled with him, when he was a prisoner of war, to the Eastern cities. He desired to be painted with a white flag in his hand. Painted in 1832.

No plate of this picture is given in Catlin's Eight Years, and but little mention of it. This picture was painted at Jefferson Barracks in 1832, while Nah-pope was a prisoner with Black Hawk. In the Cartoon Catalogue, page 9, he is given as Na-pope (Soup).

Ne-A-Pope, Naopope—Naapope, &c., or both—was brother to the Prophet (see No. 7) and some years his junior; he resembles him in height and figure, though he is not so robust, and his face is more sharp; in wickedness of expression they are *par nobile fratrum*.

When Mr. Catlin, the artist, was about taking the portrait of Naa-pope, he seized the ball and chain that were fastened to his leg, and, raising them on high, exclaimed, with a look of scorn, "Make me so, and show me to the Great Father." On Mr. Catlin's refusing to paint him as he wished, he kept varying his countenance with grimaces to prevent him from catching a likeness.—Drake's Book of the Indians, book 4, page 163.

Neapope was second in command to Black Hawk in all the expeditions against the whites. (*Ibid.*, page 158.) See his statement on same page as to the beginning of the Indian war of 1831-'32.

The following account is condensed from "Red Men of Iowa," pages 272, 273, 274:

Ne-o-pope.—The meaning of the name of this personage in English is Soup. Though sometimes called a chief, he was really only a Sac brave. He was recognized as a warrior of great skill and courage in Black Hawk's "British Band," in which he held the position of second in command. Before the commencement of actual hostilities against the United States, Neopope had been on a mission to the British authorities at Malden, to consult as to the rights of the Indians (inland matters). He returned bringing assurances that the Americans could not take their lands, except by purchase,

which Black Hawk and his adherents declared had never been done. It is said that Neopope directed to a great extent the movements of the band from the time they recrossed to the east side of the Mississippi until the close of the war. He made his escape at the battle of Bad Axe, but was captured and brought in by the Sioux. With Black Hawk, the Prophet, and other prisoners, he was taken to Jefferson Barracks and east. * * *

After his capture, and while on his way to Jefferson Barracks, he met General Winfield Scott at Rock Island and made a statement to him of the Indian side of the cause of the Black Hawk war—a model of concise statement. He remained with his tribe after his return from the east in 1833, and removed with it to Kansas, where he died about 1849. His fortunes followed Black Hawk's—obscurity was his fate.

9. **Ah-môu-a**, the Whale, one of Kee-o-kúk's principal braves; holding a handsome war-club in his hand. Painted in 1834.

(Plate No. 287, page 211, vol. 2, Catlin's Eight Years.)

10. **Wa-quóth-e-quá**, the Buck's Wife, or Female Deer; the wife of Ah-môu-a. Painted in 1834.

(Plate No. 288, page 211, vol. 2, Catlin's Eight Years.)

Ah-môu-a, the Whale, and his wife, are fair specimens of this tribe (Sac). Her name is Wa-quóth-e-quá (the Buck's Wife, or Female Deer), and she was wrapped in a Mackinaw blanket, whilst he was curiously dressed, and held his war club in his hand. Page 211, vol. 2, Catlin's Eight Years.

11. **Pash-ee-pa-hó** (Pashepaho), the Little Stabbing Chief; holding his staff of office in his hand, shield and pipe.

A very venerable old man, who has been for many years the first civil chief of the Sacs and Foxes. 1834.

(Plate 289, page 211, vol. 2, Catlin's Eight Years.)

This personage, whose name signifies The Stabber, perhaps should not be rated as one of the minor chiefs, for he was at the time of the Saint Louis treaty of 1804 the head chief of the Sac tribe. He was even then well advanced in years, and as the greater portion of his career had passed before the Sacs and Foxes came into very intimate relations with the whites, but comparatively little is known of him. He was one of the five representatives of his nation who negotiated the treaty of 1804 with William Henry Harrison, and which was so bitterly complained of by Black Hawk. We have but very meager details of his deeds as a warrior, but it is very probable that he stood high among his people in that respect. It was under his leadership that the Iowas were subjugated in the great decisive battle on the Des Moines in the early part of the present century.

Soon after the establishment of Fort Madison, Pashepaho became the chief actor in a plot to attack and destroy that fort and its garrison. His plan was to gain admittance for himself and some of his warriors to the fort with arms concealed under their blankets, pretending, however, that they were desirous of holding a council. The plot was disclosed to the commandant of the garrison by a young squaw who had been on terms of intimacy with some of the officers, so that when Pashepaho and his warriors presented themselves at the gate they found it guarded with a loaded cannon, and the gunner with lighted torch in his hand ready to fire.

Subsequent to his plot against Fort Madison, Pashepaho made an attempt to gain a lodgment in Fort Armstrong at Rock Island, though in quite a different way. The year before, while some of his warriors were on a hunting excursion they fell in with



PASH-EE-PA-HO, THE LITTLE STABBING CHIEF.
First civil chief of the Sac and Fox, 1834. No. 11, page 34.
(Plate 289, Vol. II, Catlin's Eight Years)

a party of their enemy, the Sioux, and had taken several scalps. This was after a treaty of peace had been made between the Sioux and the Sacs and Foxes to which the United States was also a party. The Sioux therefore complained of the outrage to the authorities at Washington, and an order was issued demanding the surrender of the culprits. They were brought in and held as prisoners at Fort Armstrong, where they were provided with comfortable quarters and plenty to eat during the winter. After faring sumptuously several months at the expense of the Government, and without labor or exertion on their part, they were released on payment to the Sioux of a small amount out of the annuity due their tribe. Pashepaho, remembering how well his braves had fared, concluded that the next winter he would have an easy life in comfortable quarters, and avoid the labor of replenishing his larder with a winter supply. So he voluntarily called on the commandant at Fort Armstrong, and informed him that while on a recent hunting excursion he had yielded to temptation and had taken the scalp of a Sioux whom he had met. He confessed that he had done a very wrongful act, and wished to save the great father at Washington the trouble of sending a letter ordering his arrest; he would, therefore, surrender himself as a prisoner. His plan, however, did not succeed any better than his former plot to enter Fort Madison. The commandant, Colonel Davenport, told him he was an honorable Indian, and that his voluntary offer to surrender himself was sufficient guarantee that he would appear when sent for. Pashepaho was never called upon to answer to the self-preferred charge.

Pashepaho was exceedingly vindictive in disposition. For some fancied offense he once undertook a long journey with the avowed purpose of killing the Indian agent at Prairie du Chien. The chief Taimah, hearing of the purpose of The Stabber, hastened to the agent and revealed his design, thus probably saving the agent's life.

Pashepaho was among the chiefs present at the negotiation of the treaty of 1832, when the "Black Hawk purchase" was made. He was also present at Fort Armstrong in August, 1833, on the occasion of the liberation of Black Hawk and his companions, where, after drinking a glass of champagne, he shook hands with Major Garland and others, and then made the following speech:

"Brothers: We met this morning. I am glad to meet again. That wine is very good; I never drank any before. I have thought much of our meeting to-day; it was one that told us we were brothers—that we were Sacs. We had just returned from a buffalo hunt; we thought it was time for our brothers to be here, as our father at Saint Louis told us this was the moon. We started before the rising sun to meet you; we have met and taken our brothers by the hand in friendship. They always mistrusted our counsels, and went from the trail of the red men, where there were no hunting-grounds and friends. They returned and found the dogs howling around their wigwams, and wives looking for their husbands and children. They said we counseled like women, but they have found our counsels were good. They have been through the country of our great father. They have been to the wigwams of the white men, who received them in kindness and made glad their hearts. We thank them. Say to them that Keokuk and Pashepaho thank them. Our brother [Black Hawk] has promised to listen to the counsels of Keokuk. What he said in council to-day was like the Mississippi fog—the sun shone and the day is clear—let us forget; he did not mean it. His heart is good, but his ears have been open to bad counsels. He has taken our great father by the hand, whose words are good. He listened to them, and has closed his ears to the voice that comes across the great waters. He now knows that he ought to listen to Keokuk. He counseled with us and our young braves, who listened to his talk. We told our great father that all would be peace. He opened his dark prison and let him see the sun once more; gave him to his wife and children, who were without a lodge. I once took the great chief of the Osages prisoner. I heard the cries of his women and children; I took him out by the rising sun, and put him upon the trail to his village. 'There,' said I, 'is the trail to your village; go and tell your people that I, Pashepaho, the chief of the Sacs, sent

you.' We thank our great father; our hearts are good toward him; I will see him before I lay down in peace; may the Great Spirit be in his councils. What our brother [Black Hawk] said to-day, let us forget. I am done."

This speech shows that Pashepaho favored the peace policy of Keokuk. After this event we have been able to learn but little of him that is authentic. He became in his old age much given to intemperate habits, and it is quite likely he went down to a drunkard's grave. When very old and feeble he migrated with his people to their new reservation beyond the Missouri, and doubtless for many years his dust has mingled with the soil of Kansas.—Red Men of Iowa, pages 248-252.

12. **I-o-wá-y**, the Ioway; one of Black Hawk's principal warriors; his body curiously ornamented with his "war-paint." (No plate.) 1832.

13. **Pam-a-hó**, the Swimmer; one of Black Hawk's warriors; very distinguished. (No plate.)

Pam-a-hó, or Fast-Swimming Fish, is a short, thick-set, good-natured old brave, who bears his misfortunes with a philosophy worthy of the ancients.—Drake's Book of the Indians, book 4, page 164.

14. **No-kúk-qua**, the Bear's Fat. (No plate.)

15. **Pash-ee-pa-hó**, the Little Stabbing Chief (the younger); one of Black Hawk's braves. (No plate.)

16. **Wáh-pa-ko-lás-kuk**, the Bear's Track. (No plate.)

FOXES.

[On the Des Moines River; present number (in 1840), 1,500. Joined with the Sacs.]

17. **Aih-no-wa**, the Fire; a doctor or "medicine man"; one-half of his body painted red and the other yellow.

18. **Wée-sheet**, the Sturgeon's head; one of Black Hawk's principal warriors; his body most singularly ornamented with his war paint.

This man held a spear in his hand, with which he assured me he killed four white men during the war, though I have some doubts of the fact. Painted in 1832.

(Plate No. 286, page 211, vol. 2, Catlin's Eight Years.)

19, 20, 21. Three in a group; names not known.

REFERENCE TO OTHER PICTURES OF SACS AND FOXES IN THIS COLLECTION.

Dances, ceremonies, customs, &c., Sac and Fox, 1832 to 1836. See No. 439, 442, 444, 448, 450, 463-479, and 545 herein.

ALGONKIN—SACS AND FOXES.

The Sacs and Foxes, who were once two separate tribes, but with a language very similar, have, at some period not very remote, united into one, and are now an inseparable people, and go by the familiar appellation of the amalgam name of "Sacs and Foxes."

These people, as will be seen in their portraits, shave and ornament their heads like the Osages and Pawnees, of whom I have spoken heretofore.—Page 210, Catlin's Eight Years, 1834.

For a detailed sketch of the history of the Sac and Fox see "The Illinois and Indiana Indians," by Hiram W. Beckwith, Fergus Historical Series No. 27, Chicago, Ill., Fergus Printing Company, 1884, and

"The Red Men of Iowa," by A. R. Fulton, 1882. In this volume Mr. Fulton says :

Prominent amongst the aboriginal tribes of the Northwest were the united tribes known and designated in our treaties as the Sacs and Foxes. These were not the national names of these tribes, but for some reason they were the names adopted in the treaties made with them. The Sac does not so call himself, but *Saw-kie*, which signifies "the man with the red badge or emblem." Red, with them, was the favorite color in the adornment of their persons. When the *Saw-kie* mourned for his dead he covered his head with red clay, as the Hebrews, on similar occasions, sprinkled ashes upon their heads. The national or Indian name of the associate tribe, known to us as Foxes, was *Mus-gua-kie*, which means "the man with the yellow badge or emblem." The name Fox originated with the early French *voyageurs*, on account of their adroitness in stealing articles of small value. They called them *Reynors*, and the river in Wisconsin where these Indians lived, now known as Fox River, the French called "Rio Reynor." By that name it appears on the old French and Spanish maps. When the country came into possession of the English the name *Reynor* assumed the English translation of Fox. Many early English writers, however, speak of this tribe as the *Reynards*. * * *

The Foxes * * * in 1812 joined with the Iroquois in an attempt to destroy the French post at Detroit. They failed in that enterprise, were routed, and retired to a peninsula in Lake Saint Clair, where they were afterwards attacked by the French and driven out.

They next appear on Fox River, at Green Bay. Here they greatly annoyed the French traders and trappers. Again they were defeated by the French in the battle of "Buttes des Morts," or "Hill of the Dead." In this battle a large number of their warriors were slain, after which the remnant of the tribe fled to the banks of the Wisconsin. From this time the Foxes or Reynards (originally called Outagamies) were scarcely noticed in aboriginal history until within the nineteenth century.

The two tribes, Sacs and Foxes, became united about the year 1712, and removed together to the Mississippi.

Mr. W. H. Jackson, in 1877, wrote as follows:

The Sacs, Sauks, Saukies, or Osaukees, as it has been variously written—a word meaning yellow clay—and the Foxes, or Outagamies, or more properly the Musquakink (red clay), are now as one tribe. They were first discovered settled about Green Bay, Wis. (after residence on the north shore of Lake Ontario), but their possessions extended westward, so that the larger part was beyond the Mississippi. They partly subdued and admitted into their alliance the Iowas, a Dakota tribe. By 1804 they had ceded all their lands east of the Mississippi, and settled on the Des Moines River, moving subsequently to the Osage (in Kansas), and, after 1842 [in 1845], the most of these finally to the Indian Territory. In 1822 the united bands numbered 8,000, but are now (1875) reduced to a little more than 1,000, of whom 341 are still in Iowa, 430 in the Indian Territory, 98 in Nebraska, and about 200 in Kansas. The Sacs and Foxes of the Mississippi in the Indian Territory have a reservation of 483,840 acres. Unsuccessful attempts have been made lately to induce those in Kansas to join them. Those in Iowa are living on a section of land purchased by themselves (Tama County). The Sacs and Foxes of the Missouri have 4,864 acres of land in Nebraska, but it is proposed to remove them soon to the Indian Territory.

Judge James Hall, of Philadelphia, Pa., and Cincinnati, Ohio, 1793–1868, who enjoyed a long and extended personal acquaintance with them, states:

The Foxes and Sacs are remarkable for the symmetry of their form and fine personal appearance. Few of the tribes resemble them in these particulars; still fewer equal

their intrepidity. They are, physically and morally, among the most striking of their race. Their history abounds with daring and desperate adventure and romantic incidents, beyond the usual course of Indian exertion.

The State of Iowa, with considerable pride, has named many of her counties, towns, and cities after the Sacs and Foxes.

PRESENT LOCATION AND CONDITION, 1885-'86.

The Sacs and Foxes, June 30, 1885, were distributed as follows:

On Sac and Fox Reservation in Indian Territory, under Keokuk, jr., 457; on Sac and Fox Reservation in Iowa (Tama County), known as the Fox or Musquakie tribe of Indians, about 380; on Pottawatomie and Great Nemaha Agency Reservation, the Sac and Fox of Missouri, about 187; total, 924. Mohoko band of Sac and Fox, wandering in Kansas, tributary to Sac and Fox Agency, Indian Territory, 350. Almost all civilized—farmers and herders.

The agent at Sac and Fox Agency, Iowa, writes, 1884:

For honesty and truthfulness our Indians stand above the average white man with the merchants with whom they deal. They give no trouble to the State, and none whatever to the General Government, while I, as their agent and friend, cannot refrain from praising their good conduct, which is so desirable.

The agent at the same reservation, Tama City, Iowa, in his official report, dated August 10, 1885, says:

I have the honor herewith to submit my first annual report of the condition of affairs of the Sac and Fox Agency in Iowa.

Our Indians, the Sac and Fox of the Mississippi, disclaim any connection whatever with the Sac tribe, and claim most earnestly that they are Foxes only. Under certain treaties made with the Government over thirty years ago the Sac and Foxes of the Mississippi were removed from Iowa to Kansas. Their relations there not being as pleasant as desired they returned to their old home in Iowa and settled in Tama County, locating on both sides of the Iowa River some 2 miles west of Tama City. The main object that they had at this time in selecting this particular locality was the fact that the Indian cemetery where their ancestors, brothers, and children were buried is situated here. It seems to be a part of their religious faith to guard with fidelity and watch with care the spot where their numbers are buried, and during their stay with us, covering a period of over thirty years, it is a notable fact never have they allowed this sacred spot to be entirely unguarded.

Early after their arrival in Iowa they commenced purchasing lands, having certain portions of their annuities set aside for that purpose, until they are now the owners of some 1,340 acres, all lying together. This land is situated on the Iowa River bottoms, and is valuable for grazing purposes and agriculture, subject to the objection that in time of high water it overflows.

Under the head of civilization, it is proper to state that they have made but little progress, and very slow progress. Living in the rude huts of their ancestors, cooking their food from a fire made on the ground, the smoke escaping from an open roof, sleeping on bunks of boards arranged like bunks around the sides, wearing their blankets, painting their faces, and decorating their heads, are all relics of the Indian life of their fathers, and to which they cling with wonderful tenacity. On the other hand, they have adopted some of the civilized customs and habits of their white brothers, among which may be noted: They have to a great measure adopted our commercial plans and modes of doing business; driving good trades in the sales of such property as they wish to dispose of, scrupulously keeping their contracts for the payments of their debts, and knowing exactly the amount of the same. They have also adopted the use of improved agricultural implements, such as are used by the

whites, laying aside the old Indian hoes and spades, the scythe and sickle, and using instead improved cultivators and plows in cultivating their fields, mowers in cutting their grass, and horse-rakes in putting up their hay. They are to a large extent abandoning their old habit of "packing" or carrying their burdens on their ponies, and instead are using wagons for this purpose, owning now fifteen wagons, which are kept for their own use and purchased with their own money. In years past they had been in the habit of letting their ponies run at large upon their lands and the commons, but the demands of civilization with which they are surrounded have compelled them to build fences, which they have done year by year, completing some one hundred and ten rods this year, so that in fact their entire reservation is now practically under fence, making a grand and commodious pasture for their stock, which is composed exclusively of ponies or horses. In their culinary department they have also made some progress, adopting, as well as their limited facilities will permit, some of the customs of their white sisters. They make very good bread and biscuits, fair pies and cakes, and most elegant soups; have a cloth laid and dishes on their table (which is generally the ground).

In their relations with the whites they observe the Christian Sabbath, never coming to town on that day, making visits, or traveling around the country.

In habits they are a quiet, peaceful, even-tempered people, naturally averse to work and inclined to idleness; but the present year they have done fairly well at work. As a rule, however, they seem at their best visiting the neighboring towns begging, or in some shady nook about their homes smoking, chatting, and playing cards. They lack thrift, industry, and a spirit of progress. They have a well-defined religion. While not what might be strictly called orthodox, it is wide apart from paganism. They believe in the living God, and seriously and devotedly worship Him, regarding Him as the giver of all their good things, and the sure avenger of their wrongs. Their religion partakes largely of the Jewish character. Feasts are held and prayers offered before their crops are planted, and another series of prayers and thanksgiving when their crops are gathered. Blessings and invocations are said when a child is born, and beautiful prayers are offered at the grave for the safe transmission of the spirit of the dead to Heaven. Holy or consecrated tobacco is burned on certain occasions as incense, and they have something that profane eyes are never allowed to see, called "Me-sham," corresponding to the Jewish Ark of the Covenant. * * *

KON-ZAS.

[Kansas or Kaw. Laws of United States and Indian Bureau, June, 1835.]

A tribe of 1,560 souls, residing on the Konza River, 60 or 80 miles west of the Missouri. Uncivilized remains of a powerful and warlike tribe. One-half died with the smallpox a few years since. This tribe shave the head like the Osages, Sacs and Foxes.—G. C.

Mr. Catlin visited them in 1831-'32.

22. *Sho-me-kos-see*, the Wolf; one of the chiefs; his head curiously ornamented, and numerous strings of wampum on his neck.

(Plate No. 133, page 23, vol. 2, Catlin's Eight Years.)

Sho-mc-cos-see, a chief of some distinction, with a bold and manly outline of head, exhibiting, like most of this tribe, an European outline of features, signally worth the notice of the inquiring world. The head of this chief was most curiously ornamented, and his neck bore a profusion of wampum strings.—George Catlin. 1831, p. 23, vol. 2, Eight Years.

23. *Jee-he-o-ho-shah*, He who cannot be thrown down; a warrior.

(No plate. Painted 1831-'32.)

24. **Wá-hón-ga-shee**, No Fool; a very great fop.
(Plate No. 132, page 23, vol. 2, Catlin's Eight Years.)
Used half the day in painting his face, preparing to sit for his picture. Painted 1831.
25. **Meach-o-shín-gaw**, Little White Bear; a spirited and distinguished brave, with a scalping-knife grasped in his hand.
(Plate No. 134, page 23, vol. 2, Catlin's Eight Years.)
26. **O-ron-gás-see**, the Bear-catcher; a celebrated warrior. 1831.
27. **Chésh-oo-hong-ha**, the Man of Good Sense; a handsome young warrior; style of his head-dress like the Grecian helmet. 1831.
(Plate No. 135, page 23, vol. 2, Catlin's Eight Years.)
28. **Hon-je-a-put-o**, a woman; wife of O-ron-gas-see. 1831.

Of Nos. 24, 25, and 27, Mr. Catlin writes:

Are portraits of distinguished Konzas (Kansas), and all furnishing striking instances of the bold and Roman outline (see No. 22) that I have just spoken of.—G. C.

In the Cartoon collection (p. 75) there are, on cartoons B, C, and D, "three distinguished warriors of the Konza (Kansas) tribe, dressed and painted for war, their heads shaved and ornamented with red crests, made of the hair of deers' tails, dyed red, and horse hair—the uniform mode of the warriors of that tribe."—G. C., 1871.

MR. CATLIN'S NOTES ON THE KANSAS INDIANS.

The Konzas (Kansas), of 1,560 souls, reside at the distance of seventy or eighty miles from this place, on the Konzas (Kansas) River, fifty miles above its union with the Missouri, from the west.

This tribe has undoubtedly sprung from the Osages, as their personal appearance, language, and traditions clearly prove. They are living adjoining to the Osages at this time, and, although a kindred people, have sometimes deadly warfare with them.—1831, George Catlin, page 23, vol. 2, Catlin's Eight Years.

The custom of shaving the head, and ornamenting it with the crest of deer's hair, belongs to this tribe, and also to the Osages, the Pawnees, the Sacs and Foxes, and Ioways, and to no other tribe that I know of, unless it be in some few instances where individuals have introduced it into their tribes, merely by way of imitation. With these tribes the custom is one uniformly adhered to by every man in the nation, excepting some few instances along the frontier, where efforts are made to imitate white men by allowing the hair to grow out.

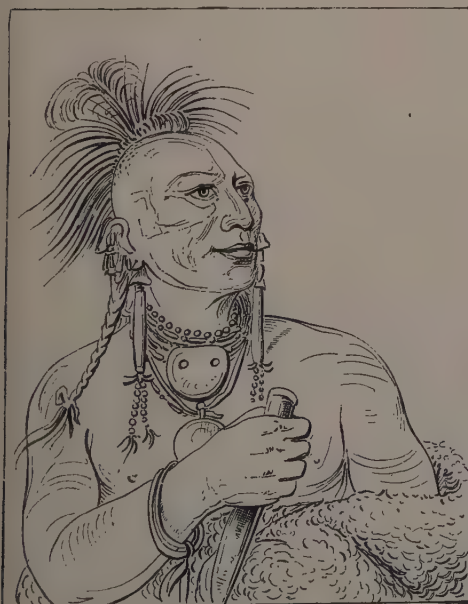
In plate 135, No. 27, above (*Chésh-oo-hong-ha*), is a fair exhibition of this very curious custom, the hair being cut close to the head as possible, except a tuft the size of the palm of the hand, on the crown of the head, which is left 2 inches in length, and in the center of which is fastened a beautiful crest made of the hair of the deer's tail (dyed red) and horsehair, and oftentimes surmounted with the war-eagle's quill. In the center of the patch of hair, which I said was left of a couple of inches in length, is preserved a small lock, which is never cut, but cultivated to the greatest length possible, and uniformly kept in braid, and passed through a piece of curiously carved bone, which lies in the center of the crest, and spreads it out to its uniform shape, which they study with great care to preserve. Through this little braid, and outside of the bone, passes a small wooden or bone key, which holds the crest to the head. This little braid is called in these tribes the "scalp-lock," and is scrupulously preserved in this way, and offered to their enemy, if they can get it, as a trophy; which it seems in all tribes they are anxious to yield to their conquerors, in case they are killed in battle, and which it would be considered cowardly and disgraceful for a warrior to shave off, leaving nothing for his enemy to grasp for when he falls into his hands in the events of battle.



SHÓ-ME KÓS SEE, THE WOLF.
Kansas Chief, No. 22, page 39.
(Plate 133, Vol. II, Catlin's Eight Years.)



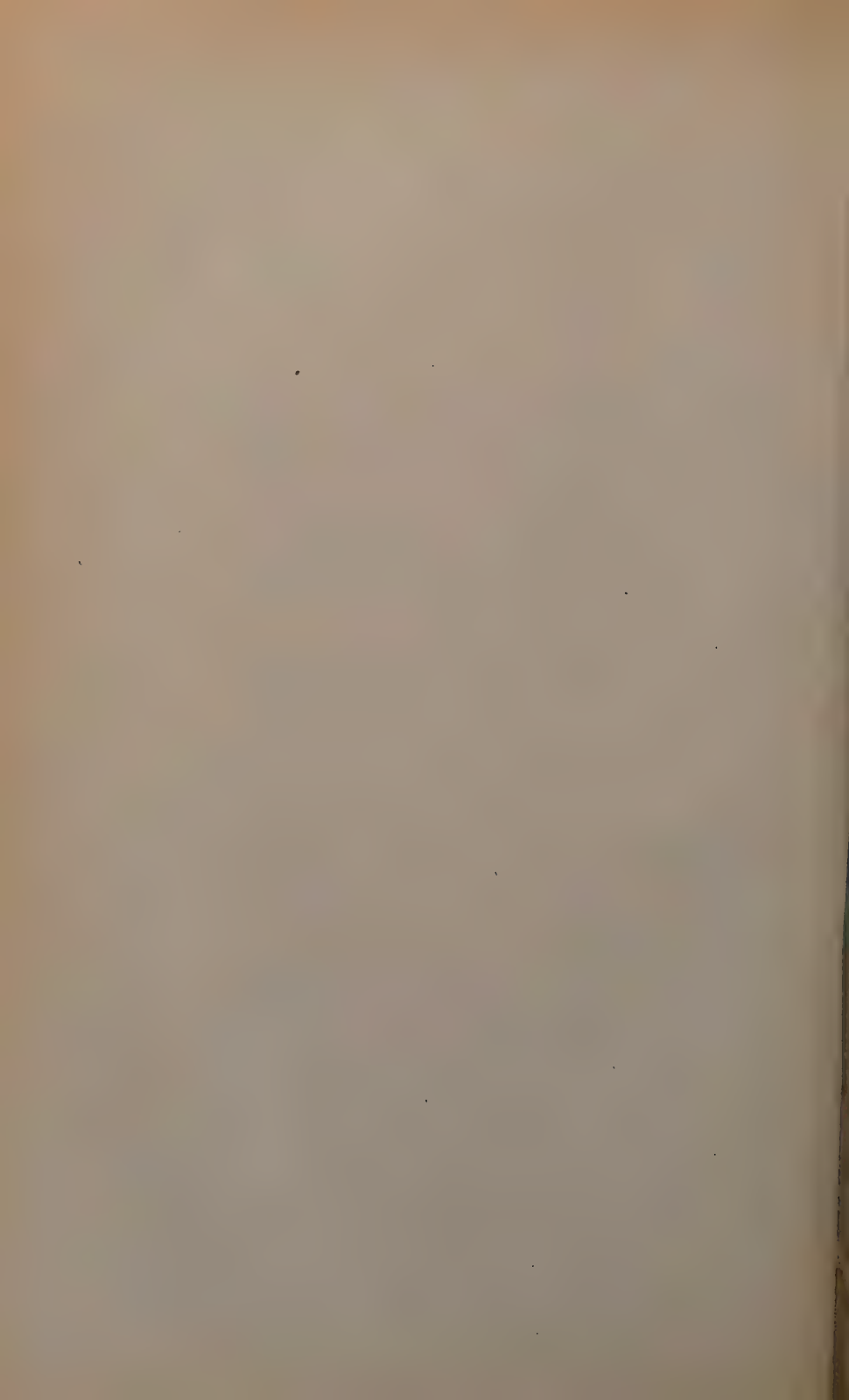
WÁ-HÓN-GA SHEE, NO FOOL.
Kansas, No. 24, page 40.
(Plate 132, Vol. II, Catlin's Eight Years.)



MEACH-O-SHÍN-GAW, LITTLE WHITE BEAR.
Kansas, No. 25, page 40.
(Plate 134, Vol. II, Catlin's Eight Years.)



CHÊSH-OO HONG-HA, THE MAN OF GOOD SENSE.
Kansas, No. 27, page 40.
(Plate 135, Vol. II, Catlin's Eight Years.)



Amongst those tribes who thus shave and ornament their heads the crest is uniformly blood-red, and the upper part of the head, and generally a considerable part of the face, as red as they can possibly make it with vermilion. I found these people cutting off the hair with small scissors, which they purchase of the fur-traders; and they told me that previous to getting scissors they cut it away with their knives; and before they got knives, they were in the habit of burning it off with red hot stones, which was a very slow and painful operation.

With the exception of these few, all the other tribes in North America cultivate the hair to the greatest length they possibly can, preserving it to flow over their shoulders and backs in great profusion, and quite unwilling to spare the smallest lock of it for any consideration.—1831, George Catlin, pages 23, 24, vol. 2, Catlin's Eight Years.

DAKOTA—KANSAS, OR KAW.

The Kansas are an offshoot of the Osage, whom they resemble in many respects. In 1673 they were placed on Marquette's map as on the Missouri, above the Osages. After the cession of Louisiana a treaty was made with them by the United States. They were then on the river Kausas, at the mouth of the Saline, having been forced back from the Missouri by the Sioux, and numbered about 1,500 in 130 earthen lodges. Some of their chiefs visited Washington as early as 1820. In 1825 ceded their lands on the Missouri, retaining a reservation on the Kansas, where they were constantly subjected to attacks from the Pawnees, and on their hunts from other tribes, so that they lost rapidly in numbers. In 1846 they again ceded their lands, and a new reservation of 80,000 acres on the Neosho, in Kansas, assigned them; but this also soon becoming overrun by settlers, and as they would not cultivate it themselves, it was sold, and the proceeds invested for their benefit and for providing a new home among the Osages in Indian Territory. The tribe in 1850 numbered 1,300; in 1860, 800; and in 1875 had dwindled to 516. Under the guidance of Orthodox Friends they are now cultivating 460 acres, and have broken more than as much again. They raised, among other things, 12,000 bushels of corn. Seventy of them are regular church attendants, and 54 of their children attend school.—W. H. Jackson, 1877.

PRESENT LOCATION AND CONDITION, 1885-'86.

There were 245 Kaws, or Kansas, on Osage Agency, Indian Territory, December, 1883.

Agent Miles, September 1, 1884, reported:

The Kaws consist of 194 full bloods and 51 mixed bloods (in all, 245). The full bloods are fast passing away.

Farmers and herders.

August 20, 1885, Agent Miles reports:

The Kaws number 225, of which 173 are full and 52 are mixed bloods. The full bloods keep up their reputation for wandering about, visiting other Indians and the State for the purpose of trading ponies, smoking, and begging, whichever seems best to accomplish the end in view—that is, getting a living without physical exertion. When at home, they display a commendable energy in trying to raise something to subsist on.

The Kaws have better fields (than the Osages) and generally raise considerable corn and vegetables. They suffer from late planting and proper care; from their ponies being poor in the spring, and inattention to cultivating at the proper time. The mixed bloods are most all farming to some extent, and many of them, with the assistance of white men, have good farms and raise large crops of corn and millet.

A number of them have herds of horses, and most of them have plenty of swine. All have more or less ponies, in which they take great pride.

Gradually decreasing.

O-SÁGE, OR WA-SAW-SEE.

[Osages, great and little bands. Laws of United States and Indian Bureau, June, 1885.]

A tribe in their primitive state, inhabiting the headwaters of the Arkansas and Neosho or Grand Rivers, 700 miles west of the Mississippi. Present number of the tribe [in 1834] 5,200, residing in three villages; wigwams built of barks and flags, or reeds. The Osages are the tallest men on the continent, the most of them being over six feet in stature, and many of them seven. This tribe shave the head, leaving a small tuft on the top, called the "scalp-lock."—G. C.

Mr. Catlin visited the Osages, near Fort Gibson, as above, in 1834, accompanying the First Regiment United States Dragoons, Colonel Henry Dodge, in their tour on the prairies.

29. *Cler-mónt*, ———; first chief of the tribe; with his war-club in his hand and his leggings fringed with scalp-locks taken from his enemies' heads. Painted in 1834.

(Plate No. 150, page 41, vol. 2, Catlin's Eight Years.)

This man is a son of the old and celebrated chief of that name, who died a few years since. Painted in 1834.

30. *Wáh-chee-te*, ———; woman and child; wife of *Cler-mént*. Painted in 1836.

(Plate No. 151, page 41, vol. 2, Catlin's Eight Years.)

She was richly dressed in costly clothes of civilized manufacture which is almost a solitary instance amongst the Osages.

31. *Tchong-tas-sáb-bee*, the Black Dog; second chief of the Osages; with his pipe in one hand and tomahawk in the other; head shaved, and ornamented with a crest made of the deer's tail, colored red. Painted in 1834.

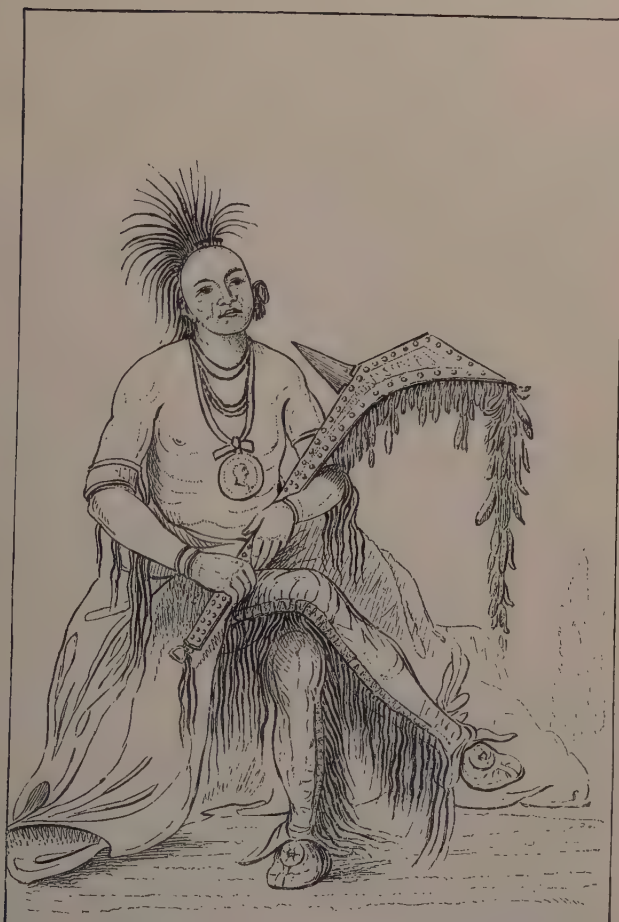
This is the largest man in the Osage Nation, and blind in his left eye.

(Plate No. 152, page 42, vol. 2, Catlin's Eight Years.)

Among the chiefs of the Osages, and probably the next in authority and respect in the tribe, is *Tchong-tas-sáb-bee* (the Black Dog), Plate No. 152 (No. 31), whom I painted at full length, and with his pipe in one hand and his tomahawk in the other; his head shaved, and ornamented with a beautiful crest of deer's hair, and his body wrapped in a huge Mackinaw blanket. This dignitary, who is blind in the left eye, is one of the most conspicuous characters in all this country, rendered so by his large size (standing in height and girth above all of his tribe), as well as by his extraordinary life. His height, I think, is seven feet, and his limbs full and rather fat, weighing perhaps some 250 or 300 pounds.—1836, George Catlin, page 42, vol. 2, Catlin's Eight Years.

J. M. Stanley visited the Osages in 1843. They were then living adjoining the Cherokees, and about where Mr. Catlin found them in 1834. He painted Black Dog. In his catalogue, Smithsonian Institution, 1852, Part No. 53, on page 42, is the following description of this chief:

Techong-ta-saba, or *Black Dog* (painted 1843).—Principal chief of the Osages. A man 6 feet 6 inches in height and well proportioned, weighing some 250 pounds, and rather inclined to corpulency. He is blind of one eye. He is celebrated more for his feats in war than as a counselor; his opinions are, however, sought in all matters of importance appertaining to the welfare of his people. The name Black Dog was given to him from a circumstance which happened some years since



CLER-MONT.

First chief of the Osage, No. 29, page 42.

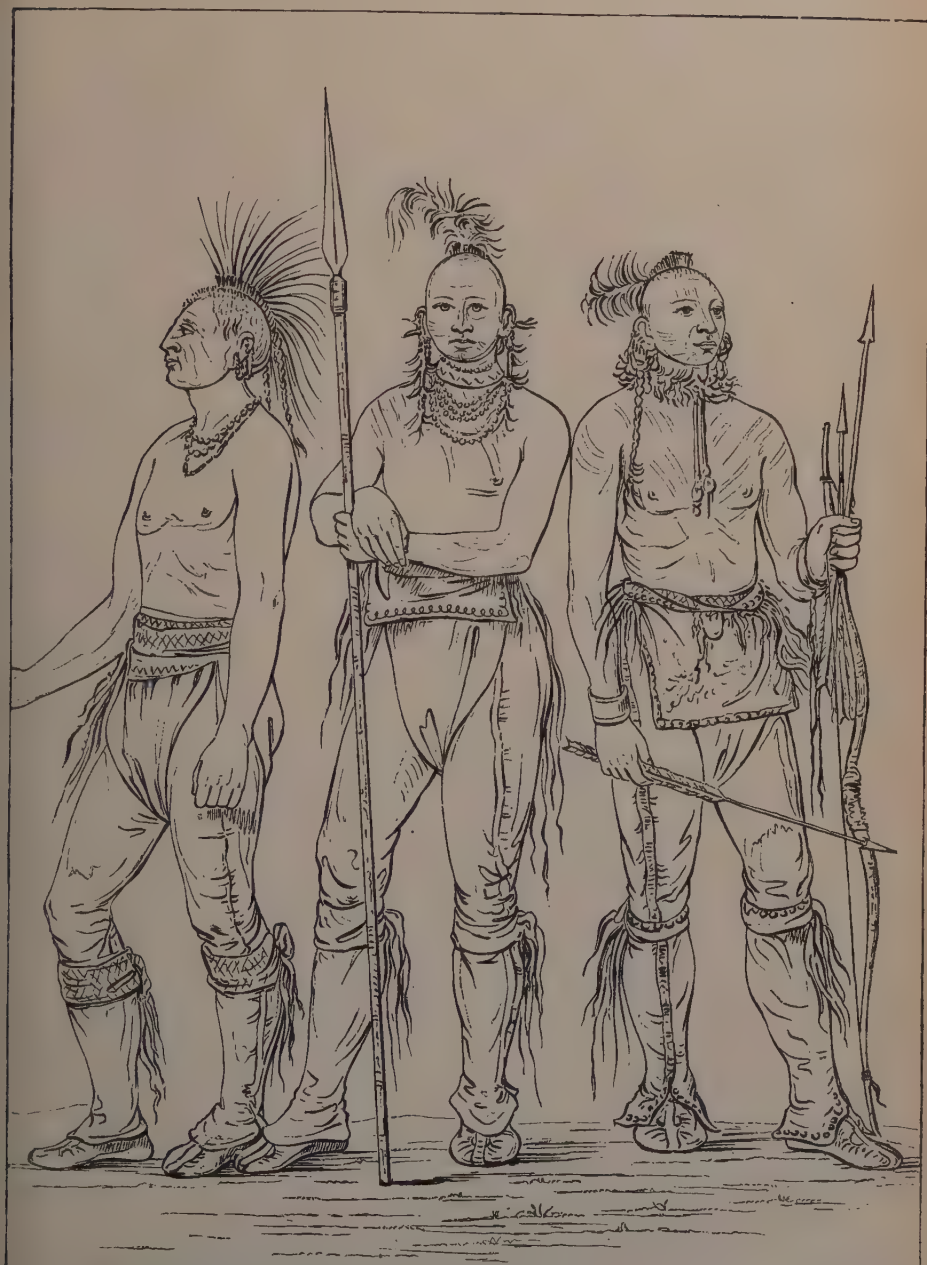
(Plate 150, Vol. II, Catlin's Eight Years.)



TCHONG-TAS-SÁB-BEE, THE BLACK DOG.

Second chief and largest man of the Osage, No. 31, page 42.

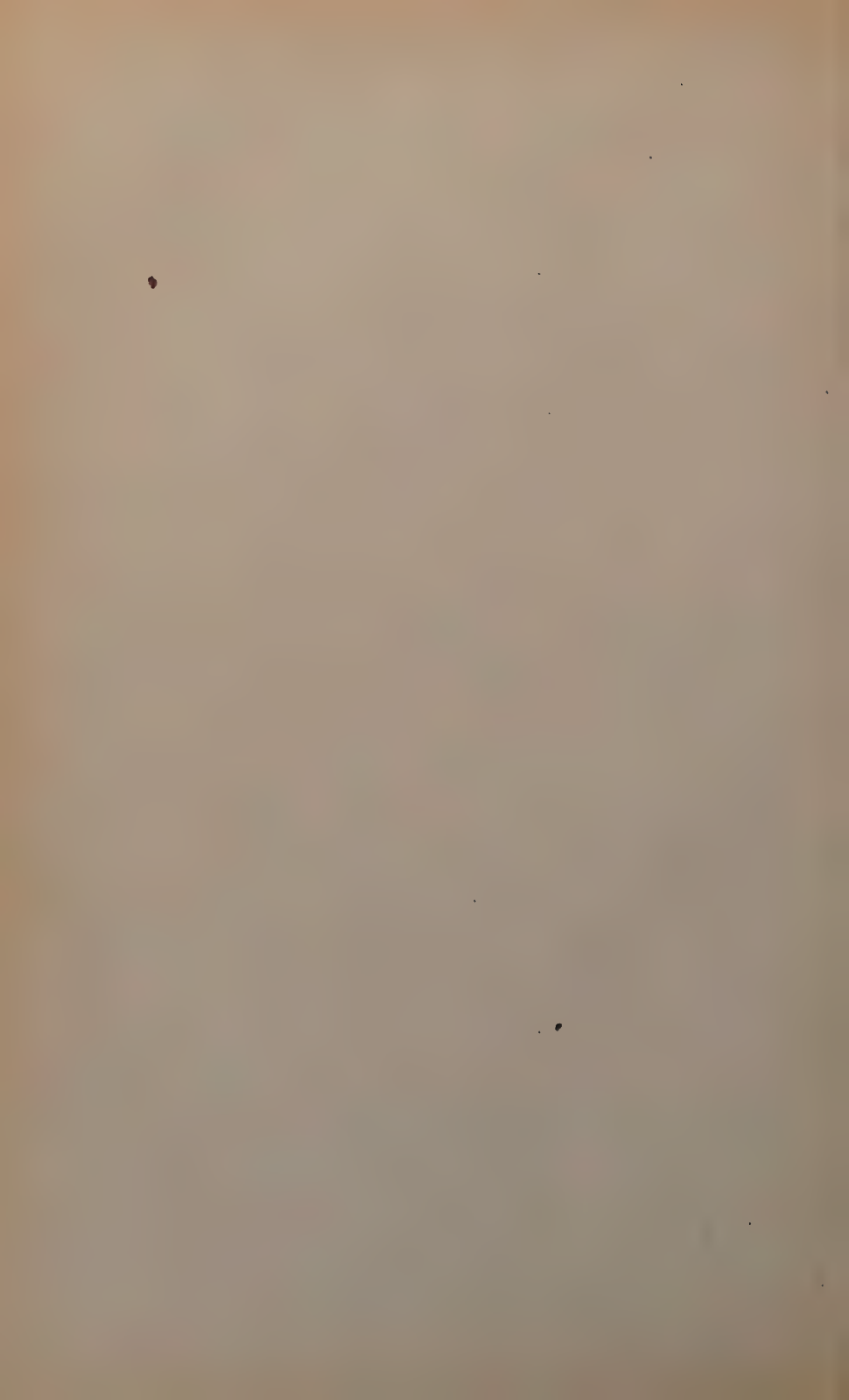
(Plate 152, Vol. II, Catlin's Eight Years.)



MUN-NE-PŪS-KEE, HE WHO IS NOT AFRAID; KO-A-TŪNK-A, THE BIG CROW; NA-CŌM-EE-SHE, MAN OF THE BED.

Osage, Nos. 34, 35, 36, page 43.

(Plates 154-156, Vol. II, Catlin's Eight Years.)



when on a war expedition against the Comanches. He, with his party, were about to surprise their camp on a very dark night, when a black dog, by his continued barking, kept them at bay. After several ineffectual attempts, being repelled by the dog, Techong-ta-saba became exasperated, and fired an arrow at random, hitting him in the head and causing instant death. By this name he is familiarly known to the officers of the Army and white traders in that section of country.

In the latter part of the summer of 1843, a party of fifteen Pawnees went on a trading expedition among the Comanches: having been prosperous in their enterprise, and feeling themselves secure from the attack of enemies. On their route homeward they were induced to barter most of their guns, ammunition, and a few of their horses, of which the Comanches stood much in need. They then took their departure homeward. At the Witchata village they halted for a few days to recruit. An Osage sojourning with the Wichitas, seeing the large amount of skins in the possession of the Pawnees and learning their defenseless situation, immediately mounted his horse, proceeded homeward, and informed Black Dog of the facts. Knowing the trail the Pawnees would take on their route, he immediately started with a war party for the point they were expected to pass on the headwaters of Canadian River, where they lay in wait for them. Several days elapsed, during which time they sent out runners in every direction to give notice of the approach of the Pawnees. They were at last espied, wending their way leisurely along, unconscious of their close proximity to their deadliest enemies, their horses laden with the fruits of months of fatigue and hardship, destined for the white trader in exchange for guns, ammunition, and blankets. The Osages were in active preparation for the attack. They secreted themselves and awaited the approach of the Pawnees, when they suddenly fell upon and massacred the whole party, securing all their peltries, horses, &c. They departed for their towns in savage exultation at the death of their enemies, happy undoubtedly in the belief that they had done their people good service and enriched themselves without toil.—J. M. Stanley, 1843.

32. **Tal-lee**, ———; an Osage warrior of distinction; with his shield, bow, and quiver. Painted 1834.

(Plate No. 153, page 42, vol. 2. Catlin's Eight Years.)

Amongst the many brave and distinguished warriors of the tribe, one of the most noted and respected is **Tál-lee** (plate 153), painted at full length, with his lance in his hand, his shield on his arm, and his bow and quiver slung upon his back.

In this portrait there is a fair specimen of the Osage figure and dress, as well as of the facial outline, and shape and character of the head, and mode of dressing and ornamenting it with helmet crest, and the eagle's quill.—1834, Geo. Catlin, page 42, vol. 2, Catlin's Eight Years.

33. **Wa-ho-béck-ee**, ———; a brave; said to be the handsomest man in the nation; with a profusion of wampum on his neck, and a fan in his hand made of the eagle's tail. (No plate.)

34. **Mun-ne-pús-kee**, He who is not afraid. }

35. **Ko-a-túnk-a**, the Big Crow. } Group.

36. **Nah-cóm-ee-shee**, Man of the Bed. }

Three distinguished young warriors, who desired to be painted on one canvas. Painted in 1834.

(See Plates 154, 155, and 156, page 43, vol. 2, Catlin's Eight Years.)

These portraits set forth fairly the modes of dress and ornaments of the young men of the tribe, from the tops of their heads to the soles of their feet. The only dress they wear in warm weather is the breech-cloth, leggings, and moccasins of dressed skins, and garters worn immediately below the knee, ornamented profusely with beads and wampum.

These three distinguished and ambitious young men were of the best families in the Osage Nation; and, as they explained to me, having formed a peculiar attachment to each other, they desired me to paint all on one canvas, in which wish I indulged them.—Geo. Catlin, 1834.

They served as guides for the Dragoon expedition, in 1834, amongst the Comanches and others. Mr. Catlin was with them.

37. *Moi-eén-e-shee*, the Constant Walker. (No plate.) 1834.

38. *Wa-másh-ee-sheek*, He who takes away. }
 39. *Wa-chésh-uk*, War. } Group.
 40. *Mink-chésk*, ———. (No plate.) }

Three distinguished young men, full length. Painted 1836.

41. *Tcha-tó-ga*, Mad Buffalo; bow and quiver on his back.

This man was tried and convicted for the murder of two white men, under Mr. Adams's administration, and was afterwards pardoned, but is held in disgrace in his tribe since, "as one whose life has been forfeited," but, as they say, not worth taking. (No plate, 1836.)

42. *Wash-im-pe-shee*, the Madman; a distinguished warrior; full length. (No plate.)

43. *Pa-hú-sha*, White Hair; the younger; with lance and quiver. Chief of a band, and rival of *Cler-mónt*. (No plate.) 1834.

44. *Shin-ga-wás-sa*, the Handsome Bird; a splendid-looking fellow, 6 feet 8 inches high; with war club and quiver. (No plate.) 1834.

45. *Cáh-he-ga-shín-ga*, the Little Chief; full length, with bow and quiver. (No plate.) 1834.

MR. CATLIN'S NOTES ON THE OSAGE INDIANS.

The Osages have been formerly, and until quite recently, a powerful and warlike tribe, carrying their arms fearlessly through all of these realms, and ready to cope with foes of any kind that they were liable to meet. At present the case is quite different; they have been repeatedly moved and jostled along from the headwaters of the White River, and even from the shores of the Mississippi, to where they now are; and reduced by every war and every move. The small-pox has taken its share of them at two or three different times; and the Konzas, as they are now called, having been a part of the Osages, and receded from them, impaired their strength, and have at last helped to lessen the number of their warriors, so that their decline has been very rapid, bringing them to the mere handful that now exists of them, though still preserving their valor as warriors, which they are continually showing off as bravely and as professionally as they can with the Pawnees and the Comanches, with whom they are waging incessant war, although they are the principal sufferers in those scenes which they fearlessly persist in, as if they were actually bent on their self-destruction.

The Osage, or (as they call themselves) *Wa-saw-see*, are a tribe of about 5,200 in numbers, inhabiting and hunting over the headwaters of the Arkansas, and Neosho or Grand Rivers. Their present residence is about 700 miles west of the Mississippi River; in three villages, constituted of wigwams, built of barks and flags or reeds. One of these villages is within 40 miles of this fort; another within sixty, and the third about 80 miles. Their chief place of trade is with the sutlers at this post; and there are constantly more or less of them encamped about the garrison.

The Osages may justly be said to be the tallest race of men in North America, either of red or white skins; there being very few indeed of the men, at their full growth,

who are less than 6 feet in stature, and very many of them six and a half, and others seven feet. They are at the same time well proportioned in their limbs, and good-looking; being rather narrow in the shoulders, and, like most all very tall people, a little inclined to stoop; not throwing the chest out and the head and shoulders back quite as much as the Crows and Mandans, and other tribes amongst which I have been familiar. Their movement is graceful and quick; and in war and the chase I think they are equal to any of the tribes about them.

This tribe, though living as they long have, near the borders of the civilized community, have studiously rejected everything of civilized customs; and are uniformly dressed in skins of their own dressing—strictly maintaining their primitive looks and manners, without the slightest appearance of innovations, excepting in the blankets, which have been recently admitted to their use instead of the buffalo robes, which are now getting scarce amongst them.

The Osages are one of the tribes who shave the head, as I have before described when speaking of the Pawnees and Konzas, and they decorate and paint it with great care and some considerable taste. There is a peculiarity in the heads of these people which is very striking to the eye of a traveler, and which I find is produced by artificial means in infancy. Their children, like those of all the other tribes, are carried on a board, and slung upon the mother's back. The infants are lashed to the boards, with their backs upon them, apparently in a very uncomfortable condition; and with the Osages, the head of the child bound down so tight to the board as to force in the occipital bone, and create an unnatural deficiency on the back part, and consequently more than a natural elevation of the top of the head. This custom, they told me, they practiced because "it pressed out a bold and manly appearance in front." This, I think, from observation, to be rather imaginary than real; as I cannot see that they exhibit any extraordinary development in the front; though they evidently show a striking deficiency on the back part, and also an unnatural elevation on the top of the head, which is no doubt, produced by this custom. The difference between this mode and the one practiced by the Flathead Indians beyond the Rocky Mountains consists in this, that the Flatheads press the head *between* two boards; the one pressing the frontal bone down, while the other is pressing the occipital up, producing the most frightful deformity; whilst the Osages merely press the occipital in, and that but to a moderate degree, occasioning but a slight, and in many cases almost immaterial, departure from the symmetry of nature.

These people, like all those tribes who shave the head, cut and slit the ears very much, and suspend from them great quantities of wampum and tinsel ornaments. Their necks are generally ornamented also with a profusion of wampum and beads; and as they live in a warm climate, where there is not so much necessity for warm clothing as amongst the more Northern tribes, of whom I have been heretofore speaking, their shoulders, arms, and chests are generally naked, and painted in a great variety of picturesque ways, with silver bands on the wrists, and oftentimes a profusion of rings on the fingers. They reject whisky and refuse to use it.—1834, George Catlin, pages 40, 41, 42, vol. 2, Catlin's Eight Years.

One admirable trait in their character is, however, worthy of remark, viz, their aversion to ardent spirits. Such is their abhorrence of the "fire-water," as they term it, that they cannot be induced to drink it. This may be thought strange, but it is nevertheless true. It is generally supposed that all Indians are passionately fond of it, those particularly who are brought more immediately into contact with the whites. We note this fact as an exception to the general rule.

They possess a great passion for thieving, which they gratify upon every occasion; and, like the Spartans, they deem it one of the attributes of a great man to pilfer from his neighbor or friend and avoid detection. Any thing placed in their possession they will take the best care of and defend with their lives. When called upon, it will be restored, but the next instant they will steal it, if they can do so without being detected.—J. M. Stanley, 1843.

DAKOTA—OSAGES.

The Osages were placed on the Missouri in 1673, by Marquette, who called them the Wasashe; were allies of the Illinois, and near the last of the past century had been driven down to the Arkansas. Coming in contact with the French, they became their firm allies, and joined them in many of their operations against Spanish and English and other Indians; in 1804, made peace with the Sacs and Foxes, with whom they had been at war, and settled on the Great Osage River. Their numbers were estimated then at 6,300. The usual succession of treaties ceding lands, and wars with neighboring Indians followed, reducing them very much in numbers, until the breaking out of the civil war, when 1,000 of them went south and joined the Confederacy. Treaties of 1865, 1866, and 1870 provided for the conveying of their lands in trust to the United States, and for their removal to the Indian Territory, where they have been placed under the care of the Society of Friends, and are now making rapid progress toward a self-supporting condition. They now number 3,001, of whom 323 are civilized, self-supporting mixed bloods.—W. H. Jackson, 1877.

There were 1,570 Osages at Osage Agency, Indian Territory, June 30, 1884. The agent reported:

The Osages numbered 1,570 in June, 1884, consisting of 1,215 full-bloods and 355 mixed bloods. They are steadily decreasing in numbers, and must continue to do so until they give up their old customs of religion, pleasures, and dress.

August 20, 1885, Agent L. J. Miles reports:

In compliance with office instructions, I have the honor to make my seventh annual report of this agency, situated south of the State of Kansas, west of the 96th principal meridian, and east and south of the Arkansas River, comprising an area of 1,570,196 acres, and occupied by the Osage, Kaw, and part of the Quapaw Indians. The reservation was purchased of the Cherokees by the Osages, as they claim, with the specific understanding that they should have a title to the same in "fee" from the Cherokee Nation. Ten years after the land was purchased and paid for with Osage funds, through which time they were clamoring for a deed, Congress, without the knowledge of the Osages, demanded a deed to Osage lands to be made to the United States, in trust, from the Cherokee Nation, a copy of which was sent to this office. On presenting this to the Osage council they were much disappointed, and asked that the paper be returned, and a request made for a deed such as had been promised them when the land was purchased.

The Osages numbered in June 26, 1885, 1,547, of which 1,170 were full and 377 mixed blood. The full bloods mostly cling to their blanket dress, converse in their native tongue, and are indolent in their habits, the men lounging about their lodges or houses most of the time, allowing the women to do most of the work. The mixed bloods all wear citizen's dress, speak English, and are all to some extent engaged in farming and stock-raising.

With the full-blood Osages farming is a failure, at least with the present generation, as they look upon work as degrading, and to plow and hoe only fit occupations for poor white men who have to work for a living, and they are careful to impress this idea on the minds of their children. They all manage to plant small patches of corn and vegetables, and if their duties as consistent Indians are not too pressing, with the assistance of the stronger and more energetic members of the family (the women) they manage to raise a fair crop, which they dry and otherwise prepare for winter.

They own large numbers of horses and ponies, and also plenty of swine. Steadily decreasing in numbers.



EÉ-SHAH-KÓ-NEE, THE BOW AND QUIVER.
First chief of Comanche, No. 46, page 47.
(Plate 168, Vol. II, Catlin's Eight Years.)



TA-WÁH-QUE-NAH, THE MOUNTAIN OF ROCKS.
Comanche, No. 47, page 47.
(Plate 169, Vol. II, Catlin's Eight Years.)

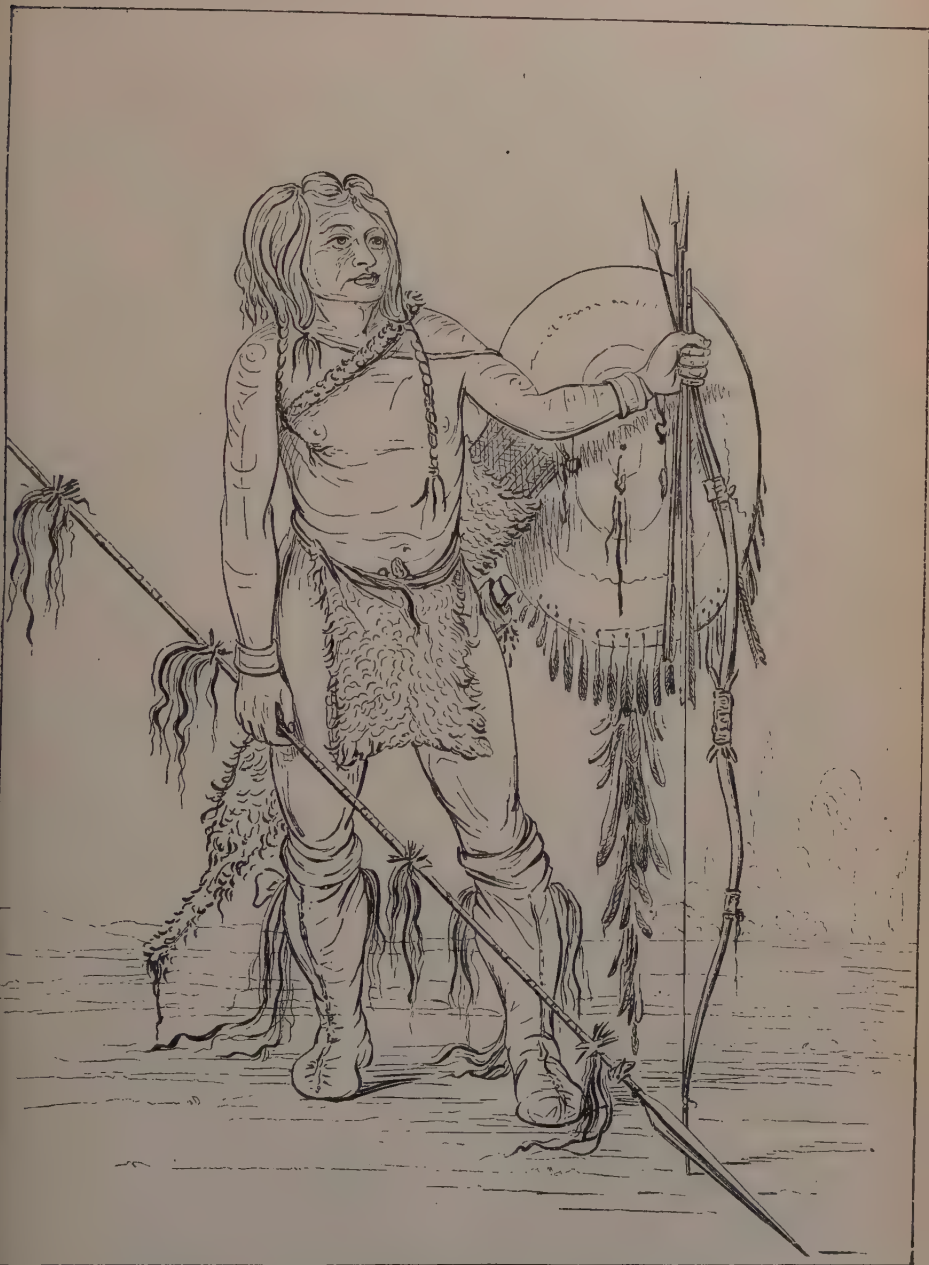


ISH-A-RÓ-YEH, HE WHO CARRIES A WOLF.
Comanche, No. 48, page 47.
(Plate 170, Vol. II, Catlin's Eight Years.)



IS-SA-WÁH-TÁM-AH, THE WOLF TIED WITH HAIR.
Comanche, No. 50, page 47.
(Plate 171, Vol. II, Catlin's Eight Years.)





HIS-OO-SÁN-CHEES, THE LITTLE SPANIARD.

A great warrior, Comanche, No. 51, page 47.

(Plate 172, Vol. II, Catlin's Eight Years)

CA-MÁN-CHEES.

[Comanche: Laws of the United States. Comanche and Komantsu: Indian Bureau, June, 1885.]

One of the most powerful and hostile tribes in North America, inhabiting the western parts of Texas and the Mexican provinces and the southwestern part of the territory of the United States, near the Rocky Mountains; entirely wild and predatory in their habits; the most expert and effective lancers and horsemen on the continent; numbering some 25,000 or 30,000; living in skin lodges or wigwams; well mounted on wild horses; continually at war with the Mexicans, Texans, and Indian tribes of the Northwest.

Mr. Catlin visited them in 1834, with Colonel Dodge's First Regiment United States Dragoons. They were then wanderers, hunters, and warriors, with large herds of horses.

46. Eé-shah-kó-nee, the Bow and Quiver; first chief of the tribe. Boar's tusk on his breast and rich shells in his ears.

(Painted in 1834. Plate No. 168, page 66, vol. 2, Catlin's Eight Years.)

A mild and pleasant-looking gentleman, without anything striking or peculiar in his looks; dressed in a very humble manner, with very few ornaments upon him, and his hair carelessly falling about his face and over his shoulders. * * * The only ornaments to be seen about him were a couple of beautiful shells worn in his ears and a boar's tusk attached to his neck and worn on his breast.

47. Ta-wáh-que-nah, the Mountain of Rocks; second chief of the tribe and largest man in the nation.

This man received the United States regiment of dragoons with great kindness at his village, which was beautifully situated at the base of a huge spur of the Rocky Mountains; he has decidedly African features, and a beard of 2 inches in length on his chin.

(Painted in 1834. Plate No. 169, page 67, vol. 2, Catlin's Eight Years.)

48. Ish-a-ró-yeh, He who carries a Wolf; a distinguished brave; so called from the circumstance of his carrying a *medicine-bag* made of the skin of a wolf; he holds a whip in his hand.

This man piloted the dragoons to the Camanchee village, and received a handsome rifle from Colonel Dodge for so doing.

(Painted in 1834. Plate No. 170, page 67, vol. 2, Catlin's Eight Years.)

49. Kots-o-ko-ro-kó, the Hair of the Bull's Neck; third-grade chief; shield on his arm and gun in his hand.

50. Is-sa-wáh-tám-ah, the Wolf tied with Hair; a chief, third rate; pipe in his hand.

(Painted in 1834. Plate No. 171, page 67, vol. 2, Catlin's Eight Years.)

51. His-co-sán-chees, the Little Spaniard; a brave of the highest order in his tribe; armed as a warrior, with shield, bow, and quiver, lance fourteen feet long, and war-knife.

This was the first of the Camanchees who daringly left his own war-party and came to the regiment of dragoons, and spoke with our interpreter, inviting us to go to their village. A man of low stature, but of the most remarkable strength and daring courage. (See him approaching the dragoons on horseback, No. 489.)

(Painted 1834. Plate No. 172, page 68, vol. 2, Catlin's Eight Years.)

He is half Spanish, and being a half-breed, for whom they generally have the most contemptuous feelings, he has been all his life thrown into the front of battle and danger; at which posts he has signalized himself, and commanded the highest admiration and respect of the tribe for his daring and adventurous career. This is the man of whom I have before spoken, who dashed out so boldly from the war-party, and came to us with the white flag raised on the point of his lance, and of whom I have made a sketch in Plate No. 157. I have here represented him as he stood for me, with his shield on his arm, with his quiver slung, and his lance of fourteen feet in length in his right hand. This extraordinary little man, whose figure was light, seemed to be all bone and muscle, and exhibited immense power by the curve of the bones in his legs and his arms. We had many exhibitions of his extraordinary strength, as well as agility; and of his gentlemanly politeness and friendship we had as frequent evidences. As an instance of this, I will recite an occurrence which took place but a few days since, when we were moving our encampment to a more desirable ground on another side of their village. We had a deep and powerful stream to ford, when we had several men who were sick, and obliged to be carried on litters. My friend "Joe" and I came up in the rear of the regiment, where the litters with the sick were passing, and we found this little fellow up to his chin in the muddy water, wading and carrying one end of each litter on his head as they were in turn passed over. After they had all passed, this gallant little fellow beckoned to me to dismount and take a seat on his shoulders, which I declined, preferring to stick to my horse's back, which I did, as he took it by the bridle and conducted it through the shallowest ford. When I was across, I took from my belt a handsome knife and presented it to him, which seemed to please him very much.—Page 68, vol. 2, Catlin's Eight Years.

52. Háh-nee, the Beaver; a warrior of terrible aspect.

53-54. Two Camanchee girls (sisters), showing the wigwam of the chief, his dogs, and his five children.

(Painted 1834. Plate No. 165, page 64, vol. 2, Catlin's Eight Years.)

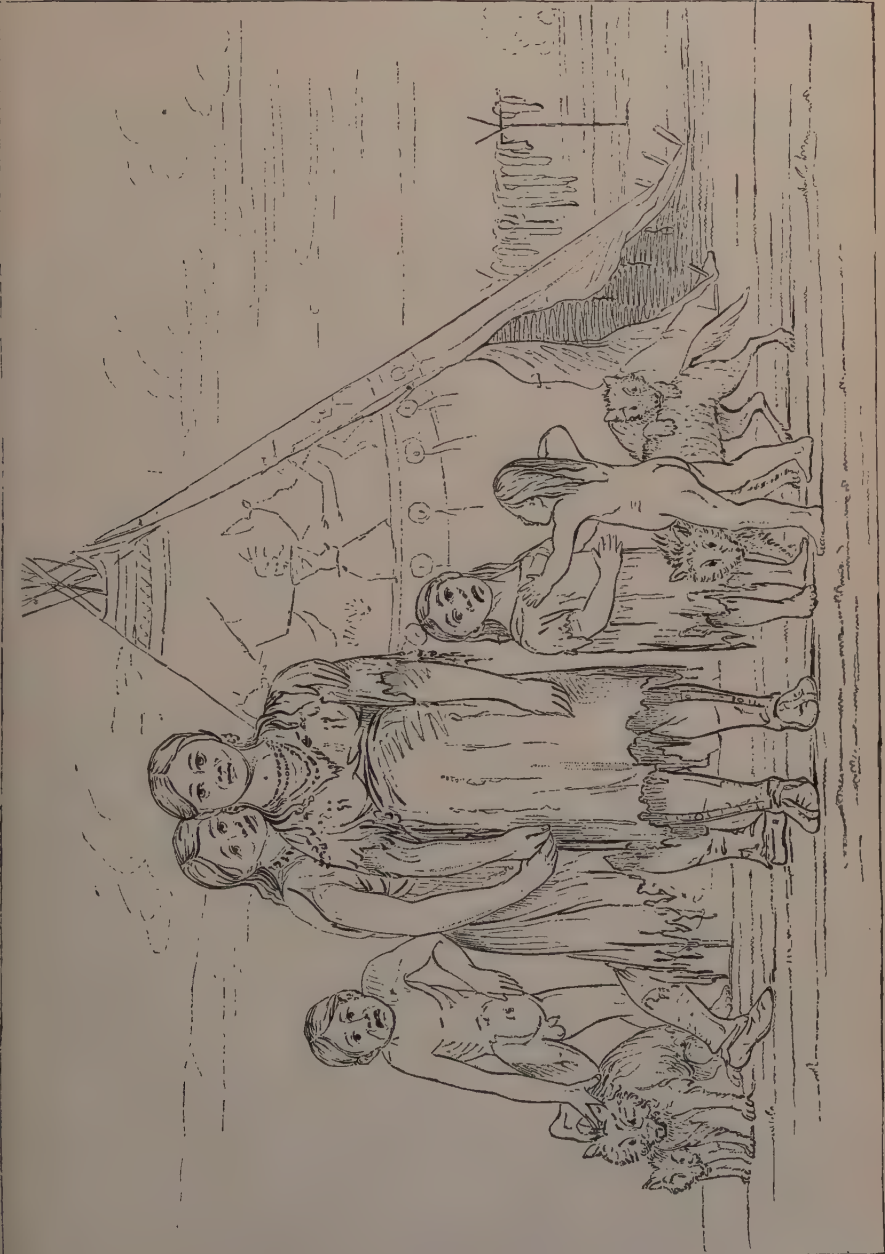
From what I have already seen of the Camanchees, I am fully convinced that they are a numerous and very powerful tribe, and quite equal in number and prowess to the accounts generally given of them.

It is entirely impossible at present to make a correct estimate of their numbers; but taking their own account of villages they point to in such numbers, south of the banks of the Red River, as well as those that lie farther west, and undoubtedly north of its banks, they must be a very numerous tribe; and I think I am able to say, from estimates that these chiefs have made me, that they number some 30,000 or 40,000—being able to show some 6,000 or 7,000 warriors, well-mounted and well-armed. This estimate I offer not as conclusive, for so little is as yet known of these people that no estimate can be implicitly relied upon other than that which in general terms pronounces them to be a very numerous and warlike tribe.—1834. Pages 68 and 69, vol. 2, Catlin's Eight Years.

MR. CATLIN'S NOTES ON THE COMANCHE INDIANS.

The Camanches are in stature rather low, and in person often approaching to corpulency.

In their movements are heavy and ungraceful, and on their feet one of the most unattractive and slovenly races I have ever seen; but the moment they mount their horses they seem at once metamorphosed, and surprise the spectator with the ease and grace of their movements. A Camanche on his feet is out of his element, and comparatively almost as awkward as a monkey on the ground without a limb or branch to cling to; but the moment he lays his hand upon his horse his face even becomes handsome, and he gracefully flies away, a different being.



FIVE CHILDREN, DOGS, AND WIGWAM OF COMANCHE CHIEF. Nos. 53, 54, page 4b.
(Plate 165, Vol. II, Catlin's Eight Years.)

The Camanchees are generally a very clumsy and ordinary-looking set of men when on their feet; but being fine horsemen, are equally improved in appearance as soon as they mount upon their horses' backs.

Amongst the women there were many that were exceedingly pretty in feature and in form, and also in expression, though their skins are very dark. The dress of the men * * * amongst the Camanchees consists generally in leggings of dressed skins and moccasins, with a flap or breech-clout, made also of dressed skins or furs, and often very beautifully ornamented with shells, &c. Above the waist they seldom wear any drapery, owing to the warmth of the climate, which will rarely justify it; and their heads are generally uncovered with a head dress, like the northern tribes who live in a colder climate and actually require them for comfort.

The women of the Camanchees * * * are always decently and comfortably clad, being covered generally with a gown or slip that reaches from the chin quite down to the ankles, made of deer or elk skins, often garnished very prettily and ornamented with long fringes of elk's teeth, which are fastened on them in rows, and more highly valued than any other ornament they can put upon them.—G. C., 1834.

J. M. Stanley, the artist, who was with them in 1844, writes (page 53):

Comanches: A powerful and warlike tribe, divided into twenty different bands. They are migratory in their habits, subsisting upon buffalo and other game, with which their country abounds.

He notes the "Hoesh band" or "Honey Eaters," Ta-wah-wee band, Penetathaka, etc.

SHOSHONE-COMANCHES.

A roving, warlike, and predatory tribe of Shoshone descent, roaming over much of the great prairie country from the Platte to Mexico. Their traditions and early history are vague, but they claim to have come from the west. They call themselves *Naiini* (live people), but the Spanish called them Comanches or Camanches (*Les Serpents*), the name adopted by the Americans. Procuring horses from the Spaniards at an early day, they became expert riders, which, united with their daring and aggressiveness, made them noted and feared throughout the southwest. Engaged in long and bloody wars with the Spaniards, but were subdued by them in 1783. Were estimated about that time at 5,000 warriors. In 1816 lost heavily by small-pox. Up to 1847 were variously estimated at from 9,000 to 12,000 in all. Were at one time on a reservation in Texas, but were driven out of the State, and since then have been unrelenting enemies of the people of that State. The general government has set apart a new reservation for them in the western part of the Indian Territory [under treaty of October 21, 1867], and are gradually drawing them all onto it, though not without much trouble. They now [in 1877] number 1,570 in all, and are divided into eight bands. Have made a commencement in farming, and have been induced to send a few of their children to an industrial school.

W. Blackmore, esq., in an article on the North American Indians, thus describes the Comanche:

"These fierce, untamed savages roam over an immense region, eating the raw flesh of the buffalo, drinking its warm blood, and plundering Mexicans, Indians, and whites with judicial impartiality. Arabs and Tartars of the desert, they remove their villages (pitching their lodges in regular streets and squares) hundreds of miles at the shortest notice. The men are short and stout, with bright copper faces and long hair, which they ornament with glass beads and silver gewgaws."—W. H. Jackson, 1877.

PRESENT LOCATION AND CONDITION.

On August 31, 1885, there were 1,544 Comanches at Kiowa, Comanche, and Wichita Agency, Indian Territory, including 165 Penetheka Comanches, gradually decreasing.

The agent in 1834 wrote of them:

The Comanches (of the class called blanket Indians) have, I think, made good progress since they left the plains ten years ago. They have given up many of their savage customs, and adopted many of the ways of civilized life.

August 31, 1835, Agent P. B. Hunt reports:

I suppose it will be admitted that the Kiowas and Comanches have made greater improvement in the last five years than any other tribes of blanket Indians now in charge of the Government. When I assumed charge in 1828 they had been but a few years on the reservation and under civilizing influences. Indeed, one of these years, that of 1824, they had spent at war with the whites, and about one-half of each of the others was passed out on the plains hunting and dancing, and few of them had abandoned any of their savage customs or were endeavoring to subsist themselves by tilling the soil. Much of their time was spent in counciling, and almost weekly powwows were held with the agent in the council-room in the agency building. Some few of the Comanches had fields situated about 15 miles from the agency, but those of the Kiowas who had commenced to till the soil all worked their patches in one field, a Government field, which was situated about 3 miles from the agency. The tribes each camped in one body, and the camping place of the Kiowas was at a point about 12 miles from the agency and 15 from the field. My first effort was to break up their large camps and get them to open individual fields. Many of the chiefs, with their bands, moved off the first year and worked the fields I had plowed for them, but in the second year there was a general movement by the heads of families in selecting locations for their fields and making rails with which to inclose them. I required in all cases that an eight-rail fence should inclose the field before I would have the sod broken. This segregation continued, until to-day there are about 150 fields scattered over the reservation. They are, for Indians, reasonably well cultivated, * * * So it will be seen that the village custom of these tribes is broken up, and that they have settled down as farmers.

A series of illustrations of Comanche life and games will be found in several of the pictures within, Nos. 310 to 607 herein.

PAW-NEE PICTS (TOW-EE-AHGE).

[Pawnee: Laws of the United States. Páni: Indian Bureau. See Wacoe and Wichita, called Pawnee Picts. Note at bottom, June, 1835, of page —.]

A wild and hostile tribe, numbering about 6,000, adjoining the Camanchees on the north. This tribe and the Camanchees are in league with each other, joining in war and in the chase.

55. Wee-tá-ra-shá-ro, ———; head chief; an old and very venerable man, 90 years of age.

This man embraced Colonel Dodge and others of the dragoon officers in council, in his village, and otherwise treated them with great kindness, theirs being the first visit ever made to them by white people.

(Painted at Camancheo village in 1834. Plate No. 174, page 73, vol. 2, Catlin's Eight Years.)

56. Sky-se-ró-ka, ———; second chief of the tribe.

A fine-looking and remarkably shrewd and intelligent man.

(Painted in 1834, as above. Plate No. 175, page 73, vol. 2, Catlin's Eight Years.)

57. Kid-á-day, ———; a brave of distinction. (No plate, 1834.)



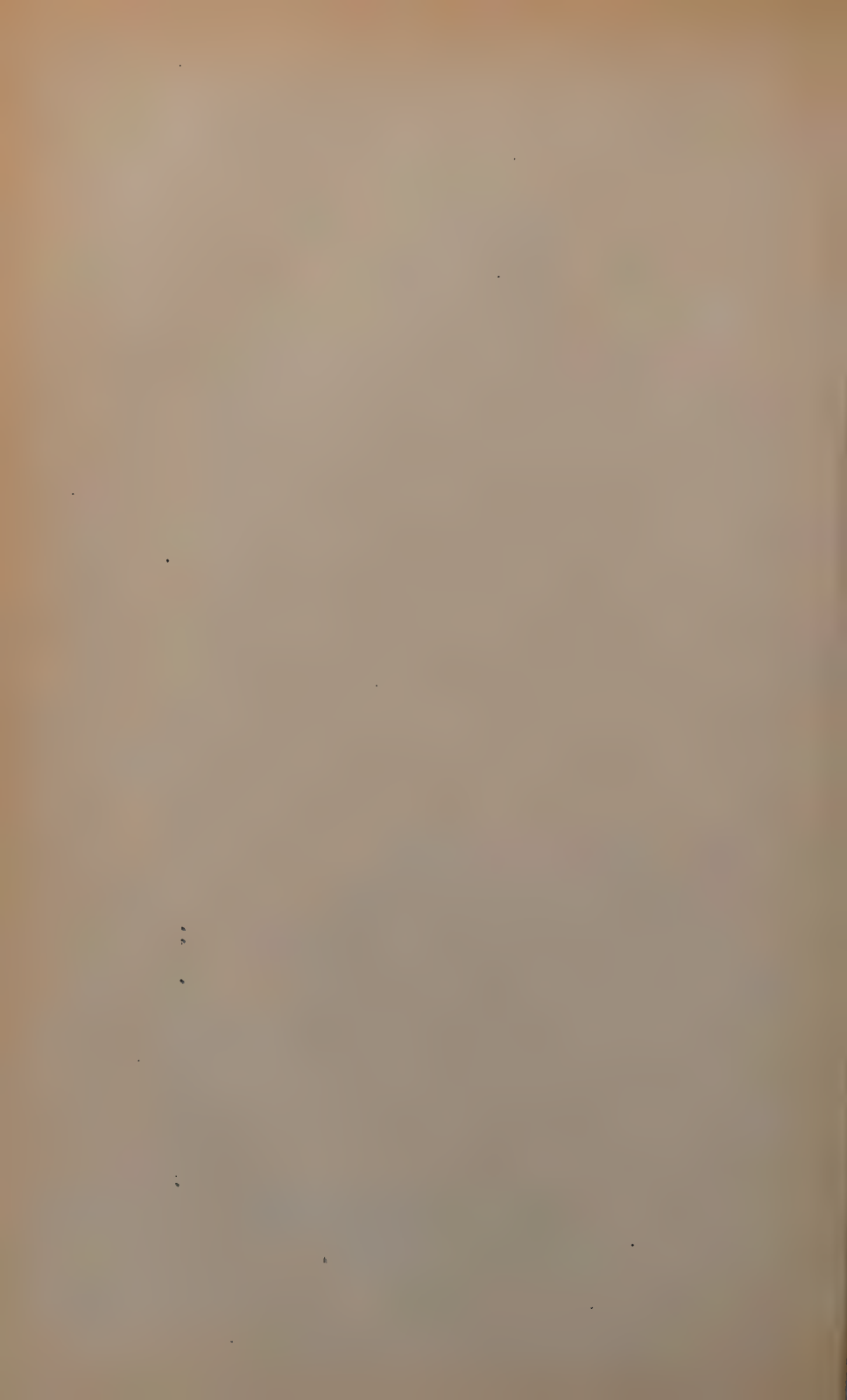
WEE-TÁ-RA-SHÁ-RO.

Head chief Pawnee Pict. No. 55, page 50.
(Plate 174, Vol. II, Catlin's Eight Years.)



TÉE-TÓOT-SAH.

First chief of the Kiowas. No. 62, page 51.
(Plate 178, Vol. II, Catlin's Eight Years.)





KOTZ-A-TÓ-AH, THE SMOKED SHIELD.
Kiowa, No. 63, page 51.
(Plate 182, Vol. II, Catlin's Eight Years.)

58. Káh-kée-tsee, the Thighs. }
 59. Shé-de-ah, Wild Sage. }

Both of these women were prisoners among the Osages; they were purchased by the Indian Commissioner, Rev. Mr. Schemmerhorn, and sent home to the nation by the dragoons.

(Plates Nos. 176 and 177, page 74, vol. 2, Catlin's Eight Years.)

Amongst the women of this tribe there were many that were exceedingly pretty in feature and in form, and also in expression, though their skins are very dark. The women * * * are always decently and comfortably clad, being covered generally with a gown or slip that reaches from the chin quite down to the ankles, made of deer or elk skins, often garnished very prettily and ornamented with long fringes of elk's teeth, which are fastened on them in rows, and more highly valued than any other ornament they can put upon them.—Geo. Catlin, pages 73, 74, vol. 2, Catlin's Eight Years.

60. Ah-sho-cole, Rotten Foot; a noted warrior. 1834. (No plate.)

61. Ah-re-kañ-na-có-chee, the Mad Elk; a great warrior. 1834. (No plate.)

Jackson says, in 1877:

There are also living on the Washita a small band of affiliated Wacos and Wichitas, sometimes called Pawnee Picts, who are undoubtedly an offshoot of the Grand Pawnees.

PRESENT LOCATION AND CONDITION.

At Kiowa, Comanche, and Wichita Agency, Indian Territory, August 31, 1885: Wacoos, 39; Wichitas, 199; slowly decreasing.

Agent Hunt writes, August 31, 1885:

The Wichitas have kept up a steady improvement since I have had charge of them, and I venture the assertion that they are the best Indian farmers in the Territory today.

KÍ-O-WA.

[Kiowa: Laws of United States. Kiowa: Indian Bureau, June, 1885.]

Also a wild and predatory tribe of 5,000 or 6,000, living on the west of the Pawnee Picts and Camanchees, and also in alliance with those warlike and powerful tribes. They inhabit the base of, and extend their wars and hunts through, a great extent of the Rocky Mountains; and, like the Camanchees, are expert and wonderful horsemen, roaming the entire country on the headwaters of the Red River, into and through the southern part of the Rocky Mountains.

Mr. Catlin saw them in July and August of 1834, on Dodge's campaign.

62. Téh-tóot-sah, ———, first chief.

This man treated the dragoons with great kindness in his country, and came in with us to Fort Gibson; his hair was very long, extending down as low as his knees, and put up in clubs, and ornamented with silver brooches. The manner of dressing his hair is peculiar.

(Painted 1836. Plate No. 178, page 74, vol. 2, Catlin's Eight Years.)

63. Kotz-a-tó-ah, the Smoked Shield; a distinguished warrior; full-length.

Another of the extraordinary men of this tribe, near seven feet in stature, and distinguished, not only as one of the greatest warriors, but the swiftest on foot in the nation. This man, it is said, runs down a buffalo on foot and slays it with his knife or his lance as he runs by its side.

(Painted 1834. Plate No. 182, page 75, vol. 2, Catlin's Eight Years.)

64. **Bón-són-gee**, New Fire; chief of a band; boar's tusk and war-whistle on his breast.

(Painted 1834. Plate No. 179, page 74, vol. 2, Catlin's Eight Years.)

65. **Quáy-hám-kay**, the Stone Shell; a brave, and a good specimen of the wild untutored savage.

(Painted 1834. Plate No. 180, page 75, vol. 2, Catlin's Eight Years.)

66. **Túnk-aht-óh-ye**, the Thunderer (boy).

67. **Wun-pán-to-mee**, the White Weasel (girl).

This boy and girl, who had been for several years prisoners amongst the Osages, were purchased by the Indian Commissioner; the girl was sent home to her nation by the dragoons, and the boy was killed by a ram the day before we started. They were brother and sister.

(Painted 1834. Plate No. 181, page 75, vol. 2, Catlin's Eight Years.)

In plate 181, Wun-pau-to-mee (the white weasel), a girl (No. 67), and Tunk-aht-oh-ye (the thunderer), a boy (No. 66), who are brother and sister, are two Kioways who were purchased from the Osages, to be taken to their tribe by the dragoons. The girl was taken the whole distance with us, on horseback, to the Pawnee village, and there delivered to her friends, as I have before mentioned; and the fine little boy was killed at the fur trader's house on the banks of the Verdigris, near Fort Gibson, the day after I painted his portrait, and only a few days before he was to have started with us on the march. He was a beautiful boy of nine or ten years of age, and was killed by a ram, which struck him in the abdomen, and knocking him against a fence, killed him instantly.—1836. Page 75, Catlin's Eight Years.

MR. CATLIN'S NOTES ON THE KIOWA INDIANS.

The Kioways (Kiowa?) are a much finer looking race of men than either the Comanches (Comanche?) or Pawnees; are tall and erect, with an easy and graceful gait; with long hair, cultivated oftentimes so as to reach nearly to the ground. They have generally the fine and Roman outline of head that is so frequently found at the North, and decidedly distinct from that of the Comanches (Comanche?) and Pawnee Piets. These men speak a language distinct from both of the others; in fact, the Comanches (Comanche?) and Pawnee Piets, and Kioways and Wicos (Wecoes) are all so distinctly different in their languages as to appear in that respect as total strangers to each other.—*Ibid.*, page 79.

I have several times, in former parts of this [vol. 2, Catlin's Eight Years] work, spoken of the great number of different Indian languages which I have visited, and given my opinion as to the dissimilarity and distinctness of their character. And would refer the reader for further information on this subject, as well as for vocabulary of several languages, to the Appendix to vol. 2, Catlin's Eight Years, Letter B.

SHOSHONE-KIOWAS.

The Kiowas, or prairie men, are one of the tribes that compose the Shoshone family. They are a wild and roving people, occupying the country about the headwaters of the Arkansas, but also formerly ranging over all of the country between the Platte and the Rio Grande. They had the reputation of being the most rapacious, cruel, and treacherous of all the Indians on the plains, and had a great deal of influence over the Comanches and other neighboring Indians. Our first knowledge of them was through Lewis and Clarke, who found them on the Paducah. They were at war with many of the northern tribes, but carried on a large trade in horses with some other tribes. Little intercourse was had with them until 1853, when they made a treaty and agreed to go on a reservation, but soon broke it and went raiding into Texas. The citi-

zens of that State drove them out, but in revenge for the stoppage of their annuities they retaliated upon the Texans, and until recently the warfare was kept up between them. In 1869, were placed on a reservation in Indian Territory of over three and a half millions of acres with some Comanches and Apaches, but were restive and unsettled. In 1871, under their great chief Satanta, raided Texas again, but it resulted in the capture of himself and Big Tree, and their imprisonment soon after. Were afterwards pardoned by the governor of Texas, in whose custody they were, through interposition from Washington, and restored to their tribe; but this did not seem to lessen their hostility, and new disturbances arose, chiefly in consequence of raiding parties of whites from Texas, that led finally to the rearrest of Satanta and his imprisonment in Texas.—W. H. Jackson, 1877.

PRESENT LOCATION AND CONDITION.

On June 30, 1885, there were 1,152 Kiowas at Kiowa, Comanche, and Wichita Agency; Indian Territory. They have been on their reservation ten years, but are yet called blanket Indians. They are making good progress towards civilization. The agent so reports.

WEE-CO.

[Waco: Laws of the United States. Waco and Wako: Indian Bureau, June, 1885.]

A small tribe, living near to and under the protection of the Pawnee Piets, speaking an unknown language; probably the remnant of a tribe conquered and enslaved by the Pawnee Piets. [Mr. Catlin saw them in 1834.]

68. U'sh-ee-kitz, He who fights with a Feather; chief of the tribe.

This man came into Fort Gibson with the dragoons; he was famous for a custom he observed after all his speeches, of *embracing* the officers and chiefs in council. (Painted 1834. Plate No. 183, page 75, vol. 2, Catlin's Eight Years.)

His embrace at the end of his speeches was by taking all of his friends and foes, each one in his turn, closely and affectionately in his arms, with his left cheek against theirs, and thus holding them tightly for several minutes.—*Ibid.*, page 75.

PRESENT LOCATION AND CONDITION.

On June 30, 1885, there were 40 Wacoos at the Kiowa, Comanche, and Wichita Agency. They cultivate the soil, live in houses, and dress in citizen's clothes.

SIoux (DAH-CO-TA).

[Sioux: Laws of the United States. Sioux-Dakota: Indian Bureau.]

For the names of the several existing tribes of the Sioux or Dakota, 1885, see data at end of this title.

This is one of the most numerous and powerful tribes at present existing on the continent, numbering, undoubtedly, some 40,000, occupying a vast tract of country on the upper waters of the Mississippi and Missouri Rivers, and extending quite to the base of the Rocky Mountains. They live in skin lodges, and move them about the prairies, without any permanent residence. This tribe lost about 8,000 by small-pox a few years since.

This note was written after his first visit to the Sioux. He made a second to them in 1835, on the Upper Mississippi.

69. **Ha-wón-je-tah**, the One Horn; first Chief of the tribe; *Mee-ne-cow-e-gee* band, Upper Missouri; hair tied on his head in form of a turban, and filled with glue and red earth, or vermilion.

The Sioux have forty-one bands; every band has a chief, and this man was head of all; he has been recently killed by a buffalo-bull.

(Plate No. 86, pages 209, 210, vol. 1, Catlin's Eight Years.)

Painted at Fort Pierre, on the Missouri River, in 1832, after Mr. Catlin had visited the Mandans.

He told me that he took the name of One Horn (or Shell) from a simple small shell that was hanging on his neck, which descended to him from his father, and which he said he valued more than anything he possessed. His costume was made of elk-skins, beautifully dressed, and fringed with a profusion of porcupine quills and scalp locks; and his hair, which is very long and profuse, divided into two parts, and lifted up and crossed over the top of his head, with a simple tie, giving it somewhat the appearance of a Turkish turban.

* * * * *

In the chase he was foremost. He could run down a buffalo, which he often had done on his own legs, and drive his arrow to the heart. He was the fleetest in the tribe, and in the races he had run he had always taken the prize. It was proverbial in his tribe that Ha-won-je-tah's bow never was drawn in vain, and his wigwam was abundantly furnished with scalps that he had taken from his enemies' heads in battle.—*Ibid.*, page 211.

In the spring of 1835 Mr. Catlin made a journey to Fort Snelling and the Falls of Saint Anthony. Sketches of scenery painted on this journey along the Mississippi River will be found in the miscellaneous collection, from Nos. 311 to 611, herein.

70. **Wá-nah-de-túnk-ah**, the Big Eagle, or Black Dog; at the Falls of Saint Anthony. Chief of the *O-hah-kas-ka-toh-y-an-te*, or *Long Avenue* band.

(Painted in 1835. Plate No. 234, page 134, vol. 2, Catlin's Eight Years.)

71. **Tchán-dee**, Tobacco; second chief of the nation of the *O-gla-la* (Ogalalla, see note) band, Upper Missouri.

(Painted in 1835. Plate 92, page 222, vol. 1, Catlin's Eight Years.)

72. **Wán-ee-ton**, ———; chief of the *Sus-se-ton* (Sisseton ? see note) band, Upper Missouri; full-length, in a splendid dress; head-dress of war-eagles' quills and ermine, and painted robe.

One of the most noted and dignified, as well as graceful chiefs of the Sioux tribe. 1835. (No plate.)

Wanata, called the grand chief. * * * His dress exhibits an air of state and dignity which is often assumed by the aboriginal chiefs. * * * It consists of a long robe of the skin of the buffalo, skillfully prepared by the Indian women. * * * Figures are traced upon this material with paint, or worked into it with splinters of the quills of the porcupine, dyed with the most gaudy colors. The plumage of the bird is tastefully interwoven. * * *

Mr. Keating, in his narrative of the expedition to the source of the Saint Peter's, describes an interview with this chief, and gives an account of his person and apparel. * * *

He was dressed in the full habit of an Indian chief. We have never seen a more dignified person, or a more becoming dress. The most prominent part of his apparel was a splendid cloak or mantle of buffalo skin, dressed so as to be of a fine white color; it was decorated with small tufts of owl's feathers and others of various hues, probably a remnant of a fabric once in general use among the aborigines of our territory and still worn in the northeast and northwest parts of this continent as



WI-LOOH-TAH-EEH-TCHÁH-TA-MÁH-NEE, THE
RED THING THAT TOUCHES IN MARCHING.
Sioux, No. 81, page 56.
(Plate 95, Vol. I, Catlin's Eight Years.)



HA-WÓN-JE-TAH, THE ONE HORN.
First chief of the tribe. Sioux, No. 69, page 54.

well as in the South Sea Islands. It is what was called by the first European visitors of North America the feather mantle and feather blanket. * * * A splendid necklace, formed of about sixty claws of the grizzly bear, imparted a manly character to his whole appearance. His leggins, jacket, and moccasins were in the real Dakota fashion, being made of white skins, profusely decorated with human hair! His moccasins were variegated with the plumage of several birds.

In his hair he wore nine sticks, neatly cut and smoothed, and painted with vermilion. These designated the number of gunshot wounds which he had received. They were secured by a strip of red cloth. Two plaited tresses of his hair were allowed to hang forward. His face was tastefully painted with vermilion. In his hand he bore a large fan of the feathers of the turkey. This he frequently used.

Wanata in 1812 joined the British and fought, under Colonel Dixon, at Sandusky, against the United States.

In illustration of the superstition as well as the fortitude of the Indian character "Wanata, in 1822, on the eve of a journey amongst the Chippewas, made a vow to the sun that if he should return safely he would abstain from food and drink for four days and nights, and would distribute among his people all his property of every description. Returning without accident, his first care was to celebrate the dance of the sun. * * * Deep incisions were made in the breast and arms, so as to separate the skin from the flesh, in the form of loops, through which a rope was passed, and the ends fastened to a tall vertical pole, erected for the purpose in front of his lodge. He began the horrid exercise at the commencement of his fast and continued it throughout the four days, sometimes dancing, and frequently throwing his whole weight upon the cord which was passed through his skin, and swinging to and fro in this painful position. At the conclusion he sunk exhausted, and was relieved by his friends. After the ceremony was over he distributed among his people all his property, consisting of his lodges, dogs, guns, trinkets, robes, and several fine horses; and he and his two wives, abandoning their tent with its furniture, took up their lodging in the open air."

At 45 years of age he was described as "a tall and finely formed man, more than six feet in height. His manners are dignified and reserved, and his attitudes, though studied, are graceful. He commands more influence (in 1838) than any other Indian chief on the continent. His rule over his own tribe is absolute. He has no rival or compeer. He resorts neither to presents nor to persuasion to secure obedience, but issues his peremptory mandates, which are never disputed."

The traders speak of him as one who may be trusted, because it is policy to be at peace with the whites; but they place no confidence in his friendship and have little faith in his integrity. Brave, skillful, and sagacious, he is grasping, artful, and overbearing. It is safer to secure his interest than to trust to his generosity or mercy. Along the upper Missouri he was supreme. After the Ricaree villages were burned in 1823 by Colonel Leavenworth, Wanata took up the scepter of ruler and reigned over the Ricarees and Mandans for years. His village was between the Ricaree and Mandan villages. He died, it is supposed, in 1848.—McKenney & Hall, vol. 1, pages 110 to 112.

73. *Tóh-to-wah-kón-da-pee*, the Blue Medicine, a noted "medicine-man," or doctor, at the Saint Peter's, of the *Ting-ta-to-ah* band, with his *medicine* or mystery drum and rattle in his hands, his looking-glass on his breast, his rattle of antelope's hoofs, and drum of deer-skins.

These "*medicine-men*" are conjurers as well as physicians, paying their dernier visits to the sick with their *mysteries*, endeavoring and pretending to cure by a charm.

(Painted 1835. Plate No. 233, page 134, vol. 2, Catlin's Eight Years.)

{ 74. *Ah-nó-je-nahge*, He who stands on both Sides; and
 { 75. *We-chúsh-ta-dóo-ta*, the Red Man, the two most distinguished ball-players of the Sioux tribe, in their ball-play dress, with their ball-sticks in their hands.

In this beautiful and favorite game each player is adorned with an embroidered belt and a tail of beautiful quills or horse-hair; the arms, legs, and feet are always naked and curiously painted. (See two paintings of ball-plays, and further description of the game, under *Amusements*, Nos. 428, 429, 430, and the ball-sticks among the manufactures.)

(Painted in 1835. See Plates Nos. 235, 236, page 134, vol. 2, Catlin's Eight Years.)

76. **Ka-pés-ka-da**, the Shell, a brave of the *O-gla-la* band. (No plate.)
77. **Táh-zee-keh-dá-cha**, the Torn Belly, a very distinguished brave of the *Yank-ton* band, Upper Missouri. (No plate.)
78. **Wúk-mi-ser**, Corn, a warrior of distinction of the *Ne-caw-ee-gee* band. (No plate.)
79. **Chá-tee-wah-née-che**, No Heart; a very noted Indian; chief of the *Wah-ne-watch-to-nee-nah* band. (No plate.)
80. **Ee-áh-sá-pa**, the Black Rock; chief of the *Ne-caw-ee-gee* band. A very dignified chief, in a beautiful dress, full length, head-dress of eagles' quills and ermine, and horns of the buffalo; lance in his hand, and battles of his life emblazoned on his robe.
- Six feet or more in stature. (Painted 1835, plate No. 91, page 222, vol. 1, Catlin's Eight Years.)

81. **Wi-lóh-tah-eeh-tcháh-ta-máh-nee**, the Red Thing that touches in Marching; a young girl, and the daughter of *Black Rock* (No. 80) by her side; her dress of deer-skin, and ornamented with brass buttons and beads.
- (Plate 95, page 223, vol. 1, Catlin's Eight Years.)

Much esteemed for her beauty and modesty. Her hair was plaited. Her ears supported a great profusion of curious beads, and over her other dress she wore a handsomely garnished buffalo robe.—*Ibid.*

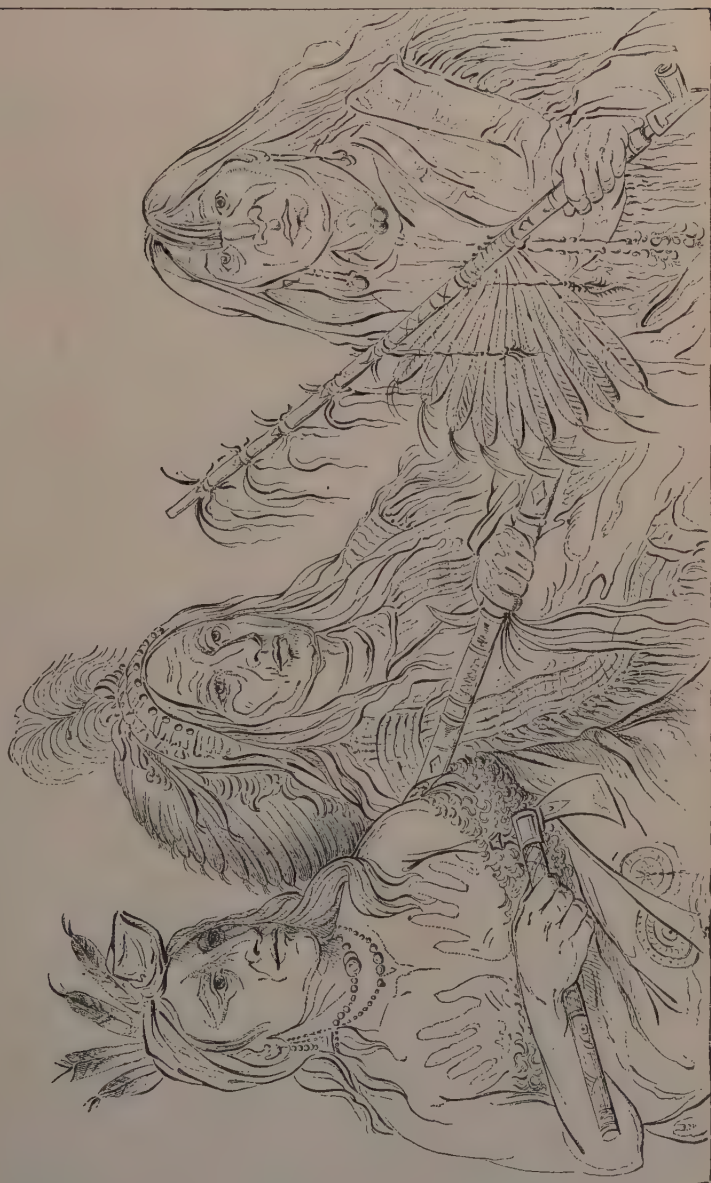
Several years after I left the Sioux country, I saw Messrs. Chardon and Piquot, two of the traders from that country, who recently had left it, and told me in Saint Louis, whilst looking at the portrait of this girl (No. 81), that while staying in Mr. Laidlaw's fort in 1840, the chief Black Rock (Ee-áh-sá-pa, No. 80), entered the room suddenly where the portrait of his daughter was hanging on the wall, and pointing to it with a heavy heart, told Mr. Laidlaw that whilst his band was out on the prairies, where they had been for several months "making meat," his daughter had died, and was there buried. "My heart is glad again," said he, "when I see her here alive; and I want the one the medicine-man made of her, which is now before me, that I can see her and talk to her. My band are all in mourning for her, and at the gate of your fort, which I have just passed, are ten horses for you, and Ee-áh-sá-pa's wigwam, which, you know, is the best one in the Sioux nation. I wish you to take down my daughter and give her to me." Mr. Laidlaw, seeing the unusually liberal price that this nobleman was willing to pay for a portrait, and the true grief that he expressed for the loss of his child, had not the heart to abuse such noble feeling, and taking the painting from the wall, placed it in his hands, telling him that it of right belonged to him, and that his horses and wigwam he must take back and keep them to mend, as far as possible, his liberal heart, which was broken by the loss of his only daughter.—Page 224, vol. 1, Catlin's Eight Years.

82. **Toh-kí-e-to**, the Stone with Horns; chief of the *Yank-ton* (see note) band, and principal orator of the nation; his body curiously tattooed.
- (Painted 1832. Plate No. 93, page 222, vol. 1, Catlin's Eight Years.)

The neck and breast and shoulders of this man were curiously tattooed, by pricking in gunpowder and vermilion, which, in this extraordinary instance, was put on



EE-ÁH-SÁ-PA, THE BLACK ROCK.
Chief of a Sioux band. No. 80, page 56.
(Plate 91, Vol. I, Catlin's Eight Years)



MAH-TO-CHE-GA, THE LITTLE BEAR.

BROTHER OF MAH-TO-CHE-GA.

SHON-KA, THE DOG.

Sioux, Nos. 84, 85, page 57.

(Plate 274, Vol. II, Catlin's Eight Years.)



in such elaborate profusion as to appear at a little distance like a beautifully embroidered dress. In his hand he held a handsome pipe, the stem of which was several feet long, and all the way wound with ornamented braids of the porcupine quills; around his body was wrapped a (see plate) valued robe, made of the skin of the grizzly bear, and on his neck several strings of *wampum*, an ornament seldom seen amongst the Indians in the far West and the North.

I was much amused with the excessive vanity and egotism of this notorious man, who, whilst sitting for his picture, took occasion to have the interpreter constantly explaining to me the wonderful effects which his oratory had at different times produced on the minds of the chiefs and people of his tribe. He told me that it was a very easy thing for him to set all the women of the tribe crying, and that all the chiefs listened profoundly to his voice before they went to war, and at last summed up by saying that he was "the greatest orator in the Sioux Nation," by which he undoubtedly meant the greatest in the world!

83. *Mah-tó-rah-rísh-nee-céh-ée-rah*, the Grisly Bear that runs without Regard; a brave of the *Onc-pah-pa* band. 1832. (No plate.)

84. *Mah-tó-che-ga*, the Little Bear; a distinguished brave. *One-capapa*. (See note.)

(Painted 1832. Plate No. 273, page 190, vol. 2, Catlin's Eight Years.)

85. *Shon-ka*, the Dog; chief of the *Ca-za-zhee-ta*: *Bad Arrow Points* band.

(Painted 1832. Plate No. 275, page 190, vol. 2, Catlin's Eight Years.)

86. *Táh-téck-a-da-háir*, the Steep Wind; a Brave of the *Ca-za-zhee-ta* (or *Bad Arrow Points*) band. 1822.

These three distinguished men (No. 84, 85, and 86) were all killed in a private quarrel (while I was in the country), occasioned by my painting only *one-half* of the face of the first (No. 84); ridicule followed, and resort to fire-arms, in which that side of the face which I had left out was blown off in a few moments after I had finished the portrait; and sudden and violent revenge for the offense soon laid the other two in the dust, and imminently endangered my own life. (For a full account of this strange transaction, see Catlin's Letters and Notes on North American Indians, pages 90, 91, 189, vol. 2.)

87. *Heh-háh-ra-pah*, the Elk's Head; chief of the *Ec-ta-sip-shov* band, Upper Missouri. Painted 1832. (No plate.)

88. *Máh-to-een-náh-pa*, the White Bear that goes out; chief of the *Blackfoot Sioux* band. Painted 1832. (No plate.)

89. *Tchón-su-móns-ka*, the Sand Bar; woman of the *Te-ton* band, with a beautiful head of hair; her dress almost literally covered with brass buttons, which are highly valued by the women to adorn their dresses. Painted 1832. (Plate No. 94, page 223, vol. 1, Catlin's Eight Years.)

Wife of a white man named Chardon, a Frenchman in the employ of the American Fur Company as a trader and interpreter. Very richly dressed. Her hair, which was inimitably beautiful and soft and glossy as silk, fell over her shoulders in great profusion and in beautiful waves, produced by the condition in which it is generally kept in braids giving to it, when combed out, a waving form, adding much to its native appearance, which is invariably straight and graceless.—*Ibid.*

90. *Wá-be-shaw*, the Leaf; Upper Mississippi; chief of a band; blind in one eye; a very distinguished man; since dead.

(Painted 1835. See page 132, vol. 2, Catlin's Eight Years.)

"*Wá-a-pa-shaw*," head chief of the Keoxa tribe of the Dacotah Nation. (Relation-

ship overlooked. ?) [His portrait and biography can be found on pages 53 to 55, vol. 1, McKenny & Hall.]

During the war of 1812, the British took possession of and abandoned Prairie Du Chien. It was a small village occupied by French Canadians. After the British left it the Winnebago Indians living adjacent to the post or town evinced a disposition to quarrel and plunder the town. The inhabitants, defenseless and alarmed, sent a messenger to Wá-be-shaw and claimed his protection. He was found with his band on the opposite side of the Mississippi River and a few miles above Prairie du Chien. He came down at once accompanied by one Indian and called a council for the next day with the Winnebagoes. At the council Wá-be-shaw arose, and looking at the Winnebagoes sitting silently around him, he pulled a hair from his head and held it up before them: "Winnebagoes, do you see this hair? Look at it. You threaten to massacre the white people at the Prairie. They are your friends and mine. You wish to drink their blood. Is that your purpose? Dare to lay a finger upon one of them and I will blow you from the face of the earth, as I blow," suiting the action to the word, "blow this hair with my breath where none can find it." The council broke up at once, and the Winnebagoes departed, leaving the settlers unmolested.

They knew their danger—Wá-be-shaw's words were meant.

(Condensed from M'Kenny & Hall, vol. 1, pages 54, 55.)

91. Shón-ga-tón-ga-chésh-en-day, the Horse-dung; chief of a band; a great conjurer and magician. 1832. (No plate.)
92. Tah-tón-ga-mó-nee, the Walking Buffalo; Red Wing's son. 1832. No plate.
93. Múz-za, the Iron; Saint Peters; a brave of distinction, and a very handsome fellow. 1832. (No plate.)
94. Te-o-kún-ko, the Swift. 1832. (No plate.)

An ill-visaged and ill-natured fellow, though reputed a desperate warrior.

MR. CATLIN'S NOTES ON THE SIOUX INDIANS.

Mr. Catlin's works abound with invaluable descriptions of the Sioux Indians at and about Fort Pierre.

I am now in the heart of the country belonging to the numerous tribe of Sioux or Dacotas, and have Indian faces and Indian customs in abundance around me. This tribe is one of the most numerous in North America, and also one of the most vigorous and warlike tribes to be found, numbering some forty or fifty thousand, and able undoubtedly to muster, if the tribe could be moved simultaneously, at least eight or ten thousand warriors, well mounted and well armed. This tribe take vast numbers of the wild horses on the plains towards the Rocky Mountains, and many of them have been supplied with guns; but the greater part of them hunt with their bows and arrows and long lances, killing their game from their horses' backs while at full speed.

The name Sioux (pronounced *see-oo*), by which they are familiarly called, is one that has been given to them by the French traders, the meaning of which I never have learned; their own name being, in their language, Dah-co-ta. The personal appearance of these people is very fine and prepossessing, their persons tall and straight, and their movements elastic and graceful. Their stature is considerably above that of the Mandans and Riccarees, or Blackfeet; but about equal to that of the Crows, Assiniboins, and Minatarees, furnishing at least one-half of their warriors of 6 feet or more in height.

The great family of Sioux, who occupy so vast a tract of country, extending from the banks of the Mississippi River to the base of the Rocky Mountains, are everywhere a migratory or roaming tribe, divided into forty-two bands or families, each having a chief, who all acknowledge a superior or head chief, to whom they all are

held subordinate. This subordination, however, I should rather record as their former and native regulation, of which there exists no doubt, than an *existing* one, since the numerous innovations made amongst these people by the fur traders, as well as by the proximity of civilization along a great deal of their frontier, which soon upset and change many native regulations, and particularly those relating to their government and religion.

There is one principal and familiar division of this tribe into what are called the *Mississippi* and *Missouri* Sioux. Those bordering on the banks of the Mississippi, concentrating at Prairie du Chien and Fort Snelling, for the purposes of trade, &c., are called the Mississippi Sioux. These are somewhat advanced towards civilization, and familiar with white people, with whom they have held intercourse for many years, and are consequently excessive whisky drinkers, though constituting but a meager proportion, and at the same time, but a very unfair and imperfect sample of the great mass of this tribe who inhabit the shores of the Missouri, and fearlessly roam on the vast plains intervening between it and the Rocky Mountains, and are still living entirely in their primitive condition.

There is no tribe on the Continent, perhaps, of finer looking men than the Sioux; and few tribes who are better and more comfortably clad, and supplied with the necessaries of life. There are no parts of the great plains of America which are more abundantly stocked with buffaloes and wild horses, nor any people more bold in destroying the one for food and appropriating the other for their use. There has gone abroad, from the many histories which have been written of these people, an opinion which is too current in the world, that the Indian is necessarily a poor, drunken, murderous wretch; which account is certainly unjust as regards the savage, and doing less than justice to the world for whom such histories have been prepared. I have traveled several years already amongst these people, and I have not had my scalp taken, nor a blow struck me; nor had occasion to raise my hand against an Indian; nor has my property been stolen, as yet to my knowledge, to the value of a shilling; and that in a country where no man is punishable by law for the crime of stealing; still some of them steal, and murder too; and if white men did not do the same, and that in defiance of the laws of God and man, I might take satisfaction in stigmatizing the Indian character as thievish and murderous. That the Indians in their *native state* are "*drunken*," is false; for they are the only temperance people, literally speaking, that ever I saw in my travels, or ever expect to see. If the civilized world are startled at this, it is the *fact* that they must battle with, not with me; for these people manufacture no spirituous liquor themselves, and know nothing of it until it is brought into their country and tendered to them by Christians. That these people are "*naked*" is equally untrue, and as easily disproved; for I am sure that with the paintings I have made amongst the Mandans and Crows, and other tribes, and with their beautiful costumes which I have procured and shall bring home, I shall be able to establish the fact that many of these people dress, not only with clothes comfortable for any latitude, but that they also dress with some considerable taste and elegance. Nor am I quite sure that they are entitled to the name of "*poor*," who live in a boundless country of green fields, with good horses to ride; where they are all joint tenants of the soil, together; where the Great Spirit has supplied them with an abundance of food to eat—where they are all indulging in the pleasures and amusements of a lifetime of idleness and ease, with no business hours to attend to, or professions to learn—where they have no notes in bank or other debts to pay—no taxes, no tithes, no rents, nor beggars to touch and tax the sympathy of their souls at every step they go.—Mr. Catlin, 1832. Pages 208-210, vol. 1, Eight Years.

It is not improbable that some of the Sioux painted by Mr. Catlin from 1832 to 1834 were photographed and are in the Photographic Catalogue of Professor Hayden, Mis. Pub. No. 9, United States Geological Sur-

vey of the Territories, which contains more than 200 Sioux photographs, the negatives of which are now in the possession of Maj. J. W. Powell, United States geologist. These are in succession to Mr. Catlin's portraits.

From the Falls of Saint Anthony, Minnesota, in 1835, Mr. Catlin writes:

The Sioux who live in the vicinity of the Falls, and occupy all the country about here, west of the Mississippi, are a part of the great tribe on the Upper Missouri, and the same in most of their customs, yet very dissimilar in personal appearance, from the changes which civilized examples have wrought upon them. I mentioned in a former letter, that the country of the Sioux extended from the base of the Rocky Mountains to the banks of the Mississippi; and for the whole of that way, it is more or less settled by this immense tribe, bounding the east side of their country by the Mississippi River.

The Sioux in these parts, who are out of reach of the beavers and buffaloes, are poor and very meanly clad, compared to those on the Missouri, where they are in the midst of those and other wild animals, whose skins supply them with picturesque and comfortable dresses. The same deterioration also is seen in the morals and constitutions of these, as amongst all other Indians, who live along the frontiers, in the vicinity of our settlements, where whisky is sold to them, and the small-pox and other diseases are introduced to shorten their lives.

The principal bands of the Sioux that visit this place, and who live in the vicinity of it, are those known as the Black Dog's band—Red Wing's band, and Wa-be-sha's band; each band known in common parlance, by the name of its chief, as I have mentioned. The Black Dog's band reside but a few miles above Fort Snelling, on the banks of the Saint Peter's, and number some five or six hundred. The Red Wing's band are at the head of Lake Pepin, sixty miles below this place, on the west side of the river. And Wa-be-sha's band and village are some sixty or more miles below Lake Pepin, on the west side of the river, on a beautiful prairie, known (and ever will be) by the name of "Wa-be-sha's prairie." Each of these bands, and several others that live in this section of country, exhibit considerable industry in their agricultural pursuits, raising very handsome corn-fields, laying up their food, thus procured, for their subsistence during the long and tedious winters.—G. C., 1835.

DAKOTAS.

A large family of North American Indians, embracing the Assinaboins or Stone Sioux, the Dakotas proper, or, as they are called by the Algonkins, Nadowesioux, from which is derived the word Sioux; Omahas, Otoes, Osages, Poncas, Iowas, Kansas, Missourias, Minatarees, and Crows. Until quite recently they occupied the larger portion of the country bounded on the east by the great lakes, on the north by the British Possessions, on the west by the Rocky Mountains, and on the south by the Platte River. According to their traditions they came eastward from the Pacific, and encountered the Algonkins about the headwaters of the Mississippi, where the mass of them were held in check. One of the tribes of this great family, called by the Chippewas Winnebagook (men from the fetid or salt water), pushed through their enemies and secured a foothold on the shores of Lake Michigan. The Quapaws, called by their Algonkin foes the Alkansas or Arkansas, settled on the Ohio, but were ultimately driven down the river by the Illinois to the region now bearing their name. A few of the tribe retain very nearly their original hunting-grounds; the principal migrations of those who have moved having been southwestwardly, from the headwaters of the Mississippi to the Missouri.

In 1875 the Indians of this family residing within the limits of the United States numbered nearly 68,000, with about 1,000 more within the British Possessions. If the estimates of early explorers are to be relied upon, they must have lost heavily in population within the last one hundred years—intestine wars, the aggressions of the whites, and the vices of civilization reducing many once powerful tribes to demoralized remnants that are fast fading out of our knowledge by absorption into the ranks of more powerful neighbors. Almost all of the tribes of this family are settled on reservations under the direct care and support of the Government, and are fairly on the road to a civilized future. The exceptions are a few members of the wild bands of the Sioux, the Minatarees or Gros Ventres, and the Crows. At the present writing most of the first-named are at war with the United States forces, while the two latter are friendly.—W. H. Jackson, 1877.

Since settled on reservations, and at peace.

Lists of existing tribes and locations on reservations to June 30, 1885, are given herein.

DAKOTAS, OR SIOUX.

The word "Dakota" means united, confederated, or many in one, and designates the tribe from which the family takes its name. They seldom or never willingly acknowledge the title *Sioux*, first given them by the French, and now by all whites. There are many theories as to the origin of this latter name, the most acceptable of which is that it is a corruption of the word *Nadouessioux*—a general Chippewa designation for enemies—which was gradually applied by missionaries and traders, through an imperfect understanding of the language, to the tribes thus designated. Governor Ramsey, of Minnesota, thought that the word "originated upon the Upper Missouri, among the early French traders, hunters, and trappers, they deriving it, in all probability, from the name of a sub-band of *Ti-t'-wan* (Teton), Dakotas, called *Sioune*, who hunted over the plains of that river, and with whom, consequently, they came most frequently in contact.

"In Lewis and Clark's travels, in 1803, they are called the *Teton Saone*, and their villages are located on the Missouri, near Cannon-ball River.

"At least we find the term *Sioux* first used in the early maps to designate a large tribe, with various subdivisions, upon the Upper Missouri only."

Dakota traditions go back but a comparatively short time, and are vague and obscure in regard to their origin and early residence, which place it, however, in the Northwest, above the great lakes. In their progress eastward they early possessed themselves of the country about the headwaters of the Mississippi and the Red River of the North, where they remained as late as 1868, when they were in part dispossessed by the Chippewas, who were eventually the cause of their removal to the Missouri.

Up to 1860 the Dakotas were divided into two principal divisions, those east of the Missouri, who were known as the Minnesota or Mississippi Dakotas, composed of four bands, viz: The M'dewakantons, or those of the Village of the Spirit Lake; the Wapokutes, or Leaf Shooters; the Wah-pe-tons, or Village in the Leaves; and the Sissetons, or those of the Village of the Marsh. Most of these have been long in contact with the whites, and, having disposed of the greater portion of their lands to the Government, have abandoned most of their old habits, and devote themselves to farming. Others of them, however, are restless and devoted to old prejudices, and cause much trouble to the settlers. The massacre of the whites in 1862 was inaugurated by the M'dewakantons, the Wahpetons and Sissetons afterwards joining them.

Along the Missouri, but living mostly on its eastern side, were the Shanktonwans (Yanktons), or the people of Village at the End, inhabiting originally the Sioux, Des Moines, and Jacques Rivers, and living now principally about the mouth of the Vermillion.

The Yanktonais, a diminutive of the preceding name, and meaning the lesser or the little people of the End Village. Lewis and Clark described them as the Yanktons of the Plains, or Big Devils, who were on the heads of the Sioux, Jacques, and Red Rivers. Their present range is on the Missouri, above the Yanktons. From one branch of this band the Assiniboinés are said to have sprung.

Pabókša, or Cut Heads, a branch of the Yanktons, and ranging above them.

The I-san-teis, or Santees, another sub-band of the Yanktons, living originally in Minnesota and Iowa, but since lately on the Missouri, near the Yanktons.

West of the Missouri, occupying the greater portion of Dakota, Wyoming, and portions of Montana and Nebraska, the general name of Tetons, or Tetonwans ("Village of the Prairie") has been given to the seven principal bands of the Dakotas inhabiting that region. Lewis and Clark placed them on their map in only two principal divisions, viz, as the "Tetans of the Burnt Woods" Brulés, and the "Tetans Saone," from which some suppose the word Sioux has been derived for the whole Dakota nation. The seven subdivisions as now recognized are the—

1. *Siha-sa-pas* or *Blackfeet*, on the Missouri in the neighborhood of the Cannon-ball River.

2. *The Si-chan-koo* or *Burnt Thighs* (Brulés, Spotted Tail's band), ranging on the Niobrara and White Rivers, from the Platte to the Cheyenne.

3. *Oncapapas*, or "those who camp by themselves," who roam over the country between the Cheyenne and Yellowstone Rivers.

4. *Minnekonjous*, "those who plant by the water," south of the Black Hills.

5. *Id-zip-cho*, or *Sans Arcs*, "without bows," affiliating with the Oncapapas and Blackfeet, and ranging over much the same country.

6. *Ogalallas* occupy the country between Fort Laramie and the Platte, although they are now confined to a reservation in the northwestern corner of Nebraska. Have the reputation of being the most friendly disposed towards the whites of all the Tetonwans. Red Cloud, so well known as an Indian diplomat, is chief of this band.

7. *O-he-nom-pas*, or *Two Kettles*. Live principally about Fort Pierre, against whom it is said very few complaints have ever been made, they having always observed faithfully the stipulations of their treaties with the United States.—W. H. J., 1877.

In the report of the Commissioner of Indian Affairs for 1870 there are 21 sub-bands of Dakotas enumerated, numbering, in the aggregate, 53,044.

All of the Sioux, save a few stragglers, are now on reservations (June 30, 1885).

The Sioux are included under 12 agencies, 9 in Dakota, 2 in Montana, and 1 in Nebraska, at all of which, except at Fort Belknap, a beginning in Indian farming has been made, in spite of all discouragements by reason of unsuitable location and the demoralizing influences of "the hostiles."

The Ogalallas at Red Cloud Agency, who have almost entirely abandoned the chase on account of scarcity of game, depend almost entirely upon the Government for their support. Their small beginnings in cultivating the soil came to naught through the grasshoppers. The Brulés at Spotted Tail Agency have a thriving school with 75 pupils, and cultivated some lands. At the Upper Missouri agencies but little has been done beyond feeding the Indians who report to them for that purpose, their attempts at farming resulting in failures on account of the grasshopper pest. The Yanktons, Santees, Sissetons, Wahpetons, and other Sioux on the Lower Missouri and in eastern Dakota, have made more substantial progress in civilization, many of them having permanently discarded their Indian habits and dress, and live in houses, and are nearly self-supporting. The Santees, those in Nebraska especially, have entirely renounced their old form of life; have churches and Sabbath-schools, which are regularly attended. They have a monthly paper, printed in their native language, with an edition of 1,200 copies,—W. H. Jackson, 1877.

LOCATION AND NUMBERS (APPROXIMATE), JUNE 30, 1885.

DAKOTA.

Sioux at Cheyenne River Agency:	
Blackfeet Sioux	224
Sans Arcs Sioux	788
Minnekonjo Sioux	1,382
Two-Kettle Sioux	750
Crow Creek and Lower Brulé Agency Sioux:	
Lower Yanktonais Sioux	1,098
Lower Brulé Sioux	1,424
Devil's Lake Agency Sioux:	
Sisseton Sioux, Wahpeton Sioux, and Cut Head Sioux	864
Pine Ridge Agency (Red Cloud) Sioux:	
Ogalalla Sioux	7,800
Northern Cheyenne	500
Rosebud Agency (Spotted Tail):	
Brulé Sioux, No. 1	2,102
Brulé Sioux, No. 2	1,493
Loafer Sioux	1,558
Wah-zah-zah Sioux	1,161
Two-Kettle Sioux	953
Northern Sioux	729

Rosebud Agency (Spotted Tail)—Cont'd.	
Bull Dog Sioux	184
Mixed Sioux	568
Sisseton Agency:	
Sisseton and Wahpeton Sioux.	
Standing Rock Agency:	
Lower Yanktonais Sioux	1,347
Upper Yanktonais Sioux	631
Blackfeet Sioux	659
Uncapapa Sioux	1,976
Mixed bloods of all bands	113
Yankton Agency:	
Yankton Sioux	1,950

NEBRASKA.

Santee and Flandreau Agency:	
Santee Agency	806
Santee Sioux at Flandreau	250
Fort Peck Agency, Montana:	
Yanktonais Sioux	3,542
Santee Sioux	423
Ogalalla and Teton Sioux	205
Total	35,680

PRESENT CONDITION.

Several bands of the Sioux are semi-civilized. Some remain "blanket Indians," but few, if any, are roamers. The reports of the several agents in charge of Sioux reservations, which are published annually in the report of the Commissioner of Indian Affairs, will furnish full data. The civilizing of the Sioux is progressing fairly well. They have been in the past the terror of the West and Northwest, but are now far from the warlike savages that they were. Sioux outbreaks since 1862 and to 1876 were frequent, but are now improbable. They reside on reservations adjacent to their original country, and this has probably aided in contenting them to this system. A valuable series of photographs of the Sioux can be found in Hayden's Catalogue (pages 28-45), (fourteen tribes being represented). They are believed to be slowly decreasing.

SIOUX WARS FROM 1812 TO 1882.

For details as to Sioux wars from 1812 to 1882, see first reports of Indian Bureau, reports of Secretary of War, and "Record of Engagements with Hostile Indians within the Military Division of the Missouri, from 1868 to 1882, Lieut. General P. H. Sheridan commanding, 1882;" also see "Cheyennes," herein, Nos. 143 and 144.

PUN-CAH.

[Ponca: Laws of the United States. Ponca: Indian Bureau, June, 1885.]

A small tribe residing on the west bank of the Missouri River, 900 in number, reduced one-half by small-pox in 1824-'25. [Mr. Catlin saw them on his trip to the Mandans in 1832.—T. D.]

95. Shoo-de-gá-cha, the Smoke, chief of the tribe.

A very philosophical and dignified man.

(Painted in 1832. Plate No. 87, page 212, vol. 1, Catlin's Eight Years.)

The chief, who was wrapped in a buffalo robe, is a noble specimen of native dignity and philosophy. I conversed much with him; and from his dignified manners, as well as from the soundness of his reasoning, I became fully convinced that he deserved to be the sachem of a more numerous and prosperous tribe. He related with great coolness and frankness the poverty and distress of his nation; and, with the method of a philosopher, predicted the certain and rapid extinction of his tribe, which he had not the power to avert. Poor, noble chief, who was equal to and worthy of a greater empire! He sat upon the deck of the steamer, overlooking the little cluster of his wigwams mingled amongst the trees; and, like Caius Marius, weeping over the ruins of Carthage, shed tears as he was descanting on the poverty of his ill-fated little community, which he told me "had once been powerful and happy; that the buffaloes which the Great Spirit had given them for food, and which formerly spread all over their green prairies, had all been killed or driven out by the approach of white men, who wanted their skins; that their country was now entirely destitute of game, and even of roots for their food, as it was one continued prairie; and that his young men, penetrating the countries of their enemies for buffaloes, which they were obliged to do, were cut to pieces and destroyed in great numbers. That his people had foolishly become fond of *fire-water* (whisky), and had given away everything in their country for it; that it had destroyed many of his warriors, and soon would destroy the rest; that his tribe was too small and his warriors too few to go to war with the tribes around them; that they were met and killed by the Sioux on the north, by the Pawnees on the west, and by the Osages and Konzas on the south; and still more alarmed from the constant advance of the pale faces—their enemies from the East, with whisky and small-pox, which already had destroyed four-fifths of his tribe, and soon would impoverish, and at last destroy, the remainder of them."—*Ibid.*, page 212.

96. *Hee-láh-dee*, the Pure Fountain, wife of Shoo-de-gá-cha (No. 95). 1832.

(Plate No. 88, page 212, vol. 2, Catlin's Eight Years.)

I painted at full length a young and very pretty woman (Plate 88), wife of No. 96, whose name is *Hee-láh-dee* (the Pure Fountain). Her neck and arms were curiously tattooed, which is a very frequent mode of ornamenting the body amongst this and some other tribes, which is done by pricking into the skin gunpowder and vermilion. 1832.—*Ibid.*, page 212.

97. *Hongs-háy-dee*, the Great Chief, son of the chief.

This young fellow, about eighteen years of age, glowing red with vermilion, signalized himself by marrying *four wives in one day* whilst I was in his village. He took them all at once to his wigwam, where I saw them and painted one of them. This made him a great medicine,

(1832. Plate No. 90, page 213, vol. 2, Catlin's Eight Years.)

Mr. Catlin fully describes the ceremony on pages 213, 214, vol. 2, Catlin's Eight Years. (See also "Polygamy amongst the North American Indians," herein.)

I visited the wigwam of this young installed *medicine-man* several times, and saw his four modest little wives seated around the fire, where all seemed to harmonize very well, and for aught I could discover were entering very happily on the duties and pleasures of married life. I selected one of them for her portrait, and painted it (Plate 89, see No. 98, below, *Mong-shong-shaw*, the Bending Willow) in a very pretty dress of deer-skins, and covered with a young buffalo's robe, which was handsomely ornamented, and worn with much grace and pleasing effect.

Mr. Chouteau, of the Fur Company, and Major Sanford, the agent for the Upper Missouri Indians, were with me at this time; and both of these gentlemen, highly pleased with so ingenious and *innocent* a freak, felt disposed to be liberal, and sent them many presents from the steamer.

The ages of these young brides were probably all between twelve and fifteen years, the season of life in which most of the girls in this wild country contract marriage.—*Ibid.*, 214.

98. *Mong-shóng-sha*, the Bending Willow, one of the four wives of *Hongs-káy-dee*, (No. 97), about thirteen years old, and wrapped in a buffalo robe prettily garnished.* 1832.

MR. CATLIN'S NOTES ON THE PONCA INDIANS.

I landed at the Puncchs, a small tribe residing in one village on the west bank of the river, 300 miles below this and 1,000 from Saint Louis.

The Puncchs are all contained in seventy-five or eighty lodges, made of buffalo-skins, in the form of tents, the frames for which are poles of fifteen or twenty feet in length, with the butt ends standing on the ground and the small ends meeting at the top, forming a cone, which sheds off the rain and wind with perfect success. This small remnant of a tribe are not more than four or five hundred in number, and I should think at least two-thirds of those are women, this disparity in numbers having been produced by the continual losses which their men suffer who are penetrating the buffalo country for meat, for which they are now obliged to travel a great way (as the buffaloes have recently left their country), exposing their lives to their more numerous enemies about them.—Page 212, vol. 1, Catlin's Eight Years.

DAKOTA OR SIOUX-PONCAS.

The Poncas were originally part of the Omaha tribe, to whom they are related. Lived originally on the Red River of the North, but were driven southwestwardly across the Missouri by the Sioux, and fortified themselves on the Ponca River. United for a time with the Omahas for protection, but have generally lived apart. Were so exposed to the forays of the savage Sioux that they were almost exterminated at one time, but after the treaties of 1817 and 1825 rallied and began to increase. Were estimated then at 750, which has remained their average number ever since. In 1858 sold their lands and went on a reservation near the Yanktons in Dakota, but being too near their old foes, and not being able to raise any crops, were, under a treaty made in 1859, in 1865 removed down to the mouth of the Niobrara for a permanent home, where they now have three villages. Are still exposed to raids from the Sioux, retarding very much their progress toward a self-supporting condition. Efforts are being made to have them join their relatives, the Omahas.—W. H. Jackson, 1877.

A splendid series of photographs of Ponca Indians was made by W. H. Jackson, at Washington, November 4, 1877, some 19 in number. Measurements of each were made, including their heads. They are given on pages 123-4 of the Descriptive Catalogue of the Photographs of North American Indians. Mis. Pub. No. 9, U. S. Geol. Survey, before referred to.

PONCA INDIAN LEGAL PROCEEDINGS OF 1879.

No. 1083 is *Ma-chee-un-zhee*, or Standing Bear, who became famous afterward as the Ponca chief who in 1879 gained a most signal victory in resisting an order to return to Indian Territory.

* The Poncas in Indian Territory, 1885, by the report of their agent, still practice plural marriage, and marry at an early age. He states that an unmarried girl of fourteen to fifteen years of age is not to be found, June, 1885.

In 1877 the Indian Department insisted upon removing the Poncas to Indian Territory from Dakota without their consent. Being civilized they objected to giving up their property without being paid for it, and further objected to being placed in contact with wild Indians in Indian Territory. They were removed, however. Afterwards some 30 of them returned and settled on the Omaha Reservation in Nebraska. Standing Bear was one of these. He was arrested by order of the Interior Department, to be returned to Indian Territory. Popular sentiment was aroused, mass meetings were held in the East, denouncing this proceeding and appealing for justice to these Indians. Standing Bear applied for a writ of habeas corpus to the United States district court at Omaha, Nebr., for release from the custody of the military and the Interior Department, having been arrested and being about to be carried back to the Indian Territory.

The writ was issued by Judge Elmer S. Dundy, of the United States district court for Nebraska, and the return to it was heard at Omaha on April 30, 1879.

The Interior Department and the United States appeared by the United States district attorney, who made an argument five and a half hours long to prove that an Indian was not a man—or a person, in American law. Standing Bear appeared by Hon. J. L. Webster and Hon. A. J. Poppleton. Standing Bear testified in his own behalf, and addressed the court. The court-room was crowded with a distinguished audience of spectators. He claimed that he was a man, although God had made his skin of a different hue. The audience were aroused to a pitch of excitement by his eloquence, which resulted in cheer after cheer when he sat down.

Judge Dundy rendered his decision, in which he sustained the writ, discharging Standing Bear and the Poncas from custody, and deciding—

First. That an *Indian* is a *PERSON* within the meaning of the laws of the United States, and has therefore the right to sue out a writ of habeas corpus in a Federal court or before a Federal judge in all cases where he may be confined or in custody under color of authority of the United States, or where he is restrained of liberty in violation of the Constitution or laws of the United States.

Second. That General George Crook, the respondent, being the commander of the military department of the Platte, has the custody of the relators under color of authority of the United States, and in violation of the laws thereof.

Third. That no rightful authority exists for removing by force any of the relators to the Indian Territory, as the respondent has been directed to do.

Fourth. That the Indians possess the inherent right of expatriation as well as the more fortunate white race, and have the inalienable right to "*life, liberty, and the pursuit of happiness*," so long as they obey the laws and do not trespass on forbidden ground. And

Fifth. Being restrained of liberty under color of authority of the United States, and in violation of the laws thereof, the relators must be discharged from custody, and it is so ordered.

Standing Bear was shortly after discharged.

Grateful for the aid rendered him and his people, Standing Bear called upon the editor of the Omaha Herald, who had been his best friend, and also on Messrs. Webster and Poppleton, and gave each of them a present of remembrance. To the editor he gave a pair of beaded leggings; to Mr. Webster a tomahawk, and to Mr. Poppleton a war bonnet. His address to Mr. Poppleton was:

STANDING BEAR TO MR. POPPLETON.

I believe I told you in the court-room that God made me and that I was a man.

For many years we have been chased about as a dog chases a wild beast. God sent you to help me. I thank you for what you have done.

I want to get my land back. That is what I long for all the time. I wish to live there and be buried with my fathers.

When you were speaking in the court-room of course I could not understand, but I could see that you were trying very hard to release me. I think you are doing for me and my people something that never has been done before.

If I had to pay you for it, I could never get enough to do it. I have here a relic which has come down to my people through a great many generations. I do not know how old it is; it may be two or three hundred years old. I desire to present it to you for what you have done for me.

The keepsake given by the chief to Mr. Poppleton is a rare gift, being esteemed the most sacred, as it is the most venerable, object in the possession of the tribe. It resembles a wig, and was worn by the head chief at their most weighty councils. Curiosity-hunters have often sought to secure it at any price in money, but he has to one and all said that money could not buy it. Among occasions on which it has been worn was that of the first treaty—in 1817, we believe—made between the Poncas and the Government of the United States. Standing Bear, who is himself sixty years of age, stated that when he was a little boy his father told him that no one in the tribe knew how old it was, and that it had come into their possession in generations long past.

The Interior Department never attempted to interfere with the Poncas again, and Standing Bear and 170 of his people came back from Indian Territory, and are now at the Ponca Agency in Dakota. See below.

THE PONCAS.

"The Poncas are good Indians. In mental endowment, moral character, physical strength, and cleanliness of person, they are superior to any tribe I have ever met."—Report Commissioner of Indian Affairs, 1878.

PRESENT LOCATION AND NUMBERS, JUNE 30, 1885.

Poncas or Ponca, Pawnee, and Otoe Agency, Indian Territory, 574. Occupation, farmers and herders. Gradually increasing in numbers. Poncas on the consolidated Santee, Flandreau, and Ponca Agency, in Nebraska and Dakota, number 178; total, 752.

The last are a portion of those removed to Indian Territory in 1877, of which Standing Bear was one, and who returned to Nebraska. The agent says: "They support themselves by cultivating the ground—farmers. Civilized; wear white man's clothing."

PÁW-NEES.

[Pawnee: Laws of the United States. Pawnee and Páni: Indian Bureau.]

A wild and very warlike tribe of 12,000, occupying the country watered by the river Platte, from the Missouri to the Rocky Mountains. This once very powerful tribe lost one-half of their numbers by the small-pox in 1823; they are entirely distinct from the Pawnee Piets, both in language and customs, and live 1,000 miles from them. This tribe shave the head like the Saes and Foxes.

Mr. Catlin first visited the Pawnees on the Platte River in 1833. Afterwards he visited the Pawnee Piets and Pawnees in 1834 with Colonel Dodge's regiment of dragoons, U. S. A.

GRAND PAWNEES.

99. Shón-ka-ki-he-ga, the Horse Chief; head chief of the tribe, and also of the four tribes.

This chief and a number of his braves visited Washington in 1837.

(Painted in 1834. Plate No. 138, page 27, vol. 2, Catlin's Eight Years.)

100. La-dóo-ke-a, the Buffalo Bull; his *medicine* or *totem* (the head of a buffalo bull) painted on his face and breast, his bow and arrow in his hands.

(Painted 1833. Plate No. 140, page 27, vol. 2, Catlin's Eight Years.)

101. Ah-sháw-wah-róoks-te, the Medicine Horse; a brave, or soldier.

(Painted 1833. No plate.)

TAP-PÁHGE PÁWNEES.

102. La-kée-too-wi-rá-sha, the Little Chief; a great warrior.

(Painted 1833. No plate.)

103. Loo-rá-wée-re-coo, the Bird that goes to War.

(No plate. Painted 1832.)

REPUBLICAN PÁWNEES.

104. Áh-sha-la-cóots-ah, the Mole in the Forehead; chief of his band; a very distinguished warrior.

(Painted 1833. No plate.)

105. Lá-shah-le-stáw-hix, the Man Chief.

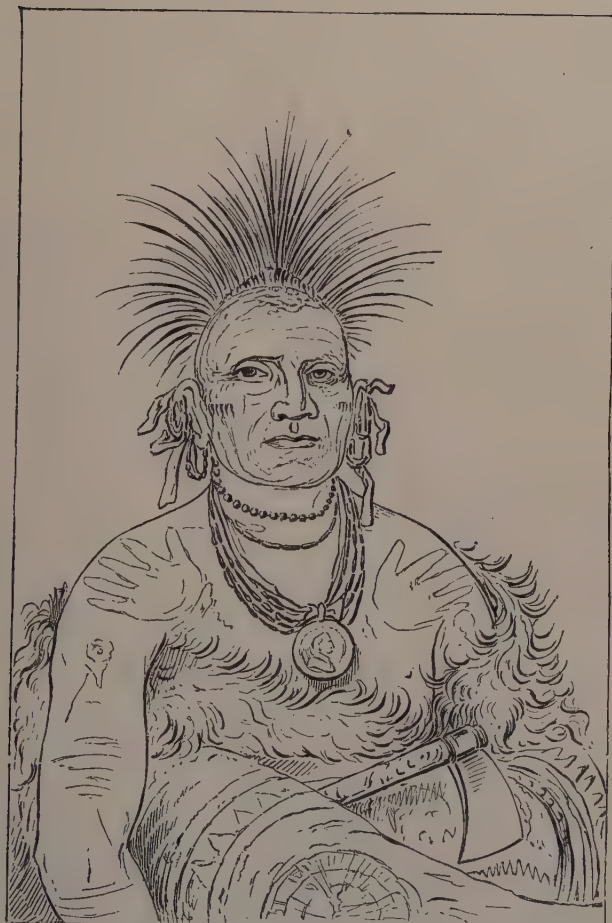
(Painted 1833. No plate.)

106. La-wée-re-coo-re-shaw-wee, the War Chief.

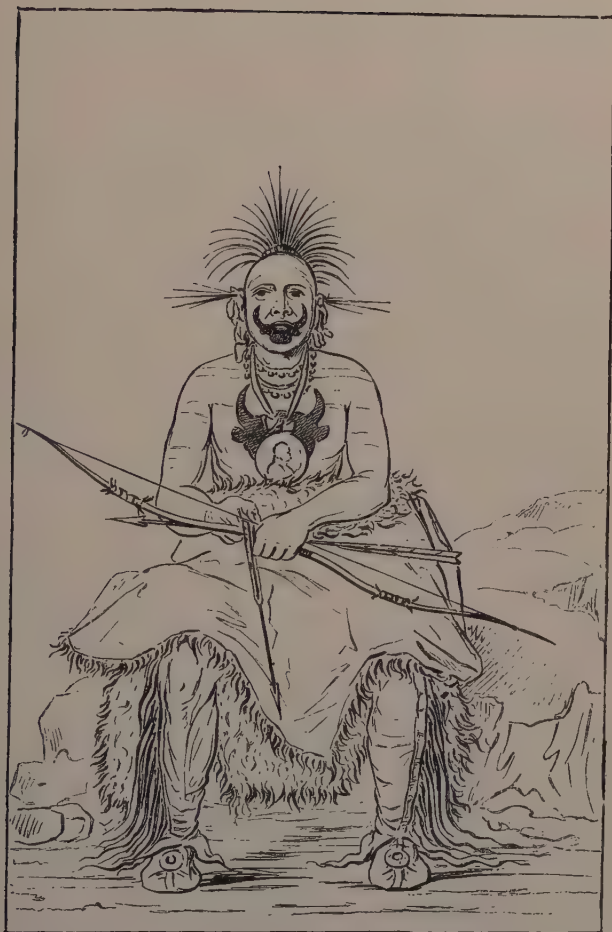
(1833. No plate.)

107. Te-ah-ke-ra-lée-re-coo, the Chayenne; a fine-looking fellow, with a pipe in one hand and his whip in the other.

(1833. No plate.)



SHÓN-KA-KI-HE GA, THE HORSE CHIEF.
Head Chief. Pawnee, No. 99, page 68.
(Plate 138, Vol. II, Catlin's Eight Years.)



LA-DÓO-KE-A, THE BUFFALO BULL.
Pawnee, No. 100, page 68.
(Plate 140, Vol. II, Catlin's Eight Years.)

WOLF PAWNEES.

108. *Le-sháh-loo-láh-le-hoo*, the Big Elk; chief of the band.
(1833. Plate 141, page 27, vol. 2, Catlin's Eight Years.)
109. *Lo-lóch-to-hóo-lah*, the Big Chief; a very celebrated man.
(1833. No plate.)
110. *La-wáh-he-coots-la-sháh-no*, the Brave Chief; impressions of hands painted on his breast.
(1833. No plate.)
111. *L'har-e-tar-rúshe*, the Ill-natured Man; a great warrior.
(1833. No plate.)

MR. CATLIN'S NOTES ON THE PAWNEE INDIANS.

The Pawnees are divided into four bands, or families, designated by the names of Grand Pawnees, Tappage Pawnees, Republican Pawnees, and Wolf Pawnees.

Each of these bands has a chief at its head, which chiefs, with all the nation, acknowledge a superior chief at whose voice they all move.

They (Pawnees) live in four villages, some few miles apart, on the banks of the Platte River, having their allies, the Omahas and Ottobes, so near to them as easily to act in concert in case of invasion from any other tribe; and from the fact that half or more of them are supplied with guns and ammunition, they are able to withstand the assaults of any tribe that may come upon them.

They (Pawnees) are a very powerful and warlike nation, living on the river Platte, about one hundred miles from its junction with the Missouri (at now near ———), laying claim to, and exercising sway over, the whole country from its mouth to the base of the Rocky Mountains.

The present number of this tribe is ten or twelve thousand; about one-half the number they had in 1832, when that most appalling disease, the small-pox, was accidentally introduced amongst them by the fur traders and whisky sellers, when ten thousand (or more) of them perished in the course of a few months.—Page 27, vol. 2, Catlin's Eight Years.

Since the above was written I have had the very great pleasure of reading the notes of the honorable Charles A. Murray (who was for several months a guest amongst the Pawnees), and also of being several times a fellow-traveler with him in America; and at last a debtor to him for his signal kindness and friendship in London. Mr. Murray's account of the Pawnees, as far as he saw them, is without doubt drawn with great fidelity, and he makes them out a pretty bad set of fellows. As I have before mentioned, there is probably not another tribe on the continent that has been more abused and incensed by the system of trade and money-making than the Pawnees; and the Hon. Mr. Murray, with his companion, made his way boldly into the heart of their country without guide or interpreter, and I consider at great hazard to his life; and, from all the circumstances, I have been ready to congratulate him on getting out of their country as well as he did.

I mentioned in a former page the awful destruction of this tribe by the small-pox; a few years previous to which some one of the fur traders visited a threat upon these people, that if they did not comply with some condition 'he would let the small-pox out of a bottle and destroy the whole of them.' The pestilence has since been introduced accidentally amongst them by the traders; and the standing tradition of the tribe now is, that 'the traders opened a bottle and let it out to destroy them.' Under such circumstances, from amongst a people who have been impoverished by the system of trade, without anybody to protect him, I cannot but congratulate my honorable friend for his peaceable retreat, where others before him have been less fortunate; and regret at the same time that he could not have been my companion to some others of the remote tribes.—Note Geo. Catlin to page 25, *Ibid*.

THE PAWNEES.

There is but little definite knowledge of the early history of the Pawnees, although they are among the longest known to the whites west of the Mississippi. Marquette notes them in his map, 1673, as divided into various bands. They are supposed to be the Panimaha of La Salle's voyage in 1688. At the time of Lewis and Clarke's visit, in 1803, their principal village was on the south side of the Platte. Pike, in 1806, estimated the population of three of their villages at 6,233, with nearly 2,000 warriors, engaged in fierce combats with neighboring tribes. In 1820, three of the four bands into which they have been for a long time divided resided on the banks of the Platte and its tributaries, with a reservation on Loup Fork, on the ninety-eighth meridian. Were then estimated at about 10,000 souls, living in earth-covered lodges, and much devoted to the cultivation of the soil, but engaging regularly every season in a grand buffalo-hunt. The Delawares, in 1823, burnt the Great Pawnee village on the Republican, and these Pawnees, becoming much reduced in numbers by small-pox, soon after sold all their lands south of the Platte and removed to the reservation on Loup Fork. The means were provided, and many exertions made to place them on the high road to prosperity; but their inveterate foe, the Sioux, harassed them continually, drove them repeatedly off their reservation, and despoiled their villages. This warfare and disease soon reduced them to half their former number. In 1861 they raised a company of scouts for service against the Sioux, and a much larger force under the volunteer organization, incurring in consequence an increased hostility from their enemies, who harassed them so continuously that in 1874 the chiefs in general council determined upon removing to a new reservation in the Indian Territory, lying between the forks of the Arkansas and Cimarron, east of the ninety-seventh meridian. Their removal was almost entirely effected during the winter of 1874-'75.

The Pawnees now (in 1877) number in all 2,026, and yet retain the subdivision into bands, as follows: The Skeedee (Pawnee Mahas, or Loups), Kit-ka-hoct, or Republican Pawnees, Petahoweret, and the Chowee or Grand Pawnees. There are also living on the Washita a small band of affiliated Wacos and Wichitas, sometimes called Pawnee Picts, [see page 50 herein,] who are undoubtedly an off-shoot of the Grand Pawnees. They are under the care of the Friends; have well-organized day and industrial schools, and are well supplied with implements and means to carry forward a systematic cultivation of the soil.—W. H. Jackson, 1877.

PRESENT LOCATION AND CONDITION.

On August 15, 1884, there were 1,142 Pawnees at Ponca, Pawnee, and Otoe Agency, Indian Territory; August 20, 1885, 1,045. Many farmers and herders on allotted land.

The agent wrote in 1884:

The Pawnees now number 1,142 souls, a slight decrease since last annual report. Hereditary and constitutional diseases are slowly but surely decimating this people.

John W. Scott, agent, wrote of the Pawnees, August 20, 1885:

The Indians on all the reservations, viz., Pawnees, Otoes, Missourias, and Poncas, have pursued the peaceful and even tenor of their way, no act of violence or breach of the peace worthy of mention having occurred either among themselves or in connection with the whites. I can repeat with added confidence the statement of my former report that no white community of equal number can show a record so clear of violence or with so few offenses against person or property as these Indians. Their patience and forbearance under acts of wrong and injustice to which they are sometimes subjected by a certain class of whites, who have obtained a foothold on the surrounding territory, are really surprising.

In regard, however, to another class of offenses I cannot speak so favorably. Their morals and social habits are abominable. While they acquiesce grudgingly and under protest in the necessity of doing a certain amount of work and endeavoring to provide by civilized methods for some sort of subsistence, when it comes to the regulation of their social and domestic affairs they despise the white man and his ways. In these respects I doubt if they have advanced one iota in all the years during which they have been under the training and tutelage of the superior race. They marry and unmarried at pleasure. Their daughters are held as legitimate merchandise. Polygamy, though not universally practiced, is considered perfectly proper and excites no remark. It is, indeed, practiced to a greater extent than a superficial acquaintance would lead one to suspect. The woman as a rule accepts the situation with the apathy of the race. Occasionally, however, the first wife organizes a revolt against the interloper and succeeds in driving her out; but sometimes she is driven out herself, and compelled with her brood to find lodging and subsistence as she can. Some of these are cases of extreme hardship. So long as this condition of things continues they can make no real progress; the emancipation of the woman is one of the first steps in the civilization of any people. Moral influences and the example of the whites have utterly failed to effect any change for the better in their domestic relations. I think it is high time they were placed under the restraints of law just as other people. I can see no reason why an Indian should not be sent to the penitentiary for bigamy as well as a Mormon. One or two examples would do more to break up the miserable practice than all that teachers and missionaries can do in a generation.

Aside, however, from these and kindred matters which affect their moral rather than their physical condition, these tribes have made perceptible progress in the direction of independence and self-support. Of course it has been done under constant urging. I do not believe there is any upward tendency in the Indian nation. The very moderate advance these Indians have made in the twenty-five years or more during which they have had teachers and helpers has been made under the constant pressure of those around them; if that pressure was withdrawn they would speedily relapse into utter idleness and barbarism. But the hopeful aspect of the situation is that they respond more readily and kindly to the efforts put forth in their behalf, and they will no doubt continue to do so as their muscles become inured to labor and they acquire the skill which practice alone can give in the methods and processes of civilized industry.

The Pawnees now number 1,045, showing a steady decrease in population from year to year. The deaths largely outnumber the births, and it seems only a question of time when the tribe will become extinct.

The favorable change noticed last year in the gradual breaking up of the village system has continued during the present year. Many who had previously taken allotments, but were unable to occupy them by reason of their inability to make the needed improvements, have managed to get some breaking and fencing done, and will, as soon as they can secure some kind of dwelling, make their permanent residence on their individual farms.

The Pawnees seem to be a more sprightly and enterprising race than most of the Indians of this agency, and manifest a more genuine desire to adopt habits and customs of civilized life than any of the other tribes. This is due, in part at least, to the fact that there are among them several mixed-blood families, who possess a really respectable degree of cultivation and refinement. These have made for themselves neat and comfortable homes, and surrounded them with shade trees and orchards, some of which are already in bearing. They cultivate a variety of crops and live very much as white people. Their influence and example have done much to stimulate the more intelligent and enterprising of the full-bloods to adopt a similar course of life. On account of a partial failure of the corn crop last year many of the Pawnees were reduced to distressing straits to procure the means of subsistence. In their sorest need, however, they never turned their eyes to the flesh pots of Egypt, nor ex-

pressed a desire to return to the system of Government rations; but struggled manfully through the winter, and on the opening of spring went to work with a will to plant and cultivate another crop. I am pleased to say that their efforts have been crowned with a degree of success which will afford them abundant provision for the year.

The following figures from the statistics gathered by Mr. McKenzie, the clerk in charge, will show the aggregate results of their farming operations during the past year. They had in cultivation 971 acres, from which there were produced 1,177 bushels of wheat, 35,000 bushels of corn, 969 bushels of oats, 100 bushels of potatoes, 300 bushels of peas and beans, 5,000 melons, 3,000 pumpkins, besides a variety of vegetables too tedious to mention. They have also cut and secured 300 tons of hay. In the way of stock they own 300 head of cattle, 15 mules, 100 swine, and a large number of ponies.

O-MÁ-HAS.

[Omaha: Laws of the United States. Indian Bureau, June, 1885.]

The remains of a numerous tribe, nearly destroyed by the small-pox in 1823, now living under the protection from the Sioux of the Pawnees; their numbers, about 1,500.

On Platte River (now in Nebraska). See also Pawnees, herein.

112. Man-sha-qúí-ta, the Little Soldier; a brave.

(Painted in 1833. No plate.)

113. Ki-hó-ga-waw-shú-shee, the Brave Chief; chief of the tribe.

(Painted in 1833, plate No. 145, page 27, vol. 2, Catlin's Eight Years.)

114. Om-pah-tón-ga, the Big Elk; a famous warrior, his tomahawk in his hand, and face painted black for war.

(Painted in 1833, plate No. 146, pages 27-28, vol. 2, Catlin's Eight Years.)

An able and highly respectable man. He is the principal chief of his nation, and the most considerable man among them in point of talent and influence. He uses his power with moderation, and the white men who have visited his country all bear testimony to his uniform fair dealing, hospitality, and friendship. He is a good warrior, and has never failed to effect the objects which he has attempted, being distinguished rather by the commonsense and sagacity which secures success, than by the brilliancy of his achievements.

The Omahas have one peculiarity in their customs, which we have never noticed in the history of any other people. Neither the father-in-law nor mother-in-law are permitted to hold any direct conversation with their son-in-law. It is esteemed indelicate in these parties to look in each other's faces, or to mention the names of each other, or to have any intercourse, except through the medium of a third person. If an Omaha enters a tent in which the husband of his daughter is seated, the latter conceals his head with his robe, and takes the earliest opportunity to withdraw, while the ordinary offices of kindness and hospitality are performed through the female, who passes the pipe or the message between her father and husband.

Ongpatonga married the daughter of Mechapa, or the Horsehead. On a visit to his wife one day he entered the tent of her father, unobserved by the latter, who was engaged in playing with a favorite dog, named Arrecatt-a-waho, which, in the Pawnee language, signifies Big Elk—being synonymous with Ongpatonga (Big Elk!) in the Omaha. This name the father-in-law was unluckily repeating, without being aware of the breach of good manners he was committing, until his wife, after many ineffectual winks and signs, struck him on the back with her fist, and, in that tone of conjugal remonstrance which ladies can use when necessary, exclaimed, "You old fool! Have you no eyes to see who is present? You had better jump on his back and ride him about like a dog." The old man, in surprise, ejaculated "Wah," and ran out of the tent in confusion.—McKenny & Hall, vol. 1, pages 136, 137.

Big Elk delivered a speech to Captain Long and his expedition in 1819, in which he



OM-PAH-TÓN-GA, THE BIG ELK.

A famous Omaha warrior. No. 114, page 72.
(Plate 146, Vol. II, Catlin's Eight Years.)

asserted that no one of his nation had ever stained his hands with the blood of a white man.

He is a man of good sense and sound judgment, and is said to be unsurpassed as a public speaker. He bears an excellent reputation for probity; and is spoken of by those who know him well as one of the best men of the native tribes. He is one of the few Indians who can tell his own age with accuracy. He is sixty-six years old.—McKenny & Hall, vol. 1, pages 130, 138. 1838.

On the night of July 14, 1811, Black Buffalo, chief of the Tetons (Sioux), died at Portage des Sioux.

He was present with his band at a treaty being held with the United States authorities. The next day Black Buffalo was buried. Robert Walsh, secretary of the Commission, made a note of the oration delivered over Black Buffalo at the grave after the firing, by Om-pah-ton-ga, Big Elk (No. 114). Big Elk and his band of Omahas (Máhas) were also present. Black Buffalo was buried with the honors of war, Col. James Miller, afterwards the hero of Lundy's Lane, commanding the escort and funeral party.

Big Elk's address was as follows:

Do not grieve. Misfortunes will happen to the wisest and best of men. Death will come, and always comes out of season. It is the command of the Great Spirit, and all nations and people must obey. What is passed and cannot be prevented should not be grieved for. Be not discouraged or displeased, then, that in visiting your Fathers here [the Commissioners] you have lost your chief. A misfortune of this kind may never again befall you, but this would have attended you perhaps at your own village. Five times have I visited this land, and never returned with sorrow or pain. Misfortunes do not flourish particularly in our path. They grow everywhere, and [speaking to Governor Edwards and Colonel Miller] what a misfortune for me that I could not have died this day, instead of the chief that lies before us. The trifling loss my nation would have sustained in my death would have been doubly paid for by the honors of my burial. They would have wiped off everything like regret. Instead of being covered with a cloud of sorrow, my warriors would have felt the sunshine of joy in their hearts.

To me it would have been a most glorious occurrence. Hereafter, when I die at home (at the Omaha village on the Missouri), instead of a noble grave and a grand procession, the rolling music and the thundering cannon, with a flag waving at my head, I shall be wrapped in a robe (an old robe, perhaps), and hoisted on a slender scaffold to the whistling winds, soon to be blown down to the earth—my flesh to be devoured by the wolves, and my bones rattled on the plain by the wild beasts. [Speaking to Colonel Miller.] Chief of the soldiers: Your labors have not been in vain. Your attention shall not be forgotten. My nation shall know the respect that is paid over the dead. When I return I will echo the sound of your guns.

As an Indian orator Big Elk had few equals.

Big Elk became chief of the Omahas in 1800, succeeding Black Bird. He is said to have died in 1846.

115. Sháw-da-mon-nee, There he Goes; a brave. . .
(1833. No plate.)

116. Nóm-ba-mon-nee, the Double Walker; a brave.
(1833. No plate.)

Mr. Catlin visited them in 1833 and found them living on the Platte River, in what is now Nebraska, they were then with their allies the Otoes and near the Pawnees.

THE OMAHAS.

The Omahas were one of the tribes noticed by Marquette in 1673, and by Carver in 1766, who found them located on the Saint Peter's River. They were divided into two bands, the Istasunda, or Grey Eyes, and the Hongashans, and cultivated corn, melons, beans, &c. In 1802, from a tribe numbering about 3,500, they were reduced to less than a tenth of that number by small-pox, when they burned their village and became wanderers, pursued by their relentless enemy, the Sioux. Lewis and Clarke found them on the L'Eau qui Court, numbering about 600. Since 1815 many treaties have been made with them, always accompanied by a cession of lands on their part in return for annuities and farming implements. (Mr. Catlin, page 10, vol. 2, *Eight Years*, speaks of the site of the ancient Omaha villages, and gives details and illustrations of their method of burying their dead, also given herein.) In 1843 they returned to their village, between the Elkhorn and the Missouri, and made a peace with some of the Sioux, but their great chief, Logan Fontanelle, was killed by them not long after. Since then they have devoted themselves mainly to agriculture, and, under the fostering care of the Friends, are very much improved in their condition. In 1875 they numbered 1,005, depending entirely upon their crops for their subsistence, of which they have considerably more than enough for their own use. They have three good schools, which are largely and regularly attended. The older Indians are also abandoning their old habits and assisting in building for themselves upon forty-acre allotments of their lands.—W. H. Jackson, 1877.

MISS FLETCHER ON THE OMAHAS.

A most interesting account of the Omaha Indians can be found in an illustrated pamphlet published by Alice C. Fletcher, Washington, Judd & Detweiler, 1885. It is entitled an "Historical Sketch of the Omaha Tribe of Indians in Nebraska," 12 pages. It gives the manners, habits, and customs, of these Indians. On page 1 the following is given:

The Omahas belong to the same linguistic family as the Poncas, Osages, Kansas, Otoes, Dakotas, Mandans, Winnebagoes, and many other tribes. While some of these cognate tribes can understand each other's speech, as is the case with the Omahas, Poncas, Quapaws, and Osages, others when they meet are unable to make themselves intelligible to one another, as in the instance of an Omaha meeting a Dakota or Winnebago or Mandan. During the long period which has elapsed since these tribes were united to one another or to a parent stock, their various languages have undergone great modifications and change, so that at the present time it requires the skill of the linguistic student to discern the relationship between the people speaking these different tongues.

PRESENT LOCATION AND CONDITION.

On June 30, 1885, there were 1,167 Omahas at Omaha and Winnebago Agency, Nebraska, in the "Black Bird" country. They are farmers, and live on lands allotted in severalty.

The agent, October, 1884, writes of them:

The Omahas are a steady, sober, and industrious people, whose greatest desire is to secure permanent homes for themselves and their posterity. They are peculiarly attached to their homes. For two hundred years or more this has been their home, never leaving it except when driven away by other tribes or for the purpose of laying in their yearly supply of buffalo meat. On the summit of every bluff lie whitening in the sun the bones of their ancestors, and on these bluffs they, too, hope some day to lie with them.



WAH-RO-NÉE-SAH, THE SURROUNDER.
Chief of the tribe. Otee, No. 117, page 75.
(Plate 144, Vol. II, Catlin's Eight Years.)

The Omahas are a determined and progressive people, and in a very hopeful condition. The allotment of lands in severalty in 1883 and 1884 to the Omahas was by authority of an act of Congress of date August 7, 1882. This work was done by Miss A. C. Fletcher, as agent of the Interior Department. The Commissioner of Indian Affairs, Hon. H. Price, in his Annual Report for 1884, says of the Omahas:

Many of the leading men of the Omaha tribe in Nebraska have for some time favored the idea that the Government give the tribe entire control of its own affairs, without the interference or expense of an agent or of agency employés. Since the sale and allotment of a part of their reservation, before referred to, this desire for independence, and their wish to do away with the expense of a regularly organized agency force, has increased. Now more than half of these Indians live in comfortable houses; every family in the tribe has land under cultivation in farms ranging from ten to one hundred acres, and the acreage of tilled land is increasing every year. They are all moderately well supplied with stock, and with wagons, plows, and other necessary farming utensils, which they know how to use and take care of; and they have good mills, shops, and school-houses, and have been very successful in farming, so that, with their yearly cash income, they feel that their future necessities are provided for. The policy I have adopted in dealing with Indians is to prepare them as soon as possible to take care of themselves by civilized pursuits, and to encourage them in self-reliance, and I therefore looked with favor on this feeling of independence amongst the Omahas, believing that it was inspired by proper motives.

Therefore, on their request, made in council, I instructed the agent of the Omahas to discharge all agency employés at the Omaha Agency on the 30th day of last September, except the school employés and one person who is to remain there to act as physician and farmer, and who will look after the interests of the Government and the Indians and keep this office informed of the progress of affairs there, and who will be retained until his services can be dispensed with. The agent was further instructed to turn over to the Omaha councilmen, in trust for the tribe, the mills, shops, dwellings, school-houses, live stock, and all public property on the Omaha Reservation, which transfer is no doubt completed by this time. While this is an experiment, it is believed that it will prove to be successful, and that the Omahas will demonstrate the wisdom of the methods now pursued by the Department looking to the ultimate civilization and independence of all the Indian tribes.

September 18, 1885, the agent reports that the above experiment has worked successfully.

OTE-TOES.

[Otoe: Laws of the United States. Otoe: Indian Bureau, 1885.]

These are also the remains of a large tribe, two-thirds of which were destroyed by small-pox in 1823. They are neighbors and friends of the Pawnees, numbering about 600.

Mr. Catlin visited them in 1833, whilst among the Pawnees. He found the Otoes living in a village on the Platte River, with their allies, the Omahas, and near the Pawnees. (See Omahas.)

117. **Wah-ro-née-sah**, the Surrounder; chief of the tribe, quite an old man; his shirt made of the skin of a grizzly bear, with the claws on.

118. **N6u-je-ning-a**, No Heart; a distinguished brave.
(See page 27, vol. 2, Catlin's Eight Years.)

Mr. Catlin made no outline drawing of this picture. It is not in the "Cartoon collection."

119. **No-wáy-he-súg-gah**, He who Strikes Two at Once. Sketch quite unfinished; beautiful dress, trimmed with a profusion of scalp-locks and eagles' quills; pipe in his hand, and necklace of grizzly bears' claws.
(Painted in 1833. Plate No. 143, page 27, vol. 2, Catlin's Eight Years.)
120. **Ráw-no-way-wóh-krah**, the Loose Pipe-stem; a brave (full length); eagle head-dress; shirt of grizzly bear's skin.
(Painted in 1833. Plate No. 144, page 27, vol. 2, Catlin's Eight Years.)
121. **Wée-ke-rú-law**, He who Exchanges; beautiful pipe in his hand. (No plate.)

DAKOTA—OTOES.

The Otoes, calling themselves Watoohatah, were known to the French as early as 1673 under the name of Otontanta; were originally part of the Missouri, and, with the Iowas, claim to have migrated to the Missouri with the Winnebagoes. They have long resided on the south side of the Platte River, in mud lodges, confederated with the Missouri, who formed one village with them. The two tribes now number 457 souls. Removed from Nebraska in 1832 to Indian Territory. Under the care of the Friends, many are laying aside their Indian dress and habits and learning to labor. In common with many other tribes, their annuities are payable only in return for labor performed, which exercises a most beneficial effect.—W. H. Jackson, 1877.

The joint band of Otoes and Missouri was removed from Otoe Agency, Nebraska, and are now on Otoe Reservation in Indian Territory.

PRESENT LOCATION AND CONDITION.

On June 30, 1885, there were 274 Otoes at the Ponca, Pawnee, and Otoe Agency, Indian Territory (Otoes and Missouri from Otoe Agency, Nebraska, in 1882). Farmers and herders. There were 240 Otoes at Sac and Fox Agency, Indian Territory. Total, 514.

This portion of the Otoes left the Otoe Reservation in Nebraska in April, 1880, and, under Chiefs Medicine Horse and Heth-ca-mone, moved to lands in the Sac and Fox Reservation in Indian Territory, where they now are.

(See also title Missouri—following.)

MIS-SOU-RIES.

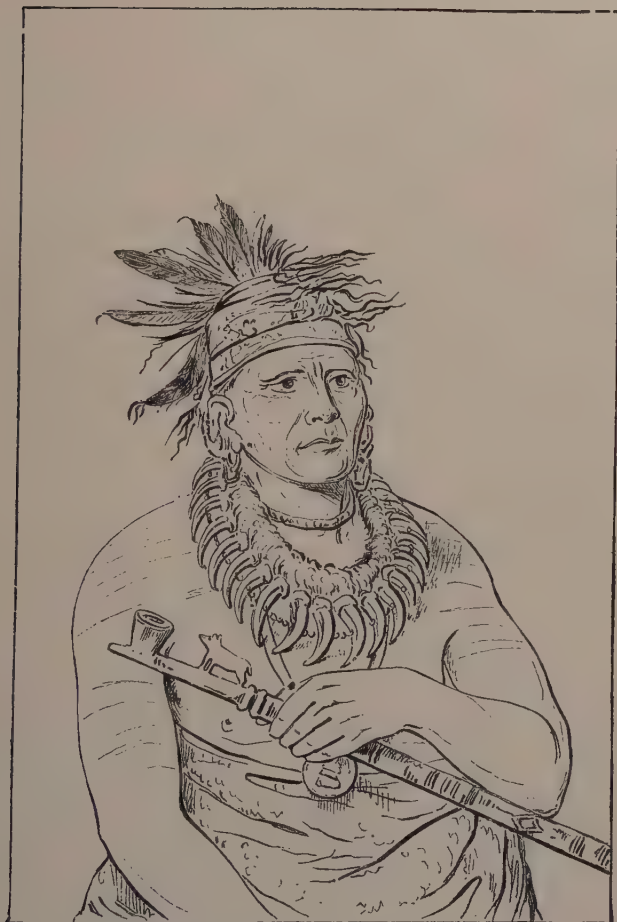
[Missouri: Laws of the United States and Indian Bureau, 1885.]

Confederated with the Otoes (see Otoes, page—), once a very numerous and powerful nation, occupying the States of Illinois and Indiana. Reduced in wars with Sacs and Foxes, and lastly by the small-pox in 1823; now merged into the Pawnee tribe. Numbers at present, 400; twenty years ago, 18,000.

Mr. Catlin visited them in 1833, whilst with the Pawnees.

122. **Háw-che-ke-súg-ga**, He who Kills the Osages; chief of the tribe; an old man; necklace of grizzly bears' claws, and a handsome carved pipe in his hand.
(Painted in 1833, plate No. 139, page 27, vol. 2, Catlin's Eight Years.)

This tribe is merged with the Otoes. They resided with them on the Otoe Reservation in Nebraska until 1882, when they removed to Indian Territory, where they now are.



HAW-CHE-KE-SÚG-GA, HE WHO KILLS THE OSAGES.
Chief of the Missouri. No. 122, page 76.
(Plate 139, Vol. II, Catlin's Eight Years.)

DAKOTA—MISSOURIAS.

The Missourias are a tribe of Dakota descent, living on the Missouri River, their name being one given them by the Illinois, and means the people living by the muddy water. They style themselves *Nudarcha*. Were first heard of in 1673, as the first tribe up the river which bears their name. Became allies of the French at an early day, and assisted them in some of their operations against other tribes. Were hostile to the Spanish and also opposed to the ascendancy of English influence. In 1805, when Lewis and Clarke passed through their country, they numbered only 300 in all, living in villages south of the Platte, and at war with most of the neighboring tribes. They were affiliated with the Otoes, having deserted their own villages near the mouth of the Grand some time previously in consequence of their almost entire destruction by small-pox. Mr. Catlin found them with the Otoes in the Pawnee country in 1833. The two have ever since been classed as one tribe. In 1862 the combined tribes numbered 708, and in 1876 only 454. Since their consolidation with the Otoes their history has been the same as of that tribe.—W. H. Jackson, 1877.

PRESENT LOCATION AND CONDITION.

Now with the Otoes, a confederated tribe, at Ponca, Pawnee, and Otoe agency, Indian Territory. The consolidated Otoes and Missourias at this agency numbered, in 1884, about 2,704; Otoes, 234; Missourias, 40. Farmers and herders. Not increasing.

Agent Scott reports of them August 20, 1885:

I have but little to say for this tribe. Indeed I feel compelled to modify somewhat even the guardedly favorable opinion I expressed of them in my last report. They promise everything and perform nothing; they are easy and good natured, but intolerably lazy and shiftless. They are still possessed of the idea that they are rich and do not need to work. They are sharp, too. They are willing to pay a blacksmith and a carpenter for the mere nothings they want done, and to do all the work in their respective lines without asking the Indians to do any part of it. But they do not want a farmer, and have made a formal demand on me to abolish the place, pretending they know enough about farming. But the real reasons are they want his salary added to their annuity, and they don't want anybody around whose business it is to try to make them work. It seems exceedingly difficult for the Otoes and Missourias to abandon their nomadic habits. They will leave their houses, and collecting around the agency, or on some other part of the reservation, erect a village of tents, where they will stay feasting and dancing until they are driven away, only to repeat the operation again and again during the year. While the above presents, as I think, fairly the prevailing temper of the tribe, I have, nevertheless, been able to force work enough out of them to entitle them to their rations under the rule, and a few, notably the half-breeds, have shown a commendable degree of enterprise in cultivating their crops and extending their farms.

That portion of the tribe which seceded some years ago, have been living on Deep Fork, in the neighborhood of the Sac and Fox Reservations, still obstinately refuse to return to their own reservation, preferring to lead a precarious and poverty-stricken existence, depending mainly upon the bounty of other Indians for subsistence, who can ill-afford the draft upon their resources.

RÍC-CA-REES.

[Arickarees: Laws of the United States. Arickarees: Indian Bureau, June 30, 1885.
Former names: Arickaree, Ricaree, Ree.]

A small but very hostile tribe of 2,500, on the west bank of the Missouri, 1,600 miles above its junction with the Mississippi; living in one village of earth-covered lodges.

Mr. Catlin painted these people in 1832, the same season that he visited the Mandans. The four persons whom he painted he found in the Mandan villages.

123. *Stán-au-pat*, the Bloody Hand; chief of the tribe. His face painted red with vermilion, scalping-knife in his hand; wearing a beautiful dress.

(Painted in 1852. Plate No. 82, page 204, vol. 1, Catlin's Eight Years.)

124. *Kah-béck-a*, the Twin; wife of the chief (No. 123).

(Painted at Mandan village in 1832. Plate No. 81, page 204, vol. 1, Catlin's Eight Years.)

125. *Pshán-shaw*, the Sweet-scented Grass; a girl of twelve years old, daughter of the chief (No. 123), full length, in a beautiful dress of the mountain sheep-skin, neatly garnished, and robe of the young buffalo.

(Painted in 1832. Plate No. 84, page 204, vol. 1, Catlin's Eight Years.)

The inner garment, which is like a slip or frock, is entire in one piece, and beautifully ornamented with embroidery and beads, with a row of elk's teeth passing across the breast, and a robe of the young buffalo's skin, tastefully and elaborately embroidered, gracefully thrown over her shoulders, and hanging down to the ground behind her.—*Ibid.*

126. *Páh-too-cá-ra*, He who Strikes; a distinguished brave.

(Painted in 1832. Plate No. 83, pages 203-204, vol. 1, Catlin's Eight Years.)

The operation of my brush always gains me many enthusiastic friends wherever I go amongst these wild folks; and in this village I have been unusually honored, and even *afflicted*, by the friendly importunities of one of these reverencing parasites (No. 126), who (amongst various other offices of hospitality and kindness which he has been bent upon extending to me) has insisted on, and for several nights been indulged in, the honor, as he would term it, of offering his body for my pillow, which I have not had the heart to reject, and of course he had not lacked the vanity to boast of as an act of signal kindness and hospitality on his part towards a *great* and a *distinguished stranger*?

I have been for several days suffering somewhat with an influenza, which has induced me to leave my bed on the side of the lodge and sleep on the floor, wrapped in a buffalo robe, with my feet to the fire in the center of the room, to which place the genuine politeness of my constant and watchful friend has as regularly drawn him, where his irresistible importunities have brought me night after night to the only alternative of using his bedaubed and bear-greased body for a pillow.

Being unwilling to deny the poor fellow the satisfaction he seemed to be drawing from this singular freak, I took some pains to inquire into his character, and learned that he was a Ricaree brave, by the name of *Páh-too-cá-ra* (He who Strikes), who is here with several others of his tribe on a friendly visit (though in a hostile village), and living as they are unprotected except by the mercy of their enemies. I think it probable, therefore, that he is ingeniously endeavoring thus to ingratiate himself in my affections, and consequently to insure my guardianship and influence for his protection. Be this as it may, he is rendering me kind services, and I have in return traced him on my canvas for immortality.—Page 204, vol. 1, Catlin's Eight Years.

MR. CATLIN'S NOTES ON THE ARICKAREE INDIANS.

When Lewis and Clarke first visited these people, thirty years since, it will be found by reference to their history that the Riccarees received and treated them with great kindness and hospitality; but owing to the system of trade, and the manner in which it has been conducted in this country, they have been inflicted with real or imaginary abuses, of which they are themselves, and the fur traders, the best judges; and for which they are now harboring the most inveterate feelings towards the whole civilized race.

The Riccarees are unquestionably a part of the tribe of Pawnees, living on the Platte River, some hundreds of miles below this, inasmuch as their language is nearly or quite the same; and their personal appearance and customs as similar as could be reasonably expected amongst a people so long since separated from their parent tribe, and continually subjected to innovations from the neighboring tribes around them; amongst whom, in their erratic wanderings in search of a location, they have been jostled about in the character, alternately, of friends and of foes.—Page 204, vol. 2, Catlin's Eight Years.

PAWNEES—ARICKAREES.

The Arickarees, Riccarees, or Rees, as variously written, call themselves Sa-nish, or Tanish, meaning "the people," a common form of expression among Indians to indicate their superiority. They were originally the same people as the Pawnees of the Platte River, their language being nearly the same. That they migrated upwards along the Missouri from their friends below is established by the remains of their dirt villages, which are yet seen along that river, though at this time mostly overgrown with grass. At what time they separated from the parent stock is not correctly known, though some of their locations appear to have been of very ancient date, at least previous to the commencement of the fur trade on the Upper Missouri. At the time when the old French and Spanish traders began their dealings with the Indians of the Upper Missouri, the Arickaree village was situated a little above the mouth of Grand River, since which time they have made several removals, and are now located at Fort Clark, in a former village of the Mandans.

The cabins or huts of the Arickarees and other stationary tribes are built by planting four posts in the ground in the form of a square, the posts being forked at the top to receive transverse beams. Against the beams other timbers are inclined, the lower extremities of which describe a circle, or nearly so, the interstices being filled with small twigs, the whole thickly overlaid with willows, rushes, and grass, and plastered over with mud laid on very thick. A hole is left on the top for smoke to pass out, and another at the side for a door. The door opens a few steps distant from the main building on the surface of the ground, from which, by a gradual descent through a covered passage, the interior of the hut is reached. The door is of wood, and the aperture large enough to admit a favorite horse to the family circle, which is often done. These buildings are located within fifteen or twenty feet of each other without any regard to regularity.

They cultivate considerable land, each family separating its little farm from their neighbors' by rush fences. Corn is their principal dependence, of which they raise considerable quantities. The work is done entirely by the women, the primitive hoe being their only implement. They generally have quite a surplus, which they trade to the Dakotas and to the fur companies.

The Arickarees are quite expert in manufacturing a very serviceable kind of pottery, neatly shaped, and well adapted for cooking purposes. They are of clay, hand-wrought, but not glazed.

At the present time they number 900, and are associated with 600 Gros Ventres and 420 Mandans at the Fort Berthold Agency, on the Upper Missouri, where 13,000

square miles have been set apart for them as their reservation. They have 500 acres under cultivation, and are receiving considerable assistance from the Government in the way of improved implements. Many houses are being built, and the more progressive Indians are abandoning the old mud lodges for them.—W. H. Jackson, 1877.

PRESENT LOCATION AND CONDITION.

On June 30, 1885, there were 544 Arickarees at Fort Berthold Agency, Dakota, with Gros Ventres and Mandans.

August 18, 1885, they numbered 435. Slowly decreasing.

June 30, 1884, the agent says:

Of the three tribes here, the Arickarees I consider the most progressive.

In 1885 the agent confirms the report of 1884.

MÁN-DANS.

[Mandan: Laws of the United States. Mandan: Indian Bureau, June 30, 1885.]

(SEE-PO'HS-KA-NU-MA'H-KA'-KEE): PEOPLE OF THE PHEASANTS; PEOPLE OF THE BANK.

A small tribe of 2,000 souls, living in two permanent villages on the Missouri, 1,800 miles above its junction with the Mississippi. Earth-covered lodges; villages fortified by strong pickets, 18 feet high, and a ditch. [*This friendly and interesting tribe all perished by the small-pox and suicide in 1837 (three years after I lived amongst them), excepting about forty, who have since been destroyed by their enemy, rendering the tribe entirely extinct, and their language lost, in the short space of a few months! The disease was carried amongst them by the traders, which destroyed in six months, of different tribes, 25,000!*]

Mr. Catlin visited them in June, July, and August, 1832. They were then living in their villages, near the present town of Mandan, Dakota. Mr. Catlin's statement, in italics, above given, is not true in fact, as he was misinformed as to the fate of the Mandans. The Mandans, after their dreadful experience with the small-pox in 1838, joined the Arickarees, with whom they have since lived. (See subsequent page for further details.) Mr. Catlin expended more time and observation with and on the Mandans than any of the several Indian tribes that he visited.

The interesting and peculiar ceremonies observed are vouched for fully, as shown herein in the memoir of Mr. Catlin.

127. Ha-na-tá-nu-maúk, the Wolf Chief; head of the tribe, in a splendid dress; head-dress of raven-quills, and two *calumets*, or pipes of peace, in his hand. (Painted in 1832. Plate No. 49, page 92, vol. 1, Catlin's Eight Years.)

This man is head-chief of the nation, and familiarly known by the name of "Chef de Loup," as the French Traders call him; a haughty, austere, and overbearing man, respected and feared by his people rather than loved. The tenure by which this man holds his office is that by which the head-chiefs of most of the tribes claim, that of inheritance. It is a general, though not an infallible, rule amongst the numerous tribes of North American Indians that the office of chief belongs to the eldest son of a chief; provided he shows himself, by his conduct, to be equally worthy of it as any other in the nation; making it hereditary on a very proper condition—in default of which requisites, or others which may happen, the office is elective.



HA-NA-TÁ-NU-MAÚK, THE WOLF CHIEF.
Head of the tribe. Mandan, No. 127, page 80.
(Plate 49, Vol. I, Catlin's Eight Years.)



MÁH-TO-TÓH-PA, THE FOUR BEARS.

Second chief. Mandan, Nos. 128, 611, page 81.
(Plate 64, Vol. I, Catlin's Eight Years.)



MAH-TÓ-HE-HA, THE OLD BEAR.

A brave, and medicine man. Mandan, No. 129, page 81.

(Plate 55, Vol. I, Catlin's Eight Years.)

The dress of this chief was one of great extravagance and some beauty; manufactured of skins, and a great number of quills of the raven forming his stylish head-dress.—*Ibid.*

128. Máh-to-tóh-pa, the Four Bears; second chief, but the favorite and popular man of the nation; costume splendid, head-dress of war-eagles' quills and ermine, extending quite to the ground, surmounted by the horns of the buffalo and skin of the magpie.

(Painted 1832. Plate No. 64, page 145, vol. 1, Catlin's Eight Years.)

The next and second chief of the tribe is Mah-to-toh-pa (the Four Bears). This extraordinary man, though second in office, is undoubtedly the first and most popular man in the nation. Free, generous, elegant, and gentlemanly in his deportment—handsome, brave, and valiant; wearing a robe on his back, with the history of his battles emblazoned on it; which would fill a book of themselves, if properly translated. This, readers, is the most extraordinary man, perhaps, who lives at this day, in the atmosphere of nature's noblemen; and I shall certainly tell you more of him anon.—Mr. Catlin, *Ibid.*

129 Mah-tó-he-ha, the Old Bear; a very distinguished brave; but here represented in the character of a *Medicine Man*, or Doctor, with his *medicine* or *mystery* pipes in his hands, and foxes' tails tied to his heels, prepared to make his last visit to his patient, to cure him, if possible, by *hocus pocus* and magic.

(Painted 1832, Plate No. 55. Page 111, vol. 1, Catlin's Eight Years.)

I had trouble brewing also the other day from another source; one of the "*medicines*" commenced howling and haranguing around my domicile, amongst the throng that was outside, proclaiming that all who were inside and being painted were fools and would soon die; and very materially affecting thereby my popularity. I, however, sent for him and called him in the next morning, when I was alone, having only the interpreter with me; telling him that I had had my eye upon him for several days, and had been so well pleased with his looks, that I had taken great pains to find out his history, which had been explained by all as one of a most extraordinary kind, and his character and standing in his tribe as worthy of my particular notice; and that I had several days since resolved that as soon as I had practiced my hand long enough upon the others, to get the stiffness out of it (after paddling my canoe so far as I had) and make it to work easily and successfully, I would begin on his portrait, which I was then prepared to commence on that day, and that I felt as if I could do him justice. He shook me by the hand, giving me the "doctor's grip," and beckoned me to sit down, which I did, and we smoked a pipe together. After this was over, he told me that "he had no inimical feelings towards me, although he had been telling the chiefs that they were all fools, and all would die who had their portraits painted—that although he had set the old women and children all crying, and even made some of the young warriors tremble, yet he had no unfriendly feelings towards me, nor any fear or dread of my art." "I know you are a good man (said he), I know you will do no harm to any one, your medicine is great and you are a great 'medicine-man.' I would like to see myself very well—and so would all of the chiefs; but they have all been many days in this medicine-house, and they all know me well, and they have not asked me to come in and be *made alive* with paints—my friend, I am glad that my people have told you who I am—my heart is glad—I will go to my wigwam and eat, and in a little while I will come, and you may go to work"; another pipe was lit and smoked, and he got up and went off. I prepared my canvas and palette, and whistled away the time until twelve o'clock, before he made his appearance; having used the whole of the fore part of the day at his toilet, arranging his dress and ornamenting his body for his picture.

At that hour then, bedaubed and streaked with paints of various colors, with bear's grease and charcoal, with medicine-pipes in his hands and foxes tails attached to his heels, entered Mah-to-he-hah (the Old Bear, Plate 55, No. 129), with a train of his

own profession, who seated themselves around him; and also a number of boys, whom it was requested should remain with him, and whom I supposed it possible might have been pupils, whom he was instructing in the mysteries of *materia medica* and *hoca poca*. He took his position in the middle of the room, waving his eagle calumets in each hand, and singing his medicine-song which he sings over his dying patient, looking me full in the face until I completed his picture, which I painted at full length. His vanity has been completely gratified in the operation; he lies for hours together, day after day, in my room, in front of his picture, gazing intensely upon it; lights my pipe for me while I am painting—shakes hands with me a dozen times on each day, and talks of me, and enlarges upon my *medicine* virtues and my talents, wherever he goes; so that this new difficulty is now removed, and instead of preaching against me, he is one of my strongest and most enthusiastic friends and aids in the country.—*Ibid.*, pages 111, 112.

130. **Mah-táhp-ta-a**, He who rushes through the Middle; a brave, son of the former chief, called "the Four Men." Necklace of bears' claws.

(Painted in 1832-'33. Plate No. 50, page 92, vol. 1, Catlin's Eight Years.)

131. **Máh-to-tóh-pa**, the Four Bears; in *undress*, being in mourning, with a few locks of his hair cut off. His hair put up in plaits or slabs, with glue and red paint, a custom of the tribe. (No plate.)

The scars on his breast, arms, and legs show that he has several times in his life submitted to the propitiatory tortures represented in four paintings, Nos. 505, 506, 507, 508.

132. **Seehk-hée-da**, the Mouse-colored Feather, or "*White Eyebrows*"; a very noted brave, with a beautiful pipe in his hand; his hair quite yellow.

This man was killed by the Sioux and scalped two years after I painted his portrait; his scalp lies on the table, No. 10.

(Plate No. 51, page 92, vol. 1, Catlin's Eight Years.)

133. **Mi-néek-ee-súnk-te-ka**, the Mink; a beautiful Mandan girl, in mountain-sheep skin dress, ornamented with porcupine quills, beads, and elk's teeth.

(Painted in 1832-'33. Plate No. 52, page 92, vol. 1, Catlin's Eight Years.)

134. **Sha-k6-ka**, Mint.

A very pretty and modest girl, twelve years of age, with *gray hair!* peculiar to the Mandans. This unaccountable peculiarity belongs to the Mandans alone, and about one in twelve, of both sexes, and of all ages, have the hair of a bright silvery gray, and exceedingly coarse and harsh, somewhat like a horse's mane. The women usually have black eyes.

(Painted in 1832-'33. Plate No. 53, pages 92, 93, vol. 1, Catlin's Eight Years.)

135. **U'n-ka-hah-hón-shee-kow**, the Long Finger-nails; a brave.

136. **Máh-tah'p-ta-hah**, the One who rushes through the Middle.

- 137, 138, 139, 140, 141, 142. **San-ja-ka-k6-koh**, the Deceiving Wolf, and five others, in a group; names not preserved.

(Plate 54, page 95, vol. 1, Catlin's Eight Years.)

Shows the manner of wearing the hair amongst the Mandans; a method still preserved. The men wore their hair "*banged*." In Hayden's Photographic Collection, No. 1005 is an example—*Me-ra-pa-ra-pa*, or *Lance*; a brave, who is still living. This catalogue (see page 50) contains names of 4 Mandans, Nos. 1006, 1005, 1007, and 884, taken in 1879.



MAH-TÁHP-TA-A, HE WHO RUSHES THROUGH THE MIDDLE.

Mandan, No. 130, page 82.

(Plate 50, Vol. I, Catlin's Eight Years.)



SEEHK-HÉE-DA, THE MOUSE-COLORED FEATHER.

Mandan, No. 132, page 82.

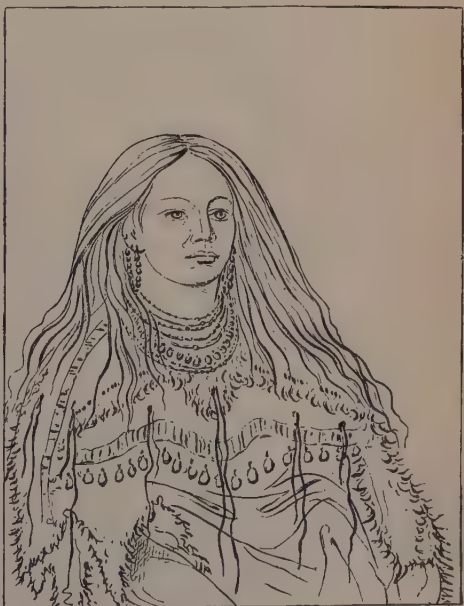
(Plate 51, Vol. I, Catlin's Eight Years.)



MI-NÉEK-EE-SÚNK-TEKA, THE MINK.

Mandan girl. No. 133, page 82.

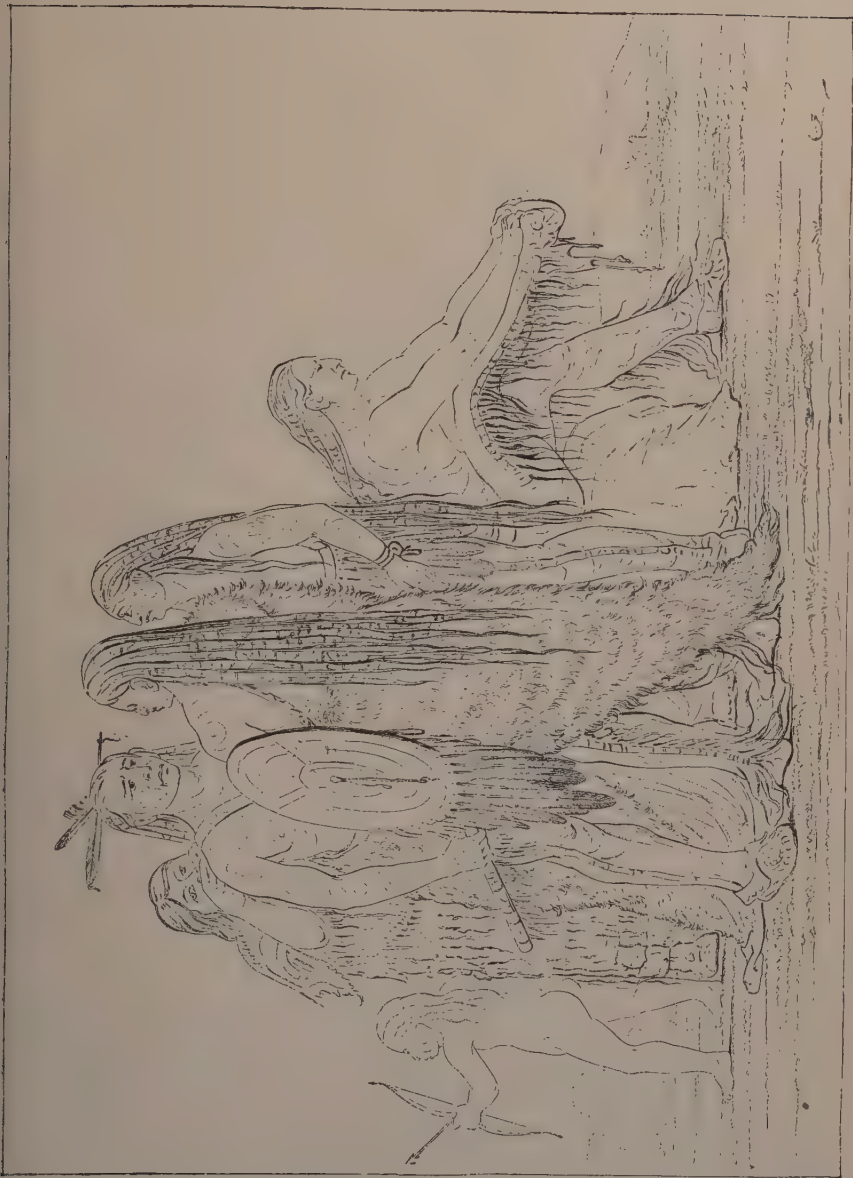
(Plate 52, Vol. I, Catlin's Eight Years.)



SHA-KÓ-KA, MINK.

Mandan girl, with gray hair. No. 134, page 82.

(Plate 53, Vol. I, Catlin's Eight Years.)



SAN-JA-KA-KO-KOH, THE DECEIVING WOLF; with three other braves, woman, and child.
Showing manner of wearing the hair by male and female Mandans. Nos. 137-142, page 82.
(Plate 54, Vol. I, Catlin's Eight Years.)

MR. CATLIN'S NOTES ON THE MANDAN INDIANS.

Their women are beautiful and modest, and amongst the respectable families virtue is as highly cherished and as inapproachable as in any society whatever; yet, at the same time, a chief may marry a dozen wives if he pleases, and so may a white man; and if either wishes to marry the most beautiful and modest girl in the tribe, she is valued only equal, perhaps, to two horses, a gun, with powder and ball for a year, five or six pounds of beads, a couple of gallons of whisky, and a handful of awls.

The girls of this tribe, like those of most of these northwestern tribes, marry at the age of twelve or fourteen, and some at the age of eleven years; and their beauty, from this fact, as well as from the slavish life they lead, soon after marriage vanishes. Their occupations are almost continual, and they seem to go industriously at them, as if from choice or inclination, without a murmur.

The principal occupations of the women in this village consist in procuring wood and water, in cooking, dressing robes and other skins, in drying meat and wild fruit, and raising corn (maize). The Mandans are somewhat of agriculturists, as they raise a great deal of corn and some pumpkins and squashes. This is all done by the women, who make their hoes of the shoulder-blade of the buffalo or the elk, and dig the ground over instead of plowing it, which is consequently done with a vast deal of labor. They raise a very small sort of corn, the ears of which are not longer than a man's thumb. This variety is well adapted to their climate, as it ripens sooner than other varieties, which would not mature in so cold a latitude. The green-corn season is one of great festivity with them, and one of much importance. The greater part of their crop is eaten during these festivals, and the remainder is gathered and dried on the cob, before it has ripened, and packed away in *caches* (as the French call them), holes dug in the ground some six or seven feet deep, the insides of which are somewhat in the form of a jug, and tightly closed at the top. The corn, and even dried meat and pemican, are placed in these *caches*, being packed tight around the sides with prairie grass, and effectually preserved through the severest winters.

Corn and dried meat are generally laid in in the fall, in sufficient quantities to support them through the winter. These are the principal articles of food during that long and inclement season; and in addition to them, they oftentimes have in store great quantities of dried squashes and dried *pommes blanches*, a kind of turnip which grows in great abundance in these regions, and of which I have before spoken. These are dried in great quantities, and pounded into a sort of meal, and cooked with the dried meat and corn. Great quantities also of wild fruit of different kinds are dried and laid away in store for the winter season, such as buffalo-berries, service-berries, strawberries, and wild plums.

The buffalo meat, however, is the great staple and "staff of life" in this country, and seldom, if ever, fails to afford them an abundant and wholesome means of subsistence. There are, from a fair computation, something like 250,000 Indians in these western regions, who live almost exclusively on the flesh of these animals, through every part of the year. During the summer and fall months they use the meat fresh, and cook it in a great variety of ways, by roasting, broiling, boiling, stewing, smoking, &c.; and by boiling the ribs and joints with the marrow in them, make a delicious soup, which is universally used, and in vast quantities. The Mandans, I find, have no regular or stated times for their meals, but generally eat about twice in the twenty-four hours. The pot is always boiling over the fire, and any one who is hungry (either of the household or from any part of the village) has a right to order it taken off, and to fall to eating as he pleases. Such is an unvarying custom amongst the North American Indians, and I very much doubt whether the civilized world have in their institutions any system which can properly be called more humane and charitable. Every man, woman, or child in Indian communities is allowed to enter any one's lodge, and even that of the chief of the nation, and eat when they are hungry, provided misfortune or necessity has driven them to it. Even so can the poorest and most worthless drone of the nation; if he is too lazy to hunt or to supply himself, he

can walk into any lodge and every one will share with him as long as there is anything to eat. He, however, who thus begs when he is able to hunt, pays dear for his meat, for he is stigmatized with the disgraceful epithet of a poltroon and a beggar.

The Mandans, like all other tribes, sit at their meals cross-legged, or rather with their ankles crossed in front of them, and both feet drawn close under their bodies; or, which is very often the case also, take their meals in a reclining posture, with the legs thrown out, and the body resting on one elbow and forearm, which are under them. The dishes from which they eat are invariably on the ground or floor of the lodge, and the group resting on buffalo robes or mats of various structure and manufacture.

The position in which the women sit at their meals and on other occasions is different from that of the men, and one which they take and rise from again with great ease and much grace; by merely bending the knees both together, inclining the body back and the head and shoulders quite forward, they squat entirely down to the ground, inclining both feet either to the right or to the left. In this position they always rest while eating, and it is both modest and graceful, for they seem, with apparent ease, to assume the position and rise out of it without using their hands in any way to assist them.

These women, however, although graceful and civil, and ever so beautiful or ever so hungry are not allowed to sit in the same group with the men while at their meals. So far as I have yet traveled in the Indian country, I never have seen an Indian woman eating with her husband. Men form the first group at the banquet, and women and children and dogs all come together at the next, and these gormandize and glut themselves to an enormous extent, though the men very seldom do.

The Mandans are certainly a very interesting and pleasing people in their personal appearance and manners; differing in many respects, both in looks and customs, from all other tribes which I have seen. They are not a warlike people, for they seldom, if ever, carry war into their enemies' country; but when invaded show their valor and courage to be equal to that of any people on earth. Being a small tribe and unable to contend on the wide prairies with the Sioux and other roaming tribes, who are ten times more numerous, they have very judiciously located themselves in a permanent village, which is strongly fortified, and insures their preservation. By this means they have advanced further in the arts of manufacture; have supplied their lodges more abundantly with the comforts and even luxuries of life than any Indian nation I know of. The consequence of this is, that this tribe have taken many steps ahead of other tribes in manners and refinements, if I may be allowed to apply the word refinement to Indian life; and are, therefore, familiarly and correctly denominated by the traders and others who have been amongst them, "the polite and friendly Mandans."

There is certainly great justice in the remark, and so forcibly have I been struck with the peculiar ease and elegance of these people, together with the diversity of complexions, the various colors of their hair and eyes, the singularity of their language, and their peculiar and unaccountable customs, that I am fully convinced that they have sprung from some other origin than that of the North American tribes, or that they are an amalgam of natives with some civilized race.

Here arises a question of very great interest and importance for discussion, and, after further familiarity with their character, customs, and traditions, if I forget it not, I will eventually give it further consideration. Suffice it, then, for the present, that their *personal appearance* alone, independent of their modes and customs, pronounces them at once as more or less savage.

A stranger in the Mandan village is first struck with the different shades of complexion and various colors of hair which he sees in a crowd about him, and is at once almost disposed to exclaim that "these are not Indians."

There are a great many of these people whose complexions appear as light as half-breeds; and amongst the women particularly there are many whose skins are almost

white, with the most pleasing symmetry and proportion of features; with hazel, with gray, and with blue eyes; with mildness and sweetness of expression, and excessive modesty of demeanor, which render them exceedingly pleasing and beautiful.

Why this diversity of complexion I cannot tell, nor can they themselves account for it. Their traditions, so far as I have yet learned them, afford us no information of their having had any knowledge of white men before the visit of Lewis and Clarke, made to their village thirty-three years ago. Since that time there have been but very few visits of white men to this place, and surely not enough to have changed the complexions and customs of a nation. And I recollect perfectly well that Governor Clarke told me, before I started for this place, that I would find the Mandans a strange people and half white.

The diversity in the color of hair is also equally as great as that in the complexion; for in a numerous group of these people, and more particularly amongst the females, who never take pains to change its natural color, as the men often do, there may be seen every shade and color of hair that can be seen in our own country, with the exception of red or auburn, which is not to be found.

And there is yet one more strange and unaccountable peculiarity, which can probably be seen nowhere else on earth, nor on any rational grounds accounted for, other than it is a freak or order of Nature, for which she has not seen fit to assign a reason. There are very many of both sexes and of every age, from infancy to manhood and old age, with hair of a bright silvery gray, and in some instances almost perfectly white.

This singular and eccentric appearance is much oftener seen among the women than it is with the men, for many of the latter who have it seem ashamed of it, and artfully conceal it, by filling their hair with glue and black and red earth. The women, on the other hand, seem proud of it, and display it often in an almost incredible profusion, which spreads over their shoulders and falls as low as the knee. I have ascertained, on a careful inquiry, that about one in ten or twelve of the whole tribe are what the French call "*cheveux gris*," or grayhairs, and that this strange and unaccountable phenomenon is not the result of disease or habit, but that it is unquestionably a hereditary character which runs in families, and indicates no inequality in disposition or intellect; and by passing this hair through my hands, as I often have, I have found it uniformly to be as coarse and harsh as a horse's mane, differing materially from the hair of other colors, which, amongst the Mandans, is generally as fine and as soft as silk.

The reader will at once see, by the above facts, that there is enough upon the faces and heads of these people to stamp them peculiar, when he meets them in the heart of this almost boundless wilderness, presenting such diversities of color in the complexion and hair, when he knows, from what he has seen and what he has read, that all other primitive tribes known in America are dark copper-colored, with jet black hair.

From these few facts alone the reader will see that I am amongst a strange and interesting people, and know how to pardon me if I lead him through a maze of novelty and mysteries to the knowledge of a strange yet kind and hospitable people, whose fate, like that of all their race, is sealed; whose doom is fixed, to live just long enough to be imperfectly known, and then to fall before the fell disease or sword of civilizing devastation.

The stature of the Mandans is rather below the ordinary size of man, with beautiful symmetry of form and proportion, and wonderful suppleness and elasticity; they are pleasingly erect and graceful, both in their walk and their attitudes; and the hair of the men, which generally spreads over their backs, falling down to the hams, and sometimes to the ground, is divided into plaits or slabs of two inches in width, and filled with a profusion of glue and red earth or vermilion, at intervals of an inch or two, which becoming very hard, remains in and unchanged from year to year.

This mode of dressing the hair is curious, and gives to the Mandans the most singular appearance. The hair of the men is uniformly all laid over from the forehead back-

wards; carefully kept above and resting on the ear, and thence falling down over the back, in these flattened bunches, and painted red, extending oftentimes quite onto the calf of the leg, and sometimes in such profusion as almost to conceal the whole figure from the person walking behind them. In the portrait of San-ja-ka-ko-kah (the deceiving wolf, Plate 54; No. 137), where he is represented at full length, with several others of his family around him in a group, there will be seen a fair illustration of these and other customs of these people.

The hair of the women is also worn as long as they can possibly cultivate it, oiled very often, which preserves on it a beautiful gloss and shows its natural color. They often braid it in two large plaits, one falling down just back of the ear, on each side of the head; and on any occasion which requires them to "put on their best looks," they pass their fingers through it, drawing it out of braid, and spreading it over their shoulders. The Mandan women observe strictly the same custom, which I observed amongst the Crows and Blackfeet (and, in fact, all other tribes I have seen, without a single exception), of parting the hair on the forehead, and always keeping the crease or separation filled with vermilion or other red paint. This is one of the very few little (and apparently trivial) customs which I have found amongst the Indians without being able to assign any cause for it, other than that "they are Indians," and that this is an Indian fashion.

In mourning, like the Crows and most other tribes, the women are obliged to crop their hair all off; and the usual term of that condolence is until the hair has grown again to its former length.

When a man mourns for the death of a near relation the case is quite different; his long, valued tresses, are of much greater importance, and only a lock or two can be spared. Just enough to tell of his grief to his friends, without destroying his most valued ornament, is doing just reverence and respect to the dead.

To repeat what I have said before, the Mandans are a pleasing and friendly race of people, of whom it is proverbial amongst the traders and all who ever have known them, that their treatment of white men in their country has been friendly and kind ever since their first acquaintance with them. They have ever met and received them, on the prairie or in their villages, with hospitality and honor.

They are handsome, straight, and elegant in their forms; not tall, but quick and graceful; easy and polite in their manners, neat in their persons and beautifully clad. When I say "neat in person and beautifully clad," however, I do not intend my readers to understand that such is the case with them all, for among them and most other tribes, as with the enlightened world, there are different grades of society--those who care but little for their personal appearance, and those who take great pains to please themselves and their friends. Amongst this class of personages, such as chiefs and braves, or warriors of distinction and their families, and dandies or exquisites (a class of beings of whom I shall take due time to speak in a future letter), the strictest regard to decency and cleanliness and elegance of dress is observed; and there are few people, perhaps, who take more pains to keep their persons neat and cleanly than they do.

At the distance of half a mile or so above the village is the customary place where the women and girls resort every morning in the summer months to bathe in the river. To this spot they repair by hundreds, every morning at sunrise, where, on a beautiful beach, they can be seen running and glistening in the sun, whilst they are playing their innocent gambols and leaping into the stream. They all learn to swim well, and the poorest swimmer amongst them will dash fearlessly into the boiling and eddying current of the Missouri, and cross it with perfect ease. At the distance of a quarter of a mile back from the river extends a terrace or elevated prairie, running north from the village, and forming a kind of semicircle around this bathing-place; and on this terrace, which is some twenty or thirty feet higher than the meadow between it and the river, are stationed every morning several sentinels, with their bows and arrows in hand to guard and protect this sacred ground from the approach of boys or of men from any direction.

At a little distance below the village, also, is the place where the men and boys go to bathe and learn to swim. After this morning ablution, they return to their village, wipe their limbs dry, and use a profusion of bear's grease through their hair and over their bodies.

The art of swimming is known to all the American Indians; and perhaps no people on earth have taken more pains to learn it, nor any who turn it to better account. Pages 93-96, 121-123, vol. 1, Catlin's Eight Years. See also, Itinerary for 1832.

DAKOTA—MANDANS.

The Mandans, or Mi-ah'-ta-nees, "people on the bank," have resided on the Upper Missouri for a long time, occupying successively several different places along the river. In 1772 resided 1,500 miles above the mouth of the Missouri, in nine villages located on both sides of the river. Lewis and Clarke found them, in 1804, 100 miles farther up in only two villages, one on each side of the river. Near them were three other villages belonging to the Minnitarees and Ahnahaways.

In the year 1833 these Indians were in their most prosperous state industrious, well armed, good hunters and good warriors, in the midst of herds of buffalo mostly within sight of the village, with large cornfields, and a trading-post from which they could at all times obtain supplies, and consequently at that time they might have been considered a happy people. In their personal appearance, prior to the ravages of the small-pox, they were not surpassed by any nation in the Northwest. The men were tall and well made, with regular features and a mild expression of countenance not usually seen among Indians. The complexion, also, was a shade lighter than that of other tribes, often approaching very near to some European nations, as the Spaniards. Another peculiarity was that some of them had fair hair, and some gray or blue eyes, which are very rarely met with among other tribes. A majority of the women, particularly the young, were quite handsome, with fair complexions, and modest in their deportment. They were also noted for their virtue. This was regarded as an honorable and most valuable quality among the young women, and each year a ceremony was performed, in the presence of the whole village, at which time all the females who had preserved their virginity came forward, struck a post, and challenged the world to say aught derogatory of their character.

In these palmy days of their prosperity much time and attention was given to dress, upon which they lavished much of their wealth. They were also very fond of dances, games, races, and other manly and athletic exercises. They were also a very devotional people, having many rites and ceremonies for propitiating the Great Spirit, practicing upon themselves a self-torture but little less severe than that of Hindoo devotees.

In the spring of 1838 that dreaded scourge of the Indians, small-pox, made its appearance among the Mandans, brought among them by the employés of the fur company. All the tribes along the river suffered more or less, but none approached so near extinction as the Mandans. When the disease had abated, and when the remnant of this once powerful nation had recovered sufficiently to remove the decaying bodies from their cabins, the total number of grown men was twenty-three, of women forty, and of young persons sixty or seventy. These were all that were left of the eighteen hundred souls that composed the nation prior to the advent of that terrific disease.

The survivors took refuge with the Arickarees, who occupied one of their deserted villages, but retained their former tribal laws and customs, preserving their nationality intact, refusing any alliances with surrounding tribes. The two tribes have lived together since then upon terms of excellent friendship. They now number 420, living in dome-shaped earthen houses, like the Pawnees, which are, however, being gradually replaced by log houses.—W. H. Jackson, 1877.

In numbers 379, 392, 431, 433, 435, 440, 455, 456, 464, 476, 498, 502, 503, 504, 505, 506, and 507, herein, will be found pictures of life amongst and customs of the Mandans, with full descriptive text by Mr. Catlin.

In Hayden's Catalogue of Photographs of Indians will also be found several photographs of Mandans taken in 1874, viz, Nos. 1005, 1006, 1007, and 884.

PRESENT LOCATION AND CONDITION.

On June 30, 1884, there were 311 Mandans at Fort Berthold Agency, Dakota, and on August 18, 1885, 340. Farmers and herders.

The agent reported, August 5, 1884, that he was informed that some 200 Gros Ventres and Mandans belonging to his agency were at Fort Buford desirous of returning. How many Mandans he did not state.

Abram J. Gifford, agent, reports August 18, 1885, that 115 Gros Ventres and 70 Mandans—in all, 185—are off the reservation :

They are living about forty miles west of Fort Berthold, where they have settled in a village, supporting themselves by hunting, fishing, &c. This band of Indians, under the leadership of Crow Flies High, quite a noted Gros Ventre character, separated from the bands of Arickarees, Gros Ventres, and Mandans of this place several years ago, owing to a disagreement on the part of Crow Flies High and the present Gros Ventres chief in regard to the elevation of the former to the distinguished honor of chieftainship. Being defeated in his ends, Crow Flies High and his followers migrated to Fort Buford, 120 miles west of here, and remained there, supporting themselves till last autumn, when they were ordered away by the commanding officer at the post and settled on the Little Knife River, where they are now. They are, however, gradually coming back to Fort Berthold, prompted in so doing from the fact of seeing so many of our Indians endeavoring to secure their own subsistence by plowing and cultivating land allotted to them and which seems to create in them a strong desire to do likewise.

The total number of Mandans reported at Fort Berthold Agency and near Fort Buford in August, 1885, was 410. The agent further reports :

The conduct of the Indians on this reservation for the past year has been, indeed, remarkable. I am sure that there is not nor could there be produced a band of so many whites among whom so little crime has been committed.

SHI-ENNE.

[Cheyenne: Laws of the United States. Cheyenne: Indian Bureau, June, 1885.]

A small but very valiant tribe of 3,000, neighbors of the Sioux, on the west, between the Black Hills and the Rocky Mountains; a very tall race of men, second in stature to the Osages.

Mr. Catlin saw them in 1834. He met the subjects of these two pictures in the camp of the Sioux, at the mouth of Teton River, Upper Missouri.

143. N6-hee-6-ee-w6o-tis; the Wolf on the Hill; chief of the tribe; a noble and fine-looking fellow. This man has been known to own one hundred horses at one time. Painted in 1834.

(Plate No. 115, page 2, vol. 2, Catlin's Eight Years.)

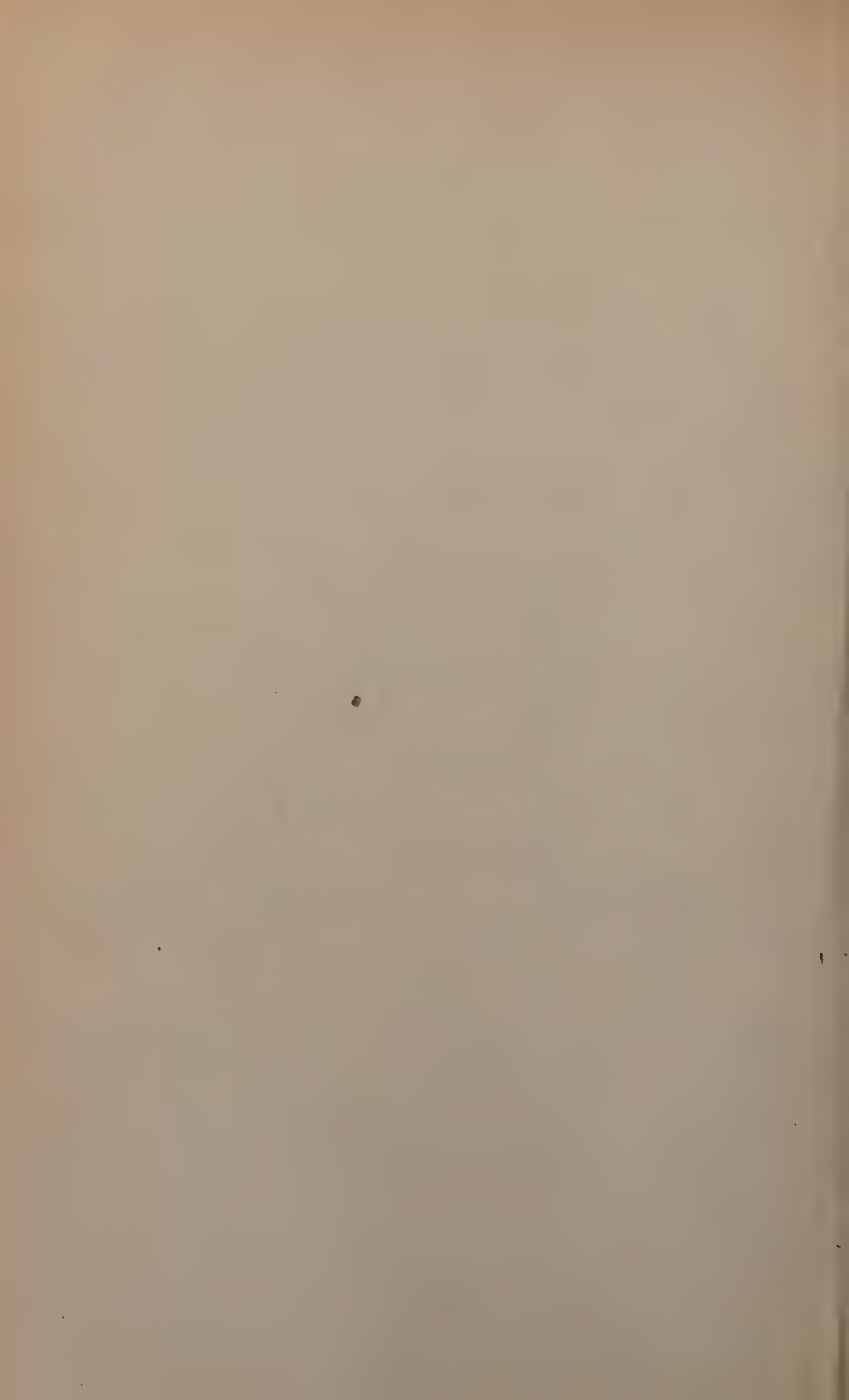
The chief represented in this picture was clothed in a handsome dress of deer-skins, very neatly garnished with broad bands of porcupine-quill work down the



NÉ-HEE-Ó-EE-WOO-TIS, THE WOLF ON THE HILL.

Chief of tribe. Cheyenne, No. 143, page 88.

(Plate 115, Vol. II, Catlin's Eight Years.)



sleeves of his shirt and his leggings, and all the way fringed with scalp locks. His hair was very profuse, and flowing over his shoulders; and in his hand he held a beautiful Sioux pipe, which had just been presented to him by Mr. McKenzie, the trader. This was one of the finest looking and most dignified men that I have met in the Indian country, and, from the account given of him by the traders, a man of honor and strictest integrity.—*Ibid.*

144. *Tis-se-w6o-na-tis*; She who Bathes her Knees; wife of the chief (No. 143); her hair in braid. Painted 1834.

(Plate No. 116, page 2, vol. 2, Catlin's Eight Years.)

The woman was comely and beautifully dressed; her dress of the mountain sheepskins tastefully ornamented with quills and beads, and her hair plaited in large braids that hung down her back.

There is no finer race of men than these in North America, and were superior in stature, excepting the Osages; scarcely a man in the tribe, full grown, who is less than six feet in height. The Shiennes are undoubtedly the richest in horses of any tribe on the continent, living in a country, as they do, where the greatest herds of wild horses are grazing on the prairies, which they catch in great numbers and vend to the Sioux, Mandans, and other tribes, as well as to the fur traders.

These people are the most desperate set of horsemen and warriors, having carried on almost unceasing wars with the Pawnees and Blackfeet time out of mind.—Page 2, vol. 2, Catlin's Eight Years.

ALGONKIN—CHEYENNES.

Dr. D. G. Brinton writes of "The Algonkin Stock" as follows:

About the period 1500-1600 those related tribes whom we now know by the name of Algonkins were at the height of their prosperity. They occupied the Atlantic coast from the Savannah River on the south to the Strait of Belle Isle on the north. The whole of Newfoundland was in their possession; in Labrador they were neighbors to the Eskimos; their northernmost branch, the Crees, dwelt along the southern shores of Hudson Bay, and followed the streams which flow into it from the west, until they met the Chipeways, closely akin to themselves; who roamed over the watershed of Lake Superior. The Blackfeet carried a remote dialect of their tongue quite to the Rocky Mountains, while the fertile prairies of Illinois and Indiana were the homes of the Miamis. The area of Ohio and Kentucky was very thinly peopled by a few of their roving bands; but east of the Alleghanies, in the valleys of the Delaware, the Potomac, and the Hudson, over the barren hills of New England and Nova Scotia, and throughout the swamps and forests of Virginia and the Carolinas, their osier cabins and palisadoed strongholds, their maize fields and workshops of stone implements were numerous and located.

It is needless for my purpose to enumerate the many small tribes which made up this great group. The more prominent were the Micmacs of Nova Scotia, the Abnakis of Maine, the Pequots and Narragansets in New England, the Mohegans of the Hudson, the Lenape on the Delaware, the Nanticokes around Chesapeake Bay, the Pascataway on the Potomac, and the Powhatans and Shawnees further south, while between the Great Lakes and the Ohio River were the Ottawas, the Illinois, the Potawatonomies, the Kikapoos, Piankishaws, etc.

The dialects of all these were related, and evidently at some distant day had been derived from the same primitive tongue. Which of them had preserved the ancient forms most closely it may be premature to decide positively, but the tendency of modern studies has been to assign that place to the Cree—the northernmost of all.

We cannot erect a genealogical tree of these dialects. It is not probable that they branched off, one after another, from a common stock. The ancient tribes each took their several ways from a common center, and formed nuclei for subsequent develop-

ment. We may, however, group them in such a manner as roughly to indicate their relationship. This I do below. [The numbers to the left refer to the pages of Mr. Catlin's (this) catalogue, where the tribes noted can be found.—T. D.]

Page 117. Cree.

Old Algonkin.

Montagnais.

Page 124. Chipeway.

126. Ottawa.

134. Pottawattomie.

141. Miami.

140. Peoria.

140. Pea.

141. Piankishaw.

139. Kaskaskia.

132. Menominee.

13 to 39. { Sac.
Fox.

136. Kikapoo.

Sheshatapoosh.

Secoffee.

Micmac.

Melisceet.

Etchemin.

Abnaki.

Mohegan.

Massachusetts.

Shawnee.

Page 197. { Minsi,
Unami, } (Lenape—Delaware?)
Unalachtigo.
Nanticoke.
Powhatan.
Pamticoko.

Page 101. Blackfoot.

115. Gros Ventre.

88. Shenyenne.

Granting, as we must, some common geographical center for these many dialects, the question where this was located becomes an interesting one.

More than one attempt to answer it has been made. Mr. Lewis H. Morgan thought there was evidence to show that the valley of the Columbia River, Oregon, "was the initial point from which the Algonkin stock emigrated to the Great Lake region, and thence to the Atlantic coast."* This is in direct conflict with the evidence of language, as the Blackfoot or Satsika is the most corrupt and altered of the Algonkin dialects. Basing his argument on this evidence, Mr. Horatio Hale reaches a conclusion precisely the reverse of that of Morgan. "The course of migration of the Indian tribes," writes Mr. Hale, "has been from the Atlantic coast westward and southward. The traditions of the Algonkins seem to point to Hudson's Bay and the coast of Labrador."† This latter view is certainly that which accords best with the testimony of language and of history.

We know that both Chipeways and Crees have been steadily pressing westward since their country was first explored, driving before them the Blackfeet and Dakotas.‡

The Cree language is built upon a few simple, unchangeable radicals and elementary words, denoting being, relation, energy, etc.; it has extreme regularity of construction, a single negative, is almost wholly verbal and markedly incomparative, has its grammatical elements better defined than its neighbors, and a more constant phonetic system.§ For these and similar reasons we are justified in considering it the nearest representative we possess of the primitive Algonkin tongue, and, unless

* Lewis H. Morgan, *Indian Migration*, in Beach's *Indian Miscellany*, p. 218.

† H. Hale, *Indian Migrations as Evidenced by Language*, p. 24 (Chicago, 1883).

‡ See the R. P. A. Lacombe *Dictionnaire de la Langue des Cris*, Introd., p. XI (Montréal, 1874).

§ See Joseph Howse, *A Grammar of the Cree Language*, p. 13, et al. (London, 1842).

strong grounds to the contrary are advanced, it is proper to assume that the purest dialect is found nearest the primeval home of the stock.—Daniel G. Brinton, A. M., M. D., 1885, "The Lenapé and their Legends."

Mr. Jackson says of the Algonkins:

Early in the seventeenth century the Algonkins were the largest family of North American Indians within the present limits of the United States, extending from Newfoundland to the Mississippi, and from the waters of the Ohio to Hudson's Bay and Lake Winnipeg. Northeast and northwest of them were the Eskimos and the Athabascas; the Dakotas bounded them on the west, and the Mobilian tribes, Catawbias, Natchez, &c., on the south. Within this region also dwelt the Iroquois and many detached tribes from other families. All the tribes of the Algonkins were nomadic, shifting from place to place as the fishing and hunting upon which they depended required. There has been some difficulty in properly locating the tribe from which the family has taken its name, but it is generally believed they lived on the Ottawa River, in Canada, where they were nearly exterminated by their enemies, the Iroquois. The only remnant of the tribe at this time is at the Lake of the Two Mountains.

Of the large number of tribes forming this family, many are now extinct, others so reduced and merged into neighboring tribes as to be lost, while nearly all of the rest have been removed far from their original hunting-grounds. The Lenni Lenape, from the Delaware, are now leading a civilized life far out on the great plains west of the Missouri, and with them are the Shawnees from the south and the once powerful Pottawatomies, Ottawas, and Miamis from the Ohio Valley.—W. H. J., 1877.

CHEYENNES.

This nation has received a variety of names from travelers and the neighboring tribes, as Shyennes, Shiennes, Cheyennes, Chayennes, Sharas, Shawhays, Sharshas, and by the different bands of Dakotas, Shai-en-a or Shai-é-la. With the Blackfeet, they are the most western branch of the great Algonkin family. When first known, they were living on the Chayenne or Cayenne River, a branch of the Red River of the North, but were driven west of the Mississippi by the Sioux, and about the close of the last century still farther west across the Missouri, where they were found by those enterprising travelers Lewis and Clarke in 1803. On their map attached to their report they locate them near the eastern face of the Black Hills, in the valley of the great Shyenne River, and state their number at 1,500 souls. Their first treaty with the United States was made in 1825, at the mouth of the Teton River. They were then at peace with the Dakotas, but warring against the Pawnees and others. Were then estimated, by Drake, to number 3,250.

During the time of Long's expedition to the Rocky Mountains, in 1819 and 1820, a small portion of the Cheyennes seem to have separated themselves from the rest of their nation on the Missouri, and to have associated themselves with the Arapahoes who wandered about the tributaries of the Platte and Arkansas, while those who remained affiliated with the Ogalallas, these two divisions remaining separated until the present time. Steps are now being taken, however, to bring them together on a new reservation in the Indian Territory.

Up to 1862 they were generally friendly to the white settlers, when outbreaks occurred, and then for three or fours years a costly and bloody war was carried on against them, a notable feature of which was the Sand Creek or Chivington massacre, November 29, 1864. "Since that time there has been constant trouble. * * * In 1867 General Hancock burned the village of the Dog Soldiers, on Pawnee Fork, and another war began, in which General Custer defeated them at Washita, killing Black Kettle and 37 others." The northern bands have been generally at peace with the whites, resisting many overtures to join their southern brethren.—W. H. Jackson, 1877.

The Southern Cheyennes, partially under Black Kettle, and Arapahoes, along with other Indians in the military division of the Missouri,

from 1868 to 1869, were in open warfare against the whites. Generals Sheridan, Custer, Carr, and others led the troops against them. They were captured and taken to Camp Supply, Indian Territory, in the month of February, 1869. They were, however, a constant source of anxiety to the military commanders, and a portion of them held out. Finally, in March, 1875, the remainder of the Southern Cheyennes surrendered, under chief "Stone Calf," at Fort Sill, and went on their present reservation in Indian Territory, and have ever since remained there.

The Northern Cheyennes, a fierce and warlike band, were constantly on raids against the whites in the years up to 1876. In 1876 they joined Sitting Bull and the Sioux, and aided in the massacre of Custer and his men on the Rose Bud in July. In 1877 they surrendered to the United States, and were first sent to Fort Robinson, Nebraska, and finally to Indian Territory, and placed on a reservation with the Southern Arapahoes at Fort Reno, August 8, 1877. They numbered about 1,000 when they surrendered. Dissatisfied with this location the Government, in 1881 and 1883, removed them north to the Pine Ridge Agency.

September 9, 1878, about a third of the Northern Cheyennes escaped from Fort Reno, and, under the leadership of "Dull Knife," "Wild Hog," "Little Wolf," and other chiefs started north to rejoin their friends in the country where they formerly resided. The Army pursued them, a running fight ensued, resulting in killing of many soldiers and the massacre by the Indians of settlers, men and women. They were finally captured in Nebraska in October, 1878, and ordered to be returned to Indian Territory. In January, 1879, being then at Fort Robinson, Nebraska, they arose in revolt, and many of them were killed. The remainder were returned to Indian Territory.

In 1881 and 1883, under authority of an act of Congress, the Northern Cheyennes were removed to Pine Ridge Agency, Dakota, where they now reside with Red Cloud's Sioux. They lost in these raids, between 1878 and 1881, more than 500 of their tribe.

THE OUTBREAK OF 1885.

During the summer of 1885 the Cheyennes and Arapahoes became restless and rebellious. "Stone Calf" and "Flying Hawk," "Little Robe," and "Spotted Horse," chiefs, led the "dog soldiers," a band of young men, a semi-military organization, bloodthirsty and constantly in crime; squaw men (*i. e.*, white men married to squaws, and living with the Indians) also aided. Troops were hurried to Fort Reno, near the Cheyenne and Arapaho Agency, in Indian Territory, and by a strong show of force a serious outbreak prevented. The principal reason for the attempted revolt and raid was that the agent and Government desired the Indians to work, either as farmers or herders.

Lieutenant-General Sheridan assumed command in person, and the anticipated Indian war subsided.

Agent D. B. Dyer, July 22, 1885, makes an exhaustive report as to the conditions of the Cheyennes and Arapahoes. He favors their being disarmed. He gives the following interesting data in the same report:

THE CHEYENNES.

On Mondays we issue rations. At the beef corral a large concourse of Indians assembles for beef, and at the commissary for flour. When the cattle are issued they have an exciting time; the frightened and desperate animals rush madly around pursued by from one to a dozen savages, yelling, whooping, and firing their guns, reminding one of the early days when buffalo-hunting was their chief sport. When the beef is killed the voracious bucks and their families eat the raw entrails with great satisfaction. The squaws take charge of the carcass, dry the meat, and the "buck" takes the hide to the traders. Such an assembly would furnish a study for an artist—Indians, ponies, and dogs of all ages, sizes, and appearances. Nearly all wear blankets, but many have on some single garment of civilization.

These Indians are a religious people in their way, and do not seem to doubt the immortality of man. I have never opposed their "medicine-making," only so far as to try to protect those who do not longer believe in it from being compelled to attend, and this I think should be done by all means. The "dog soldiers" round up all these people and make them attend, or risk their property and lives in the attempt to resist their mandates. They live in "teepees" that one white man would feel cramped in, but dozens of Indians crowd in and enjoy the social dance, keeping time to the monotonous tom-tom by chanting and howling.

A strange sight is their "medicine-dance"—fascinating, weird scene, their bodies naked from the waist up. A number of braves enter the "medicine lodge." They gash their arms and legs, and pierce holes in their chests, pass ropes through the holes and suspend themselves from the center of the lodge until their struggling tears the flesh loose. Each one has a whistle, and keeping their eyes on the charm, they dance night and day without food or water until exhausted. These "medicines" are a record of terrible suffering, endured with indomitable heroism, which sometimes ends in death. Such evidence of devotion in the performance of duty is worthy of a better religion.

The "dog soldiers" are a sort of military organization, or fighting band, which they keep up, composed of the most daring, bloodthirsty young men of the tribe. For years past they have been very troublesome. They commit crimes constantly and demand heavy tributes for the privilege of driving through their country. Many of the Indians who commit such crimes are known to me, but I have thus far been powerless to arrest or punish them. Some of the more intelligent Indians deprecate such a state of affairs, but the restless, savage, and dishonest portion of them see only the present gain, and cannot or do not care if the money for their deviltry is paid by the Government, as in the Oburn case. To say that such a state of affairs is demoralizing in the extreme is putting the case mildly, and the Department should have checked their course soon after I made my first report, calling for five hundred troops.

Congress passed a law last winter making any offense committed by an Indian a crime, if the same would have been a crime under the United States law, when committed by a white man. This is all right, but up to the present time there has never been any power here sufficiently strong to enforce it. It is now greatly to be hoped, not only for the future good of the Indian, but for the protection of the property of others, that the law will be enforced.—D. B. Dyer, 1885.

The Rev. S. S. Haury, Mennonite missionary, July 31, 1885, at the Cheyenne Reservation, makes the following suggestion:

I cannot leave this point without making a few remarks on the matter of medicine-dances. I must repeat what I said in my report to you last year, viz: "Whilst I do

not believe that these dances ought to be prohibited by force, as they are dear and sacred to them, being a part of their religion, though barbarous and in some ways cruel it may be, I do, on the other hand, think protection should be given those who do not wish to participate in those 'medicine-dances' any longer, but would rather tend to their fields and cattle." But how can we expect that the Cheyennes will make any advance toward civilization at all as long as our Government will allow their young "braves" to be armed better than even the troops of the United States are, and to intimidate and threaten the lives of such of their own people who would like to break loose from their tribal connections and customs to enter into a better way?

PRESENT LOCATION AND CONDITION.

On June 30, 1885, there were said to be 3,905 Southern Cheyennes at Cheyenne and Arapaho Agency, Indian Territory.

The agent reports:

Are uncivilized; have the manners, ways, customs, superstitions, &c., which have been attached to their race for generations gone by. They are insolent, headstrong, domineering, and hard to restrain. They have never been whipped, and boast that they could wipe us out at any time.

On September 1, 1884, there were 500 Northern Cheyennes at Pine Ridge Agency, Dakota.

The agent writes:

These Indians remain in the non-progressive condition peculiar to them for several years past.

September 10, 1885, there were 494 Cheyennes at the same agency; steadily decreasing.

These Cheyennes were removed from the Cheyenne Reservation in Indian Territory in 1881, and Little Chief's band in 1883. They are the remnant of the Northern Cheyennes, 1,000 in number, captured in the Sitting Bull campaign of 1876-77. They were sent to Indian Territory from Northern Nebraska in 1877.

The Arapahos and Cheyennes, at the Cheyenne and Arapaho Agency, Indian Territory, in 1884, were enumerated at a total of 6,271 souls. A census taken in 1885 showed less than 3,600.

A large series of photographs of Cheyennes can be found in the Hayden Catalogue, pages 6 to 7, taken from 1862 to 1877.

FLAT HEADS OR NEZ PERCÉS.

[Nez Percé: Laws of the United States. Nez Percé, Indian Bureau, 1885.]

On the headwaters of the Columbia, west of the Rocky Mountains.

145. He-oh'ks-te-kin; the Rabbit's Skin Leggings; a brave in a very beautiful dress. (Plate No. 207, page 108, vol. 2, Catlin's Eight Years.)

146. H'co-a-h'co-a-h'cotes-min; No Horns on his Head; a brave, a very handsome man, in a beautiful dress. (Plate No. 208, page 108, vol. 2, Catlin's Eight Years.)



HEE-OH'KS-TE-KIN, THE RABBIT'S SKIN LEGGINS.
Nez Percé, No. 145, page 94.
(Plate 207, Vol. II, Catlin's Eight Years.)



H'CO-A-H'CO-A-H'COTES-MIN, NO HORNS ON HIS
HEAD.
Nez Percé, No. 146, page 94.
(Plate 208, Vol. II, Catlin's Eight Years.)

Mr. Catlin did not visit the Nez Percés until 1854-'55, on his second journey through the West.

Numbers 145 and 146 are young men of the Nez Percé tribe.

These two men, when I painted them, were in beautiful Sioux dresses, which had been presented to them in a talk with the Sioux, who treated them very kindly, while passing through the Sioux country. These two men were part of a delegation that came across the Rocky Mountains to Saint Louis, a few years since, to inquire for the truth of a representation which they said some white man had made among them, "that our religion was better than theirs, and that they would all be lost if they did not embrace it."

Two old and venerable men of this party died in Saint Louis, and I traveled two thousand miles, companions with these two young fellows, toward their own country, and became much pleased with their manners and dispositions.

The last mentioned of the two died near the mouth of the Yellowstone River, on his way home, with disease which he had contracted in the civilized district; and the other one I have since learned arrived safely among his friends, conveying to them the melancholy intelligence of the deaths of all the rest of his party; but assurances at the same time from General Clarke and many reverend gentlemen, that the report which they had heard was well founded; and that missionaries, good and religious men, would soon come among them to teach this religion, so that they could all understand and have the benefits of it.

When I first heard the report of the object of this extraordinary mission across the mountains, I could scarcely believe it; but, on conversing with General Clarke, on a future occasion, I was fully convinced of the fact; and I, like thousands of others, have had the satisfaction of witnessing the complete success that has crowned the bold and daring exertions of Mr. Lee and Mr. Spalding, two reverend gentlemen who have answered in a Christian manner to this unprecedented call; and with their wives have crossed the most rugged wilds and wildernesses of the Rocky Mountains, and triumphantly proved to the world that the Indians, in their native wilds, are a kind and friendly people, and susceptible of mental improvement.

I had long been of the opinion, that to insure success, the exertions of pious men should be carried into the heart of the wilderness, beyond the reach and influence of civilized vices; and I so expressed my opinion to the Rev. Mr. Spalding and his lady, in Pittsburgh, when on their way, in their first tour to that distant country. I have seen the Rev. Mr. Lee and several others of the mission, several years since the formation of their school, as well as several gentlemen who have visited their settlement, and from all I am fully convinced of the complete success of these excellent and persevering gentlemen in proving to the world the absurdity of the assertion that has often been made "that the Indian can never be civilized or Christianized." Their uninterrupted transit over such a vast and wild journey, also, with their wives on horseback, who were everywhere on their way, as well as among the tribes where they have located, treated with the utmost kindness and respect, bears strong testimony to the assertions so often made by travelers in those countries that these are, in their native state, a kind and excellent people.—G. C.

The story is that four Flathead Indians of the Nez Percé tribe in 1832, having heard from a trapper of the white man's God and of the book that told of the Great Spirit, resolved to cross to the white men and find its truth and the book. Two of these were old men, and had seen and met William Clarke, of Lewis & Clarke, on the famous expedition of exploration of the Louisiana purchase. They heard that he was in Saint Louis; so across the mountains and plains they traveled, until in May or June, 1832, they reached him. Governor Clarke was

then superintendent of Indian affairs for the Northwest. They met him and explained their mission. While in Saint Louis the two old men died. The two younger men (Nos. 145 and 146, herein), after an interview with Governor Clarke, telling their mission and its failure, started to return to the Upper Columbia on the steamer Yellowstone, the first steamboat to navigate the waters of the Yellowstone. On this boat the two Indians were fellow passengers with Mr. Catlin. (See No. 311, a view of the steamer with the Indians on the deck.) A young man, it is said, a clerk in Governor Clarke's office, was present at the last interview with the Nez Percés. After their departure this clerk mentioned the matter to persons at Pittsburgh. Mr. Catlin, on his return from the Yellowstone in 1833, was asked at Pittsburgh about this incident. He thought the story of the search for the book improbable, as the two Indians in their journey with him up the river on the steamboat had not even alluded to it (one of them died near the mouth of the river). Mr. Catlin wrote to Governor Clarke, who confirmed the story, and then in his letter (No. 48) to the Commercial Advertiser, New York, he wrote of this singular mission.

The attention attracted by the publication and the incident resulted in action by the American Board of Commissioners for Foreign Missions and of the Methodist Board of Missions.

Jason and Daniel Lee, brothers, along with other divines, were sent out to Oregon in 1835 by the Methodists, and the now famous Rev. Marcus Whitman and Dr. Samuel Parker in 1836. The journey lasted from six to eight months.

Mr. Catlin in 1836 met Rev. H. H. Spalding and wife at Pittsburgh, who were on their way to Oregon as missionaries, and, in a conversation, detailed to them the above incident and others of Indian life.

No more romantic incident than this can be found in Northwestern history—the four Nez Percé Indians traveling thousands of miles in search of the book, looking for the white man's Deity. Still the Jesuits had been missionaries among these same Indians for scores of years prior to this time. Lewis and Clarke found many of the "Black Gowns" with the Indians.

This incident was enough to excite the mind and heart of denominational devotees. Men and women were found to abandon home and friends, to suffer privations, and some at last to meet death at the hands of the savages whose condition they were trying to better.

The economic results of these early Northwestern Protestant missions beginning in 1835-'36, and the political consequences following, are most graphically detailed in "Oregon; the Struggle for Possession, by William Barrows," Boston, Houghton, Mifflin & Co., 1884, as well as the partial results of these missions and the fate of Whitman and other missionaries. Dr. Whitman and his wife and thirteen or more associates were murdered November 29, 1847. See also "History of Indian Missions on the Pacific Coast," by Rev. Myron Eells, 1882.

Rev. H. H. Spalding founded the Nez Percé mission in 1838 near Lapwai, Idaho, and spent more than thirty years in charge of it. He is buried at Lapwai.

FLATHEADS AND NEZ PERCÉ.

Mr. Catlin wrote the following in 1832 from information:

These are a very numerous people, inhabiting the shores of the Columbia River, and a vast tract of country lying to the south of it, and living in a country which is exceedingly sterile and almost entirely, in many parts, destitute of game for the subsistence of the savage; they are mostly obliged to live on roots, which they dig from the ground, and fish which they take from the streams; the consequences of which are, that they are generally poor and miserably clad, and in no respect equal to the Indians of whom I have heretofore spoken, who live on the east of the Rocky Mountains, in the ranges of the buffaloes, where they are well fed, and mostly have good horses to ride, and materials in abundance for manufacturing their beautiful and comfortable dresses.

The people generally denominated Flatheads are divided into a great many bands, and although they have undoubtedly got their name from the custom of flattening the head, yet there are but very few of those so denominated who actually practice that extraordinary custom.

The Nez Percés who inhabit the upper waters and mountainous parts of the Columbia are a part of this tribe, though they are seldom known to flatten the head like those lower down and about the mouth of the river.

See Nos. 145 and 146 for portraits of Nez Percé, and Nos. 146 and 147 for Nez Percé and Chinook. (Catlin's Eight Years, page 108, vol. 2.)

The Indians denominated Flatheads, at present at the Flathead Agency in Montana, numbering 133, are not probably the Indians Mr. Catlin referred to in 1832. In 1854-'55 he met some of this tribe and describes them, at above Fort Walla Walla, Washington Territory:

Flatheads we were now in the midst of, and for the time I had my work to do. The Klatops, the Clinooks, the Clickatats, the Walla Wallas, and the Nez Percés and Spokans constituting the principal bands of the Flathead family. I was there in the midst of them and had enough to do. Some of these flatten the head and others do not; yet all speak the Flathead language, or dialects of it. The tribe occupy the whole country about the Lower Columbia, including the island of Vancouver. The tribe is divided into something like thirty bands, speaking nearly the same language.

He continues, writing of the country in which they live, after saying that it is almost all a canoe race, "living in a country where there is little else than fish to live upon" (G. C., "Last Rambles," 1868, pages 146-148):

SAHAPTINS.

The Sahaptin family inhabit the country south of the Salish, between the Cascade and Bitter Root Mountains, reaching southward, in general terms, to the forty-fifth parallel, but very irregularly bounded by the Shoshone tribes of the California group. Of its nations, the Nez Percés, or Sahaptins proper, dwell on the Clearwater and its branches, and on the Snake about the forks. The Palouse occupy the region north of the Snake, about the mouth of the Palouse; the south banks of the Columbia and Snake, near their confluence, and the banks of the Lower Walla Walla, are occupied by the Walla Wallas. The Yakimas and Klikitats inhabit the region north of the Dalles, between the Cascade Range and the Columbia. The natives of Oregon, east of the Cascade Range, who have not usually been included in the Sahaptin family, are divided somewhat arbitrarily into the Wascoes, extending from the mountains eastward to John Day River, and the Cayuses from this river across the Blue Mountains to the Grande Ronde.—G. C.

SAHAPTINS—NEZ PERCÉS.

The Nez Percés, or the Sahaptin proper, inhabit Idaho and portions of Oregon and Washington. They style themselves Numepo, but Lewis and Clarke called them the Chopunnish. The origin of their present name is buried in obscurity. Early in the present century they were estimated to number 8,000; and in 1836, when a mission was established among them, about 4,000. In the Oregon Indian war most of the tribe remained friendly and did effective service for the whites on a number of occasions. In 1854 a treaty was made ceding part of their lands, but only a portion of the tribe recognizing it, led to a separation, one party becoming wandering hunters, while the other remained on the reservations.*

"Of the 2,800 Nez Percés now living, nearly half located on the Kamiah and Lapwai reservations in Northern Idaho, and a few others settled on lands outside the reserve, are prosperous farmers and stock-growers. The rest are 'non-treaties,' who, with other non-treaty Indians in that region, make every exertion to induce the reservation Indians to lease their farms and join them in their annual hunting and root-gathering expeditions."

Early in the summer of the present year troubles arose in regard to the occupancy of the Wallowa Valley by white settlers, it having been withdrawn in 1875 from the reservation assigned them by treaty in 1873, from a failure on their part to permanently occupy it. An Indian, belonging to a band of malcontents or non-treaties under the Chief Joseph, was killed by some settlers, when they insisted upon the removal of all the whites and the restitution of the valley to them. Upon the refusal of the Government to this demand, and further attempts to compel all the non-treaty Indians to come into the reservation at Lapwai, an outbreak occurred under the leadership of Joseph, which resulted in a number of pitched battles, with great loss of life, they were compelled to retreat, the forces under General Howard pursuing them eastwardly across the headwaters of the Snake River and through the Yellowstone National Park, where the pursuit was taken up by the forces under General Terry, resulting finally in the capture of Joseph and the remainder of his force by General Miles.—W. H. Jackson, 1877.

On the morning of September 30, 1877, Chief Joseph and his Nez Percés were met and surrounded by Col. Nelson A. Miles and his command in the valley of Snake Creek, Northern Montana. On the 4th of October, 1877, they surrendered. The length of this raid, the march of the troops, and the tact displayed by Joseph form one of the most extraordinary chapters in the long history of Indian outbreaks.

Eighty-seven warriors, 184 squaws, and 147 children were surrendered. They were sent under guard to Fort Abraham Lincoln, Dakota, thence to Fort Leavenworth, and were finally located in the Indian Territory, and eventually on the Ponca Reservation, and in 1885 returned to Idaho.

PRESENT LOCATION AND CONDITION.

On June 30, 1884, the Nez Percés at Nez Percé Agency, Lapwai, Northern Idaho, numbered 1,310. By occupation they are farmers and herders, and hold their lands in severalty.

The Nez Percés at Ponca, Pawnee, and Otoe Agency, Indian Territory, numbered 287 in June, 1884.

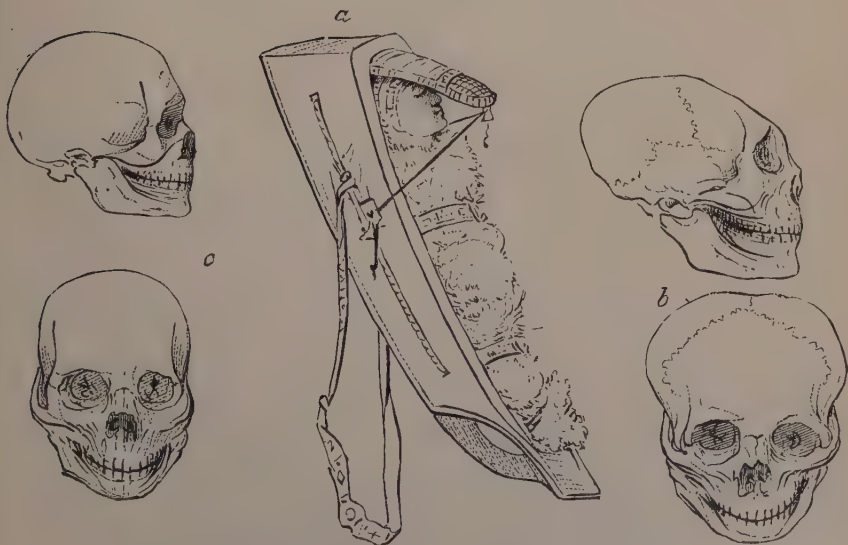
* All now (1885) on reservations, except "White Bird's band of hostiles" in Northern Idaho and in British America.—T. D.



FLAT HEAD WOMAN AND CHILD. SHOWING
THE MANNER IN WHICH THE HEADS OF
THE CHILDREN ARE FLATTENED.

Chinook, No. 148, page 99.

(Plate 210, Vol. II, Catlin's Eight Years.)



THE CHINOOK METHOD OF FLATTENING THE HEAD.

(Plate 210 $\frac{1}{2}$, Vol. II, Catlin's Eight Years.)

This is Joseph's band, captured on Snake Creek, Montana, October 4, 1877. They were never satisfied, and asked to be returned to their homes in Northern Idaho. An earnest effort was made by many people, and after favorable reports by officials Congress, in 1884, ordered their removal. They were removed to Northern Idaho in May and June, 1885, arriving at their old home June 1, 1885.

The climate of the Indian Territory was unfavorable. Four hundred and eighteen were surrendered October 4, 1877. Two hundred and eighty-seven were reported as alive August 15, 1884. One hundred and eighteen reached Idaho June 1, 1885. Considering the natural increase, in addition to the numbers captured in 1877, the death rate was excessively large.

The agent wrote of them August 15, 1884:

The entire band, with perhaps one or two exceptions, are quiet, peaceable, and orderly people. They are unusually bright and intelligent.

Total Nez Percé, 1885, about 1,500.

CHINOOK.

[Not known as a tribe to the laws of the United States—probably so called because of local tradition.]

On the lower parts of the Columbia, near the Pacific Ocean.

147. Hee-doh'ge-ats, ———; a young man, eighteen years of age. Painted in 1832.
(Plate No. 209, page 110, vol. 2, Catlin's Eight Years.)

148. (————), woman and child; showing the manner in which the heads of the children are flattened. Painted in 1832.

(Plate No. 210, page 110, vol. 2, Catlin's Eight Years.)

(See Nos. 145 and 146, "Nez Percé.")

MR. CATLIN'S NOTES ON THE CHINOOK INDIANS AND THE METHOD OF FLATTENING THEIR CHILDREN'S HEADS.

The Chinooks inhabiting the lower parts of Columbia are a small tribe, and correctly come under the name of Flat Heads, as they are almost the only people who strictly adhere to the custom of squeezing and flattening the head. Plate 209 is the portrait of a Chinook boy of fifteen or eighteen years of age, on whose head that frightful operation has never been performed, and in Plate 210 will be seen the portrait of a Chinook woman, with her child in her arms, her own head flattened, and the infant undergoing the process of flattening; which is done by placing its back on a board, or thick plank, to which it is lashed with thongs to a position from which it cannot escape, and the back of the head supported by a sort of pillow, made of moss or rabbit skins, with an inclined piece (as is seen in the drawing) resting on the forehead of the child, being every day drawn down a little tighter by means of a cord, which holds it in its place, until it at length touches the nose, thus forming a straight line from the crown of the head to the end of the nose.

The process is seemingly a very cruel one, though I doubt whether it causes much pain, as it is done in earliest infancy, whilst the bones are soft and cartilaginous, and easily pressed into this distorted shape by forcing the occipital up and the frontal down, so that the skull in top, in profile, will show a breadth of not more than an inch and a half or two inches, when in a front view it exhibits a great expansion on the sides, making it at the top nearly the width of one and a half natural heads.

By this remarkable operation the brain is singularly changed from its natural shape, but in all probability not in the least diminished or injured in its natural functions. This belief is drawn from the testimony of many credible witnesses, who have closely scrutinized them and ascertained that those who have the head flattened are in no way inferior in intellectual powers to those whose heads are in their natural shapes.

In the process of flattening the head there is often another form of crib or cradle, into which the child is placed, much in the form of a small canoe, dug out of a log of wood, with a cavity just large enough to admit the body of the child, and the head also, giving it room to expand in width, while from the head of the cradle there is a sort of lever, with an elastic spring to it that comes down on the forehead of the child, and produces the same effects as the one I have above described.

The child is wrapped in rabbits' skins and placed in this little coffin-like-looking cradle, from which it is not, in some instances, taken out for several weeks. The bandages over and about the lower limbs, and as high up as the breast, are loose, and repeatedly taken off in the same day, as the child may require cleansing; but the head and shoulders are kept strictly in the same position, and the breast given to the child by holding it up in the cradle, loosing the outer end of the lever that comes over the nose, and raising it up or turning it aside, so as to allow the child to come at the breast without moving its head.

The length of time that the infants are generally carried in these cradles is three, five, or eight weeks, until the bones are so formed as to keep their shapes and preserve this singular appearance through life.

This little cradle has a strap, which passes over the woman's forehead whilst the cradle rides on her back; and if the child dies during its subjection to this rigid mode, its cradle becomes its coffin, forming a little canoe, in which it lies floating on the water in some sacred pool, where they are often in the habit of fastening the canoes containing the dead bodies of the old and the young; or, which is often the case, elevated into the branches of trees, where their bodies are left to decay, and their bones to dry; whilst they are bandaged in many skins and curiously packed in their canoes, with paddles to propel and ladles to bail them out, and provisions to last and pipes to smoke as they are performing their "long journey after death to their contemplated hunting-grounds," which these people think is to be performed in their canoes.

In Plate 210 $\frac{1}{2}$ letter *a* is an accurate drawing of the above-mentioned cradle, perfectly exemplifying the custom described; and by the side of it (letter *b*) the drawing of a Chinook skull, giving the front and profile view of it. Letter *c* in the same plate exhibits an Indian skull in its *natural* shape, to contrast with the *artificial*.*

This mode of flattening the head is certainly one of the most unaccountable as well as unmeaning customs found amongst the North American Indians. What it could have originated in, or for what purpose, other than a mere useless fashion, it could have been invented, no human being can probably ever tell. The Indians have many curious and ridiculous fashions, which have come into existence, no doubt, by accident and are of no earthly use (like many silly fashions in enlightened society), yet they are perpetuated much longer, and that only because their ancestors practiced them in ages gone by. The greater part of Indian modes, however, and particularly those that are accompanied with much pain or trouble in their enactment, are most wonderfully adapted to the production of some good or useful results, for which the inquisitive world I am sure may forever look in vain to this stupid and useless fashion that has most unfortunately been engendered on these ignorant people, whose superstition forbids them to lay it down.

It is a curious fact, and one that should be mentioned here, that these people have not been alone in this strange custom; but that it existed and was practiced precisely the same, until recently, amongst the Choctaws and Chickasaws, who occupied a

* This once powerful nation resides in the vicinity of Astoria, Oreg. Ter. They are few in numbers and gain their subsistence by fishing.—J. M. Stanley, 1848.



STU-MICK-O-SUCKS, THE BUFFALO'S BLACK FAT.

Chief of the Blackfeet. No. 149, page 101.

(Plate 11, Vol. I, Catlin's Eight Years.)

large part of the States of Mississippi and Alabama, where they have laid their bones and hundreds of their skulls have been procured, bearing incontrovertible evidence of a similar treatment with similar results.

The Choctaws who are now living do not flatten the head; the custom, like that of the *medicine-bag* and many others which the Indians have departed from, from the assurances of white people that they were of no use and were utterly ridiculous to be followed. Whilst among the Choctaws I could learn little more from the people about such a custom than that "their old men recollected to have heard it spoken of," which is much less satisfactory evidence than inquisitive white people get by referring to the grave, which the Indian never meddles with.

BLACKFEET.

[Blackfeet: Laws of the United States. Blackfeet: Indian Bureau, 1835.]

A tribe of the Sioux or Dahkota Nation. [Algonkin? T. D.]*

A very warlike and hostile tribe of 50,000, including the *Peagans* (Piegans) *Cotonnés* and *Gros-Ventres* (*de Prairies*), occupying the headwaters of the Missouri, extending a great way into the British territory on the north and into the Rocky Mountains on the west. Rather low in stature, broad-chested, square-shouldered, richly clad, and well armed, living in skin lodges; 12,000 of them destroyed by small-pox within the year 1838!

Mr. Catlin was first with the Blackfeet at Fort Union in 1832.

149. Stu-mick-o-súcks, the Buffalo's Back Fat; chief of the tribe, in a splendid costume, richly garnished with porcupine-quills, and fringed with scalp-locks. Painted in 1832.

(Plate No. 11, page 5, vol. 1, Catlin's Eight Years.)

I have this day been painting a portrait of the head chief of the Blackfeet Nation; he is a good-looking and dignified Indian, about fifty years of age, and superbly dressed (Plate 11, No. 149). Whilst sitting for his picture he has been surrounded by his own braves and warriors, and also gazed at by his enemies, the Crows and the Knisteneaux, Assiniboin and Ojibbeways; a number of distinguished personages of each of which tribes have laid all day around the sides of my room, reciting to each other the battles they have fought and pointing to the scalp-locks worn as proofs of their victories, and attached to the seams of their shirts and leggings. This is a curious scene to witness, when one sits in the midst of such inflammable and combustible materials, brought together, unarmed, for the first time in their lives, peaceably and calmly recounting over the deeds of their lives, and smoking their pipes upon it, when a few weeks or days will bring them on the plains again, where the war-cry will be raised and their deadly bows will again be drawn on each other.

The name of this dignitary of whom I have just spoken is *Stu-mick-o-súcks* (the Buffalo's Back Fat), *i. e.*, the "hump," or "fleece," the most delicious part of the buffalo's flesh. The dress, for instance, of the chief whom I have just mentioned, and whose portrait I have just painted, consists of a shirt, or tunic, made of two deer-skins finely dressed, and so placed together with the necks of the skins downwards, and the skins of the hind legs stitched together, the seams running down on each arm from the neck to the knuckles of the hand. This seam is covered with a band of two inches in width, of very beautiful embroidery of porcupine quills, and suspended from the under edge of this, from the shoulders to the hands, is a fringe of the locks of black hair which he has taken from the heads of victims slain by his own hand in battle. The leggings are made also of the same material, and down the outer side of the leg, from the hip to the feet, extends also a similar band or belt of the same width, and wrought in the same manner, with porcupine quills, and fringed with scalp-locks. These locks of hair are procured from scalps and worn as trophies.

* Mr. Catlin met both Blackfeet and Blackfoot Sioux. Hence the error.

The scalp of which I spoke is procured by cutting out a piece of the skin of the head, the size of the palm of the hand or less, containing the very center or crown of the head, the place where the hair radiates from a point, and exactly over what the phrenologists call self-esteem. This patch then is kept and dried with great care, as proof positive of the death of an enemy, and evidence of a man's claims as a warrior; and after having been formally "danced," as the saying is (*i. e.*, after it has been stuck up upon a pole or held up by an "old woman," and the warriors have danced around it for two or three weeks at intervals), it is fastened to the handle of a lance, or the end of a war-club, or divided into a great many small locks and used to fringe and ornament the victor's dress. When these dresses are seen bearing such trophies, it is of course a difficult matter to purchase them of the Indian, for they often hold them above all price. I shall hereafter take occasion to speak of the scalp-dance, describing it in all its parts, and giving a long letter at the same time on scalps and scalping, an interesting and general custom amongst all the North American Indians. (See plate and description.)

In the chief's dress, which I am describing, there are his moccasins, made also of buckskin, and ornamented in a corresponding manner. And over all, his robe, made of the skin of a young buffalo bull, with the hair remaining on; and on the inner or flesh side, beautifully garnished with porcupine quills, and the battles of his life very ingeniously, though rudely, portrayed in pictorial representations. In his hand he holds a very beautiful pipe, the stem of which is four or five feet long and two inches wide, curiously wound with braids of the porcupine quills of various colors, and the bowl of the pipe ingeniously carved by himself from a piece of red steatite of an interesting character, and which they all tell me is procured somewhere between this place and the Falls of St. Anthony, on the headwaters of the Mississippi.

This curious stone has many peculiar qualities, and has, undoubtedly, but one origin in this country, and perhaps in the world. It is found but in the hands of the savage, and every tribe, and nearly every individual in the tribe has his pipe made of it. I consider this stone a subject of great interest and curiosity to the world; and I shall most assuredly make it a point, during my Indian rambles, to visit the place from whence it is brought. I have already got a number of most remarkable traditions and stories relating to the "sacred quarry," of pilgrimages performed there to procure the stone, and of curious transactions that have taken place on that ground. It seems, from all I can learn, that all the tribes in these regions, and also of the Mississippi and the Lakes, have been in the habit of going to that place, and meeting their enemies there, whom they are obliged to treat as friends, under an injunction of the Great Spirit.

So, then, is this sachem (the Buffalo's Back Fat) dressed; and in a very similar manner, and almost the same, is each of the others named, *viz*, 151, 152, 153, 154, 155, following Blackfeet, and all are armed with bow and quiver, lance and shield.—G. C., 1832.

150. Eeh-nis-kim, the Crystal Stone, wife of the chief. (No. 149.)

(Plate No. 13, page 30, vol. 1, Catlin's Eight Years.)

Her countenance is rather pleasing, which is an uncommon thing amongst the Blackfeet. Her dress is made of skins, and being the youngest of a bevy of six or eight, and the last one taken under his guardianship, was smiled upon with great satisfaction, whilst he exempted her from the drudgeries of the camp, and keeping her continually in the halo of his own person, watched and guarded her as the apple of his eye.—G. C., 1832.

150½. (), boy. [No number in book or catalogue.]

(Plate No. 12, page 30, vol. 1, Catlin's Eight Years.)

The grandson, also, of this sachem (No. 149), a boy of six years of age, and too young as yet to have acquired a name, has stood forth like a tried warrior; and I



PEH-TÓ-PE-KISS, THE EAGLE'S RIBS.
Chief. Blackfeet, No. 152, page 103.
(Plate 14, Vol. I, Catlin's Eight Years.)

have painted him at full length, with his bow and quiver slung, and his robe made of a raccoon-skin.

The history of this child is somewhat curious and interesting; his father is dead, and in the case of the death of the chief, of whom I have spoken, he becomes hereditary chief of the tribe.

This boy has been twice stolen away by the Crows by ingenious stratagems, and twice recaptured by the Blackfeet at considerable sacrifice of life, and at present he is lodged with Mr. McKenzie for safe-keeping and protection, until he shall arrive at the proper age to take the office to which he is to succeed and able to protect himself.—G. C., 1832.

151. In-ne-6-cose, the Buffalo's child; a warrior, full length, with *medicine-bag* of otter-skin. (No plate.)

152. Peh-t6-pe-kiss, the Eagle's Ribs; chief of the "*Blood Band*," full length, in splendid dress; head-dress of horns of the buffalo and ermines' tails; lance in his hand and two *medicine-bags*. (See, also, No. 160. Painted in 1832.)

(Plate No. 14, page 32, vol. 1, Catlin's Eight Years.)

This man is one of the extraordinary men of the Blackfeet tribe, though not a chief; he stands here in the fort, and deliberately boasts of eight scalps, which he says he has taken from the heads of trappers and traders with his own hands. His dress is really superb, almost literally covered with scalp-locks of savages and white people. I have painted him at full length, with a head-dress made entirely of ermine skin and horns of the buffalo.

153. Mix-ke-mote-skin-na, the Iron Horn; warrior; in a splendid dress, with his *medicine-bag* in his hand.

(Plate No. 16, page 34, vol. 1, Catlin's Eight Years.)

154. Peh-no-máh-kan, He who Runs down Hill. (No plate.)

155. Ah'-kay-ee-píx-en, the Woman who Strikes Many; full length; dress of mountain-sheep skin; her robe of the young buffalo hide.

(Plate No. 17, page 34, vol. 1, Catlin's Eight Years.)

156. Méh-tóom, the Hill. (No plate.)

157. Tcha-dés-sa-ko-máh-pee, the Bear's Child, with war-club. (No plate.)

158. Wún-nes-tou, the White Buffalo; a *medicine-man* or *doctor*, with his *medicine* or *mystery* shield. Painted in 1832.

(Plate No. 15, page 34, vol. 1, Catlin's Eight Years.)

I have also transferred to my canvas the "looks and very resemblance" of an aged chief, who combines with his high office the envied title of mystery or medicine man—i. e., doctor, magician, prophet, soothsayer, jongleur, and high priest, all combined in one person, who necessarily is looked upon as the oracle of the nation. On his left arm he presents his mystery-drum, or tambour, in which are concealed the hidden and sacred mysteries of his healing art.—G. C., 1832.

159. Tcha-aés-ka-ding, ———, boy, four years old, wearing his robe made of the skin of a raccoon; this boy is grandson of the chief, and is expected to be his successor. Painted in 1832.

160. Peh-t6-pe-kiss, the Eagle's Ribs; chief of the Blood band; splendid dress. (See No. 152.) Painted in 1832. (No plate.)

This man boasted to me that he had killed eight white men (trappers) in his country; he said that they had repeatedly told the traders that they should not catch the Beaver in their country, and if they continued to do it they would kill them.

Of the Blackfeet whom I mentioned, * * * and whose portraits are now standing in my room, there is another of whom I must say a few words—Peh-tó-pe-kiss, the Eagle's Ribs (No. 152 also). This man is one of the extraordinary men of the Blackfoot tribe; though not a chief, he stands here in the fort and deliberately boasts of eight scalps, which he says he has taken from the heads of trappers and traders with his own hand. His dress is really superb, almost literally covered with scalp-locks of savage and civil.

I have painted him at full length, with a head-dress made entirely of ermine skins and horns of the buffalo. This custom of wearing horns beautifully polished and surmounting the head-dress is a very curious one, being worn only by the bravest of the brave; by the most extraordinary men in the nation. Of their importance and meaning I shall say more in a future epistle. When he stood for his picture he also held a lance and two "medicine bags" in his hand.—G. C., *ibid.*

161. () ———, a *medicine-man*, or *doctor*, performing his *medicines* or *mysteries* over a dying man, with the skin of a yellow bear and other curious articles of dress thrown over him, with his mystery rattle and mystery spear, which, he supposes, possess a supernatural power in the art of healing and curing the sick. Painted in 1832. (See "*Medicine-man*" and his functions, herein.)

(Plate No. 19, page 40, vol. 1, Catlin's Eight Years.)

ALGONKIN—BLACKFEET.

(See *Dacota Sioux*, herein.)

A splendid series of photographs, Nos. 252 to 259, inclusive, and No. 920, of *Blackfeet Sioux*, is noted in *Hayden's Catalogue*, page 39.

MR. CATLIN'S NOTES ON THE BLACKFEET INDIANS.

There is no tribe, perhaps, on the continent who dress more comfortably and more gaudily than the Blackfeet, unless it be the tribe of Crows. There is no great difference, however, in the costliness or elegance of their costumes, nor in the materials of which they are formed, though there is a distinctive mode in each tribe of stitching or ornamenting with the porcupine quills, which constitute one of the principal ornaments to all their fine dresses, and which can be easily recognized by any one a little familiar with their modes as belonging to such or such a tribe.

The Blackfeet are, perhaps, one of the most, if not entirely the most, numerous and warlike tribes on the continent. They occupy the whole of the country about the sources of the Missouri from this place to the Rocky Mountains, and their numbers, from the best computations, are something like forty or fifty thousand—they are (like all other tribes whose numbers are sufficiently large to give them boldness) warlike and ferocious, *i. e.*, they are predatory, are roaming fearlessly about the country, even into and through every part of the Rocky Mountains, and carrying war amongst their enemies, who are, of course, every tribe who inhabit the country about them.

The women in all these upper and western tribes are decently dressed, and many of them with great beauty and taste; their dresses are all of deer or goat skins, extending from their chins quite down to the feet; these dresses are in many instances trimmed with ermine, and ornamented with porcupine quills and beads with exceeding ingenuity. The Crow and Blackfeet women, like all others I ever saw in any Indian tribe, divide the hair on the forehead, and paint the separation or crease with vermilion or red earth. For what purpose this little, but universal, custom is observed, I never have been able to learn.

The men amongst the Blackfeet tribe, have a fashion equally simple, and probably



AN INDIAN MEDICINE MAN.
Blackfeet, No. 161, pages 101, 392.
(Plate 19, Vol. I, Catlin's Eight Years.)

of as little meaning, which seems strictly to be adhered to by every man in the tribe; they separate the hair in two places on the forehead, leaving a lock between the two, of an inch or two in width, which is carefully straightened down on to the bridge of the nose, and there cut square off. It is more than probable that this is done for the purpose of distinction; that they may thereby be free from the epithet of effeminacy, which might otherwise attach to them.

These two tribes, whom I have spoken of connectedly, speak two distinct and entirely dissimilar languages; and the language of each is different, and radically so, from that of all other tribes about them. As these people are always at war, and have been, time out of mind, they do not intermarry or hold converse with each other, by which any knowledge of each other's language could be acquired. It would be the work of a man's life-time to collect the languages of all the different tribes which I am visiting; and I shall, from necessity, leave this subject chiefly for others, who have the time to devote to them, to explain them to the world. I have, however, procured a brief vocabulary of their words and sentences in these tribes, and shall continue to do so amongst the tribes I shall visit, which will answer as a specimen or sample in each, and which, in the sequel to these letters (if they should ever be published), will probably be arranged.

The Blackfoot Sioux are, perhaps, the most powerful tribe of Indians on the continent, and being sensible of their strength, have stubbornly resisted the traders in their country, who have been gradually forming an acquaintance with them, and endeavoring to establish a permanent and profitable system of trade. Their country abounds in beaver and buffalo, and most of the fur-bearing animals of North America; and the American Fur Company, with an unconquerable spirit of trade and enterprise, has pushed its establishments into their country; and the numerous parties of trappers are tracing up their streams and rivers, rapidly destroying the beavers which dwell in them. The Blackfeet have repeatedly informed the traders of the company, that if their men persisted in trapping beavers in their country, they should kill them whenever they met them. They have executed their threats in many instances, and the company lose some fifteen or twenty men annually, who fall by the hands of these people, in defense of what they deem their property and their rights. Trinkets and whisky, however, will soon spread their charms amongst these, as they have amongst other tribes, and white man's voracity will sweep the prairies and the streams of their wealth, to the Rocky Mountains and the Pacific Ocean; leaving the Indians to inhabit, and at last to starve upon, a dreary and solitary waste.

The Blackfeet, therefore, having been less traded with, and less seen by white people than most of the other tribes, are more imperfectly understood; and it yet remains a question to be solved—whether there are twenty, or forty or fifty thousand of them, for no one, as yet, can correctly estimate their real strength. From all I can learn, however, which is the best information that can be got from the traders, there are not far from 40,000 Indians (altogether), who range under the general denomination of Blackfeet.

From our slight and imperfect knowledge of them, and other tribes occupying the country about the sources of the Missouri, there is no doubt in my mind, that we are in the habit of bringing more Indians into the computation than are entitled justly to the appellation of "Blackfeet."

Such, for instance, are the "Gros Ventres de Prairie" and Cotonnés,* neither of which speak the Blackfeet language, but hunt, and eat, and fight, and intermarry with the Blackfeet, living, therefore, in a state of confederacy and friendship with them, but speaking their own language and practicing their own customs.

The Blackfeet proper are divided into four bands or families, as follows: The "Pe-a-gans," of 500 lodges; the "Blackfeet" band, of 450 lodges; the "Blood" band,

* The Blackfeet with whom Mr. Catlin came in contact and of whom he heard probably included the entire Sioux Nation in their estimates.—T. D.

of 450 lodges; and the "Small Robes," of 250 lodges. These four bands constituting about 1,650 lodges, averaging ten to the lodge, amount to about 16,500 souls.

There are then of the other tribes above-mentioned (and whom we, perhaps, incorrectly denominate Blackfeet), Gros Ventres des Prairies, 430 lodges, with language entirely distinct; Circees, of 220 lodges, and Cotonnés, of 250 lodges, with language also distinct from either. Several years since writing the above, I held a conversation with Major Pilcher (a strictly correct and honorable man, who was then the agent for these people, who has lived amongst them, and is at this time superintendent of Indian affairs at Saint Louis), who informed me, much to my surprise, that the Blackfeet were not far from 60,000 in numbers, including all the confederacy of which I have just spoken.

There is in this region a rich and interesting field for the linguist or the antiquarian, and stubborn facts, I think, if they could be well procured, that would do away with the idea which many learned gentlemen entertain, that the Indian languages of North America can all be traced to two or three.—G. C.

PRESENT LOCATION AND CONDITION.

The Blackfeet are now on a reservation (since 1866). (See also titles Sioux, Dakota, and Crow, herein, for further details.)

They are on a reservation in the vicinity of their original roaming ground, and near British Columbia.

Their history since Mr. Catlin's visit in 1832 is embraced substantially in that of the Sioux tribes generally, and the Crows and Flatheads. They were in the past wild Indians of the plains. Their progress in civilized ways can be found at length in the report of the agent at the Blackfeet Agency, Montana, and in the annual reports of the Commissioner of Indian Affairs.

Mr. Catlin undoubtedly was led into an erroneous statement in relation to the numbers of the Blackfeet and Blackfeet Sioux. The Blackfeet Sioux have no connection with the Blackfeet proper—one is a Dakota tribe, the other of Algonkin stock; but in Mr. Catlin's time, roaming over nearly the same territory, a distinction was difficult to make.

Blackfeet at Blackfeet Agency, Montana, with Blood and Piegan, 2,300, June, 1885; believed to be slowly decreasing; still blanket Indians.

The number of Blackfeet proper at Blackfeet Agency, Montana, is uncertain, as they are included with the Blood and Piegans in the official reports.

CROWS (BEL-ANT-SE-A).

[Crows: Laws of the United States. Crows: Indian Bureau, June, 1885.]

A tribe of 7,000, on the headwaters of the Yellowstone River, extending their hunts and their wars into the Rocky Mountains, inveterate enemies of the Blackfeet; tall, fine-limbed men, graceful and gentlemanly in deportment, and the most richly and tastefully clad of any Indians on the continent. Skin lodges, many of which are tastefully ornamented and painted like the one standing in the room.

(See No. 491, herein.)

Mr. Catlin met the Crows at Fort Union in 1832, and again on the Snake River plains in 1854-'55.

162. **Cháh-ee-chópes**, the Four Wolves; a chief, a fine-looking fellow, his hair reaching to the ground; his *medicine* (mystery) *bag* of the skin of the ermine. Painted in 1832.

(Plate No. 24, page 50, vol. 1, Catlin's Eight Years.)

This man was in mourning, having some of his locks cut off, six feet in stature, and whose natural hair sweeps the grass as he walks. He is beautifully clad, and carries himself with the most graceful and manly mien. He is in mourning for a brother, and, according to their custom, has cut off a number of locks of his long hair, which is as much as a man can well spare of so valued an ornament, which he has been for the greater part of his life cultivating; whilst a woman who mourns for a husband or child is obliged to crop her hair short to her head, and so remain till it grows out again, ceasing gradually to mourn as her hair approaches to its former length. —G. C.

163. **Hé-hée-a-duck-cée-a**, He who ties his Hair Before; a man of six feet stature, whose natural hair drags on the ground as he walks. Painted in 1832.

(Plate No. 78, page 193, vol. 1, Catlin's Eight Years.)

164. **Pa-rís-ka-róo-pa**, the Two Crows; chief of a band; his hair sweeps the ground; his head-dress made of the eagle's skin entire; he holds in his hand his lance and two *medicine bags*, the one of his own instituting, the other taken from his enemy, whom he had killed in battle. Painted in 1832.

(Plate No. 77, page 193, vol. 1, Catlin's Eight Years.)

165. **Hó-ra-tó-a**, ———; a brave wrapped in his robe, and his hair reaching to the ground; his spear in his hand and bow and quiver slung. Painted in 1836. (No plate.)

166. **Oó-je-en-á-he-a**, the Woman who lives in the Bear's Den; her hair cut off, she being in mourning. Painted in 1836.

(Plate No. 25, page 50, vol. 1, Catlin's Eight Years.)

The extraordinary length of hair amongst the Crows is confined to the men alone; for the women, though all of them with glossy and beautiful hair and a great profusion of it, are unable to cultivate it to so great a length, or else they are not allowed to compete with their lords in a fashion so ornamental, and on which they pride themselves, and are obliged in many cases to cut it short off.

The fashion of long hair amongst the men prevails throughout all the Western and Northwestern tribes, after passing the Sacs and Foxes; and the Pawnees of the Platte, who, with two or three other tribes only, are in the habit of shaving nearly the whole head.

The present chief of the Crows is called "Long Hair," and has received his name as well as his office from the circumstance of having the longest hair of any man in the nation. (Not painted.)

Messrs. Sublette and Campbell told me they had lived in his hospitable lodge for months together, and assured me that they had measured his hair by a correct means, and found it to be ten feet and seven inches in length, closely inspecting every part of it at the same time, and satisfying themselves that it was the natural growth.

On ordinary occasions it is wound with a broad leather strap from his head to its extreme end, and then folded up into a budget, or block, of some ten or twelve inches in length and of some pounds weight, which, when he walks, is carried under his arm or placed in his bosom, within the folds of his robe; but on any great parade or similar occasion his pride is to unfold it, oil it with bear's grease, and let it drag behind him, some three or four feet of it spread out upon the grass, and black and shining like the raven's wing.

It is a common custom amongst most of these upper tribes to splice or add on several lengths of hair by fastening them with glue, probably for the purpose of imitat-

ing the Crows, upon whom alone nature has bestowed this conspicuous and signal ornament.

The Crow women are not handsome. * * * They are like all other Indian women, the slaves of their husbands, being obliged to perform all the domestic duties and drudgeries of the tribe, and not allowed to join in their religious rites or ceremonies, nor in the dance or other amusements.

167. *Duhk-pits-o-6-see*, the Red Bear. Painted in 1832.

(Plate No. 26, page 50, vol. 1, Catlin's Eight Years.)

168. *Pa-ris-ka-ro6-pa*, the Two Crows (the younger), called the "Philosopher." Painted in 1832.

(Plate No. 27, page 50, vol. 1, Catlin's Eight Years.)

A young man distinguished as an orator and wise man, though the character of his face and head would almost appear like a deformity.

I have also painted *Pa-ris-ka-ro6-pa* (two Crows) the younger (plate 27, No. 168), one of the most extraordinary men in the Crow nation; not only for his looks, from the form of his head, which seems to be distortion itself—and curtailed of all its fair proportions; but from his extraordinary sagacity as a counselor and orator, even at an early stage of his life.

There is something very uncommon in this outline, and sets forth the striking peculiarity of the Crow tribe, though rather in an exaggerated form. The semi-lunar outline of the Crow head, with an exceedingly low and retreating forehead, is certainly a very peculiar and striking characteristic; and though not so strongly marked in most of the tribe as in the present instance, is sufficient for their detection whenever they are met.—G. C.

169. *Bi-éets-ee-cure*, the Very Sweet Man. Painted in 1832. (No plate.)

Mr. Catlin in 1855 again met the Crows in Salmon River Valley, west of the Rocky Mountains (at Florence, Idaho Territory), and found this man *Bi-éets-ee-cure* alive and with the tribe. In his "Last Rambles," pages 152 to 159, Mr. Catlin writes of his second meeting with the Crows.

MR. CATLIN'S NOTES ON THE CROW INDIANS IN SALMON RIVER VALLEY, 1854-'55.

After a five days' march (from Walla Walla), their course being to the right, and through the Snake River Valley, we were obliged to part company, and Cæsar and I, with an Indian guide, took to the left, hugging as near as we could the ragged and frightful, and all but impassable, southern bank of the Salmon River, until at length, after many days of deep repentance, we entered the more calm and beautiful meadows and prairies of the Salmon River Valley.

Our ride (or rather walk, for we had to walk and climb most of the way, leading our horses) was one which I deeply regretted from day to day, but which I never have regretted since it was finished. The eighth day opened to our view one of the most verdant and beautiful valleys in the world; and on the tenth a distant smoke was observed, and under it the skin-tents, which I at once recognized as of a Crow village.

I was again amongst my old friends, the Crows! men whose beautiful forms and native, gentlemanly grace had not been deformed by squatting in canoes, nor eyes bridled by scowling on the glistening sun reflected on the water, or heads squeezed into wedges, or lips stretched around blocks of wood.

As soon as we were dismounted, and in the midst of the crowd around us, I was struck more forcibly than ever with the monstrous and pitiable deformities of man

which the peculiar necessities of life often drive him to, as seen amongst the squatted, paddling tribes of the Amazon, Vancouver, and the Columbia coast and river.

It was a pleasure that I cannot describe to find myself again amongst mankind as Nature made them, the Crows, whom I had long since thought I had seen for the last time.

The Crows (as they are called by their neighbors), *Belantsea*, of whom I gave some account in the first volume of this work, are probably the most unbroken, unchanged part of the original stock of North American Man. Their numbers, at the time when I was amongst them, in 1832, were about 7,000, living on the headwaters of the Yellowstone River and in the Rocky Mountains.

From their traditions, which are very distinct, they formerly occupied the whole range of the Rocky Mountains and the beautiful valleys on each side, from the sources of the Saskatchewan in the north, and as far south (their traditions say) as the mountains continue: that would be to the straits of Panama.

They say that their people were a great nation before the Flood, and that a few who reached the summits of the mountains were saved when all the tribes of the valleys were destroyed by the waters.

That they were the most ancient American stock, and the unique, original American type, I believe; and that they were the original Toltecs and Aztecs, who, history and traditions tell us, poured down from the mountains of the northwest, founding the cities of Mexico, Palenque, and Uxmal.

My portraits of Crows, made in my first series of voyages, in 1832 (Nos. 162 to 170), and exhibited in London, from their striking resemblance to those on the sculptured stones of Mexico and Yucatan, excited suggestions to that effect by many of my friends; and the first of these, and the most enthusiastic, my untiring and faithful friend, Captain Shippard, an indefatigable reader amongst the ancient archives of the British Museum; and of my friend the Baron de Humboldt, who told me also that the subject was one of profound interest to science, and well worthy of my further study.

These reiterated suggestions, added to my own intelligence, have kept alive, for many years, my anxiety on that subject, and undoubtedly were the uncombatible arguments which determined me, when hearing, at the Dalles, of a band of Crows encamped in the Salmon River Valley, west of the Rocky Mountains, to "make shift" (*coute qui coute*), and with Cæsar, to throw myself amongst them.

I have said that "we were there," and whatever I found amongst them in customs and contour and traditions, as well as amongst other tribes that I visited in more southern latitudes, between them and the Straits of Panama, tending to establish the belief above advanced, that they were the Toltecs and Aztecs of Mexico and Yucatan, will be noticed in a subsequent part of this work.

The Crow village that we were in, consisting of some forty or fifty skin tents, had crossed the mountains on to the headwaters of Salmon River, to take and dry salmon, there being no salmon on the east side of the Rocky Mountains.

The chief of the band, a sub chief, called the "*Yellow Moccasin*," was a very intelligent man, and gave me a clear, and, no doubt, a true account of the recent history of the tribe, as he had received it from his father and grandfather. According to this, the Crows were originally confined to the mountains and their valleys, from which their enemies of the plains could never dislodge them; but that since horses have made their appearance in the plains, a great portion of their people have descended into the prairies, where they have been cut to pieces by the Sioux, the Black-feet, and other tribes, and their former great strength destroyed.

I was received with great kindness by these people, and told by the chief that I should be welcome, and that his young men should watch and guard my horses. The incidents here, enough in themselves for a small book, must be passed over, for there are yet many adventures ahead of us.

One thing, however, cannot be passed by. Whilst seated in the chief's lodge,

where there were some six or eight men besides the chief, and endeavoring, as the necessary preliminary in all first interviews with Indians, to make the object of my visit distinctly known, I opened the portfolio of cartoon portraits, which all were examining with great interest and astonishment, and on turning up the fifth or sixth portrait, one of the party gave a sudden piercing yelp, and sprang upon his feet and commenced dancing in the most violent jumps and starts, and vociferating, "*Bi-eets-e-cure! Bi-eets-e-cure!*" (the name of the young man) whose portrait I had painted at the mouth of the Yellowstone twenty years before, and was now holding up.

The portrait was recognized by all, and on their feet, and darting out of the wigwam, were three or four of the party, and through the village to where the women were drying fish, on the bank of the river, and back, re-entered the chief's wigwam, and with them, out of breath, and walking as if he was coming to the gallows, entered *Bi-eets-e-cure* (the Very Sweet Man).

I instantly recognized him, and rising up, he took about half a minute to look me full in the eyes, without moving a muscle or winking, when he exclaimed "*how! how!*" (yes, yes), and shook me heartily by the hand. I took up his portrait, and showing it to him, got the interpreter to say to him that I had "*kept his face clean!*"

The reader can more easily and more correctly imagine the pleasurable excitement, and the curious remarks amongst the party at this singular occurrence, than I can explain them; for, not knowing their language, I was ignorant of much that passed myself.

"One thing, I'm *sua*, Massa Catlin," suddenly exclaimed Cæsar, who had not before opened his broad mouth, "I quite *sua* dat ar man knows you, massa."

All eyes were now turned for a moment upon Cæsar, who was sitting a little back, and evidently looked upon by most of the party as some great chief until the interpreter explained that he was my servant.

During this interlude, and which required some little exchange of feelings and recollections between the "*very sweet man*" and myself, I had shut the portfolio, to begin again where we left off; and proceeding again with the portraits, after showing them several of their enemies, the Sioux and Blackfeet, *Ba-da-ah-chon-du* (the Jumper), one of the chiefs of the Crows, whose portrait also was painted at Yellowstone twenty years before, turned up. All recognized him, and *Bi-eets-e-cure* told them that he saw me when I was painting that picture twenty years before.

Through the interpreter I told them that more than a hundred thousand white people had seen the chief's face, and, as they could see, there was not a scratch upon it. The chief then arose upon his feet, and making signs for me to rise, embraced me in his arms, and each one of the party saluted me in the same affectionate manner.

See *Ba-da-ah-chon-du* (the Jumper, No. 170). His head-dress of war-eagles' quills—his robe the skin of a buffalo, with his battles painted on it, his lance in his hand, his shield and quiver slung on his back, his tobacco-sack suspended from his belt, and his leggings fringed with scalp-locks.

In conversation which I had with *Bi-eets-e-cure*, he informed me that the chief *Ba-da-ah-chon-du*, whose portrait we had just seen, was dead—that he died soon after I painted his portrait, and many of his friends and relations believed that the painting of the portrait was the cause of his death; "But," said he, "I told them they were very foolish—that I had no fears when mine was painted, and here I am alive after so many years."

I told them that no man of good sense could see any way in which the painting could do them an injury, and that amongst the white people we all had our portraits made, and it did us no harm. They all gave their assent in a "*How, how, how!*" and the next day I slipped off the "*skin*," as they called it, of two or three of them; and, amongst them, and the first, that of the young chief whose hospitality I was enjoying. (Plate No. 14.)

I painted him at his toilet, as he was letting down his long hair and oiling it with bear's grease, which his wife was pouring into his hand from a skin bottle; and she,

poor woman, from a custom of the country, not to compete with her husband in a feature so ornamental, was obliged to have her hair cropped close to her head.—George Catlin, 1854-'55.

170. Ba-da-ah-chón-du, He who Jumps over Every One; on a wild horse, with war-eagle head-dress on his horse's and his own head; with shield, bow, quiver, and lance; his long hair floating in the wind. Painted in 1832.
(Plate No. 76, page 192, vol. 1, Catlin's Eight Years.)

MR. CATLIN'S NOTES ON THE CROW INDIANS, 1832.

Mr. Catlin, writing from the Minataree village, Upper Missouri, in 1832, referring to the Crows and their appearance and horsemanship, says:

There are at this time some distinguished guests, besides *myself*, in the lodge of the Black Moccasin—two chiefs or leaders of a party of Crows, who arrived here a few days since, on a visit to their ancient friends and relatives. The consequence has been that feasting and carousing have been the "order of the day" here for some time; and I have luckily been a welcome participator in their entertainments. A distinguished chief of the Minatarees, with several others in company, has been for some months past on a visit to the Crows and returned, attended by some remarkably fine-looking fellows, all mounted on fine horses. I have said something of these fine specimens of the human race heretofore; and as I have been fastening more of them to the canvas within the few days past, I must use this occasion to add what follows:

I think I have said that no part of the human race could present a more picturesque and thrilling appearance on horseback than a party of Crows, rigged out in all their plumes and trappings—galloping about and yelping, in what they call a war parade, *i. e.*, in a sort of tournament or sham fight, passing rapidly through the evolutions of battle, and vaunting forth the wonderful character of their military exploits. This is an amusement of which they are excessively fond, and great preparations are invariably made for these occasional shows.

No tribe of Indians on the continent are better able to produce a pleasing and thrilling effect in these scenes, nor any more vain, and consequently better prepared to draw pleasure and satisfaction from them, than the Crows. They may be justly said to be the most beautifully clad of all the Indians in these regions, and, bringing from the base of the Rocky Mountains a fine and spirited breed of the wild horses, have been able to create a great sensation amongst the Minatarees, who have been paying them all attention and all honors for some days past.

From amongst these showy fellows who have been entertaining us and pleasing themselves with their extraordinary feats of horsemanship I have selected one of the most conspicuous, and transferred him and his horse, with arms and trappings, as faithfully as I could to the canvas, for the information of the world, who will learn vastly more from lines and colors than they could from oral or written delineations.

I have painted him as he sat for me, balanced on his leaping wild horse (plate 76, No. 170), with his shield and quiver slung on his back, and his long lance, decorated with the eagle's quills, trailed in his right hand. His shirt and his leggings and moccasins were of the mountain-goat skins, beautifully dressed, and their seams everywhere fringed with a profusion of scalp-locks taken from the heads of his enemies slain in battle. His long hair, which reached almost to the ground whilst he was standing on his feet, was now lifted in the air, and floating in black waves over the hips of his leaping charger. On his head and over his shining black locks he wore a magnificent crest or head-dress made of the quills of the war-eagle and ermine skins; and on his horse's head also was another of equal beauty and precisely the same in pattern and material. Added to these ornaments there were yet many others which contributed to his picturesque appearance, and amongst them a beautiful netting of

various colors that completely covered and almost obscured the horse's head and neck, and extended over its back and its hips, terminating in a most extravagant and magnificent crupper, embossed and fringed with rows of beautiful shells and porcupine quills of various colors.

With all these picturesque ornaments and trappings upon and about him, with a noble figure and the bold stamp of a wild *gentleman* on his face, added to the rage and spirit of his wild horse, in time with whose leaps he issued his startling (though smothered) yelps, as he gracefully leaned to an fro, leaving his plumes and his plumage, his long locks and his fringes, to float in the wind, he galloped about, and felt exceeding pleasure in displaying the extraordinary skill which a lifetime of practice and experiment had furnished him in the beautiful art of riding and managing his horse, as well as in displaying to advantage his weapons and ornaments of dress, by giving them the grace of motion as they were brandished in the air and floating in the wind. (Catlin's Eight Years, pages 191, 192.)

They are really as handsome and well formed a set of men as can be seen in any part of the world. There is a sort of ease and grace added to their dignity of manner which gives them the air of gentlemen at once. I observed the other day that most of them were over six feet high, and very many of them have cultivated their natural hair to such an almost incredible length that it sweeps the ground as they walk.

The Crows and Blackfeet, who are here together (Fort Union, 1832), are enemies of the most deadly kind while out on the plains, but here they sit and smoke quietly together, yet with a studied and dignified reserve.

The Crows, who live on the headwaters of the Yellowstone and extend from this neighborhood also to the base of the Rocky Mountains, are similar in the above respects to the Blackfeet, roaming about a great part of the year, and seeking their enemies wherever they can find them.

They are a much smaller tribe than the Blackfeet, with whom they are always at war. Mr. McKenzie has repeatedly told me, within the last four weeks, while in conversation relative to the Crows, that they were friendly and honorable in their dealings with the whites, and that he considered them the finest Indians of his acquaintance.—G. C., 1832.

The Crows, nevertheless, in 1885, continue to have the reputation of being the fondest of horse flesh, the property of others, of any Indians on the plains.

Mr. Catlin continues:

I have conversed often and much with Messrs. Sublette and Campbell, two gentlemen of the highest respectability, who have traded with the Crows for several years, and they tell me they are one of the most honorable, honest, and high-minded races of people on earth; and with Mr. Tullock, also, a man of the strictest veracity, who is now here with a party of them; and he says they never steal, have a high sense of honor, and, being fearless and proud, are quick to punish or retaliate.

The prevailing opinion amongst the Indian tribes of to-day in the West is, however, quite different as to the early Crows.

DAKOTA OR SIOUX—CROWS.

The Crows, or, as they call themselves, *Absaroka*, meaning "something or anything that flies," when first known occupied the Lower Yellowstone and the valleys of the Big Horn and Tongue Rivers, but roamed over much of the surrounding country, carrying their incursions even to the plains of Snake River and to the valley of the Green. Were originally one with the Minatarees, or Gros Ventres, but separated from them, and were afterward driven from their territory by the Ogalallas and Cheyennes, settling finally about the head of the Yellowstone, dispossessing in their turn the Blackfeet and Flatheads. Are divided into three bands, with a dialect peculiar to each,

viz, the Kikatsa or Crows proper, the Ahnahaways, and the Allakaweah, numbering in all, as estimated in 1820, 3,250 souls. Obtaining horses at an early day, they became great marauders. Irving writes of them in "Astoria": "They are in fact notorious marauders and horse-stealers, crossing and recrossing the mountains (the Big Horn), robbing on one side and conveying their spoils to the other." Hence, we are told, is derived their name, given them on account of their unsettled and predatory habits, winging their flight, like the crows, from one side of the mountains to the other, and making free booty of everything that lies in their way. In 1851, joined in a treaty with the United States giving a right of way for roads to be built through their country. [In 1880 this was consummated.] In 1868 a treaty was made, and an attempt made to place all the Crows on one reservation, but without success until 1875, when they were located on the Crow Reservation, in Montana. They have been much exposed to incursions from some parties of Sioux at their new agency on the Rosebud as well as at their former one on the Yellowstone. The Indians, full of war and revenge, have no thought to bestow upon farming or other peaceful employment, especially as the best farming lands of the reservation are most exposed to these hostile incursions. Six families, however, have been induced to tend small farms, and have succeeded well. A mile and a half of ditch, sufficient to irrigate several hundred acres, has been dug, and it is hoped that another season will see at least a beginning made toward the civilization of these 4,000 wild but always loyal Crows.—W. H. Jackson, 1877.

PRESENT LOCATION AND CONDITION.

The Crows are divided by local usage into the Mountain and River Crows.

The River Crows were for a long time divided, a portion of them being at or near Fort Belknap Agency and many roamed. They are now, however, all on the Crow reservation, as given below.

In June, 1885, the Crows, at Crow Agency, Montana, numbered 3,226. By occupation they are farmers and herders.

They were removed from the western portion of their reservation in 1883 to the valleys of the Big and Little Big Horn Rivers. Many hold their lands in severalty. The reports of the agents in charge for ten years past (see Report of Commissioner of Indian Affairs since 1875) contain much information as to the habits and life of the Crows, and show them to be a superior Indian.

The Crows are believed to own more than 15,000 horses.

THE CROW INDIANS IN 1885.

Henry J. Armstrong, agent of the Crows for many years, in his last report, dated September 20, 1885, writes:

Although I have been much perplexed, annoyed, and discouraged many times by what seemed the shiftlessness of the Crows, yet I must say, in closing my term of office, that they have shown as good a disposition to do what was right as we could expect from any savage people. Of course they do not farm like white men, but it would be unfair to expect a people who for so long a time as they have any traditions have lived happily by the chase, and who still prefer that life, to work as well as white men. I can say that the Crows—take the good and bad together—are a good-hearted people. I know very well that many white men passing through the Indian country ridicule the idea that the Indians will ever do any real work, but I think such men expect more than they have a right to, and that they are unjust. We have

seen that white men who have lived all their lives in a farming community, but who have never put their hands to the plow, are very awkward when, a little late in life, they turn their attention to farming. How then could we expect the Indians to change their life in a day, so to speak; and especially in a country that is not a farming country because it needs irrigation? It is true that some of the Indians might have done better—they should have done better even with the little assistance I have been able to give them with my limited force of employées—but when we come to survey the whole work for a twelve-month or for the past two years we are compelled to admit that they have done well. * * *

I believe the time has arrived when there should be a decided change in the management of the Indians. I believe the Government ought never to make another treaty or agreement with any Indian tribe, but that it ought to go ahead and do what is right and best for the Indians, regardless of whether the Indians are pleased or not. They are but grown-up children, and are incompetent to enter into an agreement or to keep the agreement after they have made it. They do not know what is best for them, and are sure in most instances to want their matters arranged in a way that is not best for their future, even though it may please them at the time. There is not much hope for the Indians until the Government has determined that it will do what is right without consulting the Indians any further than to explain to them carefully what it is going to do for their good, why it is done, and what it expects them to do. After the experience of a lifetime, I give it as my candid opinion that our Government has never had a plan of managing the Indians that was worthy to be called a policy, from the fact that it has never attempted to govern them. What little control it has exercised over them has been done by coaxing, persuading, and bribing them with presents to be good, or at least not to be too bad. We have the spectacle of a great and powerful Government paying tribute to these petty little tribes. In some respects it has been too kind to the Indians. In other cases it has done them great wrongs. But the greatest of all wrongs has been in forever breaking them up and removing them to the wilderness after they had made a start to live rightly, as it has done with nearly every tribe, and in some instances two or three times.

We have an example of this at the present time in the case of the Indians at the Great Nemaha Agency, in Kansas. The Government has been laboring with these Indians for many years, and expended thousands of dollars upon them, until it has brought them up to a condition where they are self-supporting, and each family has a home, although the land is held in common. The only thing in the world the Government needs to do for them is to secure to each Indian his allotment of land, making it inalienable; pay them for the balance of their reservation and throw it open for settlement; bring the Indians into competition with white labor, and make them subject to the laws of the country. But instead of doing this, as any individual would who desired to do right, it is about to remove that tribe to the Indian Territory, contrary to the wishes of at least one-half the Indians—the best half—locating them alongside the wild Indians in the Territory; and in doing this it will set them back many years. Did anybody ever hear of anything more unjust or more ridiculous for a powerful Government to do with a weak people whom it called its wards?

Heretofore in patenting lands to Indians the Government has made the great mistake of not making the homesteads inalienable. It would be better to maintain reservations of limited size for the Indians *forever* than to give them lands in severalty without providing that they should be inalienable. This is the only protection the so-called civilized tribes require at the hands of the Government, and is the chief protection needed by the wild tribes.

In general there are but two things the Government should do for the Indians—all Indians. The first is to secure to each and every Indian in the United States a homestead immediately (even though all might not take possession at once), and in such a way that he cannot dispose of it and it cannot be taken for debt. The second is to throw open for settlement every square mile of Indian country not needed to provide homesteads for Indians, expending the money that would fairly be due them for such



EH-TOH'K-PAH-SHE-PÉE-SHAH, THE BLACK MOCCASIN.

Aged chief of the Gros Ventres. No. 171, page 115.
(Plate 72, Vol. I, Catlin's Eight Years.)

lands in making necessary permanent improvements, in helping the Indians to establish themselves upon their homesteads, and in the purchase of stock for them. All other questions concerning the management of the affairs of the Indians are details, I think, more or less important when considered by themselves, but very much inferior to the two things mentioned."

GROS-VENTRES.

[Gros-Ventres: Laws of the United States. Gros-Ventres: Indian Bureau, June, 1885.]

MIN-A-TAR-REES (PEOPLE OF THE WILLOWS).

A small tribe, near neighbors and friends of the Mandans, speaking the Crow language, and probably have, at a former period, strayed away from them; numbering about 1,100.

Mr. Catlin was with the Gros-Ventres in 1832. Following Lewis & Clark, he called them Minatarees. Pages 185 to 190, vol. 1, Catlin's Eight Years.

171. *Eh-toh'k-pah-she-pée-shah*, the Black Moccasin; chief; over a hundred years old, sits in his lodge, smoking a handsome pipe, his arms and ornaments hanging on a post by the side of his bed. Since dead. Painted in 1832.

(Plate No. 72, page 186, vol. 1, Catlin's Eight Years.)

The chief sachem of this tribe is a very ancient and patriarchal looking man, by the name of *Eeh-tohk-pah-shee-pee-shah* (the Black Moccasin), and counts, undoubtedly, more than a hundred *snows*. I have been for some days an inmate of his hospitable lodge, where he sits tottering with age, and silently reigns sole monarch of his little community around him, who are continually dropping in to cheer his sinking energies and render him their homage. His voice and his sight are nearly gone; but the gestures of his hand are yet energetic and youthful, and freely speak the language of his kind heart.

I have been treated in the kindest manner by this old chief; and have painted his portrait (Plate 72, No. 171) as he was seated on the floor of his wigwam, smoking his pipe, whilst he was recounting over to me some of the extraordinary feats of his life, with a beautiful Crow robe wrapped around him, and his hair wound up in a conical form upon his head, and fastened with a small wooden pin, to keep it in its place.

This man has many distinct recollections of Lewis and Clarke, who were the first explorers of this country, and who crossed the Rocky Mountains thirty years ago. It will be seen by reference to their very interesting history of their tour that they were treated with great kindness by this man; and that they in consequence constituted him chief of the tribe, with the consent of his people, and he has remained their chief ever since. He inquired very earnestly for "Red Hair" and "Long Knife" (as he had ever since termed Lewis and Clarke), from the fact that one had red hair (an unexampled thing in his country), and the other wore a broad sword which gained for him the appellation of "Long Knife."

I have told him that "Long Knife" has been many years dead, and that "Red Hair" is yet living in Saint Louis, and no doubt would be glad to hear of him; at which he seemed much pleased, and has signified to me that he will make me bearer of some peculiar dispatches to him.*—G. C.

172. *E'e-a-chín-che-a*, the Red Thunder; the son of the Black Moccasin (No. 171), represented in the costume of a warrior. Painted in 1832.

(Plate No. 73, page 187, vol. 1, Catlin's Eight Years.)

*About a year after writing the above, and whilst I was in Saint Louis, I had the pleasure of presenting the compliments of this old veteran to General Clarke; and also of showing to him the portrait, which he instantly recognized amongst hundreds of others, saying that "they had considered the Black Moccasin quite an old man when they appointed him chief thirty-two years ago."—G. C.

I have also painted (No. 172, *Ee-a-chin-che-a*, Red Thunder) at full length, in his war dress, with his bow in his hand, his quiver slung, and his shield upon his arm.

In this plight, *sans* head-dress, *sans* robe, and *sans* everything that might be a useless incumbrance—with the body chiefly naked, and profusely bedaubed with red and black paint, so as to form an almost perfect disguise—the Indian warriors invariably sally forth to war, save the chief, who always plumes himself, and leads on his little band, tendering himself to his enemies a conspicuous mark, with all his ornaments and trophies upon him, that his enemies, if they get him, may get a prize worth the fighting for.—G. C.

173. *Pa-ris-róo-pa*, the Two Crows; with a handsomeshirt, ornamented with ermine, and necklace of grisly bears' claws. This man is now the head chief of the tribe. Painted in 1832. (Two plates.)

174. (), ———; woman, the wife of the Two Crows. Painted in 1832.

175. *Seet-sé-be-a*, the Mid-day Sun; a pretty girl, in mountain-sheep skin dress, and fan of the eagle's tail in her hand. Painted in 1832.
(Plate No. 74, page 188, vol. 1, Catlin's Eight Years.)

From the very numerous groups of these women, that have from day to day constantly pressed upon me, overlooking the operations of my brush, I have been unable to get more than one who would consent to have her portrait painted, owing to some fear or dread of harm that might eventually ensue in consequence, or from a natural coyness or timidity, which is surpassing all description amongst these wild tribes when in presence of strangers.

The one whom I have painted (Plate 74) is a descendant from the old chief, and though not the most beautiful, is yet a fair sample of them, and dressed in a beautiful costume of the mountain-sheep skin, handsomely garnished with porcupine quills and beads. This girl was almost *compelled* to stand for her picture by her relatives, who urged her on, whilst she modestly declined, offering as her excuse that "she was not pretty enough, and that her picture would be laughed at." This was either ignorance or excessive art on her part, for she was certainly more than comely, and the beauty of her name, *Seet-sé-be-a* (the Mid-day Sun) is quite enough to make up for a deficiency, if there were any, in the beauty of her face.—G. C.

ALGONKIN—GROS-VENTRES (MINATA-REES).

(See Sioux, Dakotas, and Algonkin, herein.)

This tribe originally lived with the Crows, but separated from them.

MR. CATLIN'S NOTES ON THE GROS VENTRES INDIANS.

The Minatarees (people of the willows) are a small tribe of about one thousand five hundred souls, residing in three villages of earth-covered lodges, on the banks of Knife River, a small stream, so-called, meandering through a beautiful and extensive prairie, and uniting its waters with the Missouri (now near Mandan, Dakota).

This small community is undoubtedly a part of the tribe of Crows, of whom I have already spoken, living at the base of the Rocky Mountains, who have at some remote period, either in their war or hunting excursions, been run off by their enemy, and their retreat having been prevented, have thrown themselves upon the hospitality of the Mandans, to whom they have looked for protection, and under whose wing they are now living in a sort of confederacy, ready to intermarry and also to join, as they often have done, in the common defence of their country.

In language and personal appearance, as well as in many of their customs, they are types of the Crows; yet having adopted and so long lived under its influence, the system of the Mandans, they are much like them in many respects, and continually

assimilating to the modes of their patrons and protectors. Amongst their vague and various traditions they have evidently some disjointed authority for the manner in which they came here, but no account of the time. They say, that they came poor—without wigwams or horses—were nearly all women, as their warriors had been killed off in their flight; that the Mandans would not take them into their village, nor let them come nearer than where they are now living, and there assisted them to build their villages. From these circumstances their wigwams have been constructed exactly in the same manner as those of the Mandans which I have already described, and entirely distinct from any custom to be seen in the Crow tribe.

Notwithstanding the long familiarity in which they have lived with the Mandans, and the complete adoption of most of their customs, yet it is almost an unaccountable fact that there is scarcely a man in the tribe who can speak half a dozen words of the Mandan language, although, on the other hand, the Mandans are most of them able to converse in the Minataree tongue, leaving us to conclude either that the Minatarees are a very inert and stupid people or that the Mandan language (which is most probably the case), being different from any other language in the country, is an exceedingly difficult one to learn.

The Minatarees, as I have before said, are a bold, daring, and warlike tribe, quite different in these respects from their neighbors the Mandans, carrying war continually in their enemies' country, thereby exposing their lives and diminishing the number of their warriors to that degree that I find two or three women to a man through the tribe.

The name by which these people are generally called (*Gros Ventres*) is one given them by the French traders, and has probably been applied to them with some degree of propriety or fitness, as contradistinguished from the Mandans, amongst whom these traders were living; and who are a small race of Indians, being generally at or below the average stature of man, whilst the Minatarees are tall and heavily built. There is no tribe in the western wilds, perhaps, who are better entitled to the style of warlike than the Minatarees, for they, unlike the Mandans, are continually carrying war into their enemies' country, oftentimes drawing the poor Mandans into unnecessary broils, and suffering so much themselves in their desperate war executions that I find the proportion of women to the number of men as two or three to one through the tribe.

PRESENT LOCATION AND CONDITION.

See, also, titles "*Sioux and Blackfeet*" herein, as the general history of the *Gros Ventres* is similar to and identified with them. They were made reservation Indians after 1866.

In June, 1884, the *Gros Ventres* at Fort Berthold Agency, Dakota, numbered 397; on August 18, 1885, 435. They are on both sides of the Missouri River, living with the Mandans and Arickarees.

A band of 200 *Gros Ventres* and Mandans are also reported as being near Fort Buford.

The *Gros Ventres* at Fort Belknap Agency, Montana, August, 1884, numbered 1,150; August 5, 1885, 852.

This reservation is along and adjacent to the line of British Columbia.

They are blanket Indians, and are slowly decreasing. Total in 1884, 1,547; total in 1885, 1,287.

CREES (KNIS-TE-NEU).

A small tribe of 3,000, in Her Majesty's dominions, neighbors of the Blackfeet, and always at war with them; desperate warriors; small and light in stature. Half of them have recently died of the small-pox since I was amongst them.

Mr. Catlin was with them in 1832—they were encamped at Fort Union, along with the Blackfeet and Crows—in June, July, and August. A tribe of British Columbia (June, 1885.)

- 176. Eeh-tow-wées-ka-zeet**, He Who has Eyes behind Him, called Bro-cas-sie or Bros-casse—the Broken Arm; one of the foremost braves of the tribe, in a handsome dress.

This man visited Washington with the Indian agent, Major Sanford, a few years since. Painted in 1832.

(Plate No. 30, page 57, vol. 1, Catlin's Eight Years.)

- 177. Tsee-móunt**, a Great Wonder; woman carrying her infant in her robe. Painted in 1832.

(Plate No. 33, page 57, vol. 1, Catlin's Eight Years.)

Showing fairly the fashion of cutting and ornamenting the dresses of the females of this tribe.—G. C.

- 178. Tow-ée-ka-wet**, —————; woman. Wife of No. 176.

(Plate No. 31, page 57, vol. 1, Catlin's Eight Years.)

ALGONKIN—CREE.

MR. CATLIN'S NOTES ON THE CREE INDIANS.

The Knisteneaux, or Crees, as they are more familiarly called in this country, are a very numerous tribe, extending from this place as high north as the shores of Lake Winnipeg; and even much further in a northwesterly direction, towards, and even through, a great part of the Rocky Mountains.

I have before said of these, that they were about 3,000 in numbers; by that I meant but a small part of this extensive tribe, who are in the habit of visiting the American Fur Company's establishment, at this place, to do their trading; and who themselves scarcely know anything of the great extent of country over which this numerous and scattered family range. Their customs may properly be said to be primitive, as no inroads of civilized habits have been as yet successfully made amongst them. Like the other tribes in these regions, they dress in skins, and gain their food and conduct their wars in a very similar manner. They are a very daring and most adventurous tribe, roaming vast distances over the prairies and carrying war into their enemies' country. With the numerous tribe of Blackfeet they are always waging an uncompromising warfare, and though fewer in numbers and less in stature, they have shown themselves equal in sinew and not less successful in mortal combat.—G. C., 1832.

A roaming tribe of British Columbia. (See Dr. D. G. Brinton's note on the Crees herein, title Algonkin, pages 89, 90.)

AS-SIN-NE-BOINS (STONEBOILERS).

[Assinaboines: Laws of the United States. Assinaboines: Indian Bureau, June, 1885.]

A tribe of 8,000, occupying the country from the mouth of the Yellowstone River to Lake Winnipeg, in Her British Majesty's dominions, speaking the Sioux or Dakota language, ranging about, like them, in skin lodges, and no doubt a severed band of that great nation. Four thousand of these people destroyed by the small pox in 1838, since I was amongst them.

Mr. Catlin met the Assinaboines in 1832, on the Yellowstone, at and near Fort Union.

- 179. Wi-jún-jon**, the Pigeon's-egg Head; one of the most distinguished young warrior of the tribe.

He was taken to Washington in 1832, by Major Sanford, the Indian agent; after he went home he was condemned as a liar, and killed, in consequence of the incredible stories which he told of the whites. (See him on his way to, and returning from, Washington, No. 475.) Painted in 1832.

(Plate No. 28, page 56, vol. 1, Catlin's Eight Years.)

I have painted the portrait of a very distinguished young man, and son of the chief (plate 28, No. 179). His dress is a very handsome one, and in every respect answers well to the descriptions I have given.

I have just had the satisfaction of seeing this traveled gentleman (Wi-jún-jon) meet his tribe, his wife, and his little children, after an absence of a year or more on his journey of 6,000 miles to Washington City and back again, in company with Major Sanford, the Indian agent, where he has been spending the winter amongst the fashionables in the polished circles of civilized society. And I can assure you, readers, that his entrée amongst his own people, in the dress and with the airs of a civilized beau, was one of no ordinary occurrence, and produced no common sensation amongst the red-visaged Assiniboins, or in the minds of those who were travelers, and but spectators to the scene.

On his way home from Saint Louis to this place, a distance of 2,000 miles, I traveled with this gentleman, on the steamer Yellowstone, and saw him step ashore on a beautiful prairie where several thousand of his people were encamped, with a complete suit *en militaire*, a colonel's uniform of blue, presented to him by the President of the United States, with a beaver hat and feather, with epaulettes of gold—with sash and belt, and broadsword, with high-heeled boots—with a keg of whisky under his arm, and a blue umbrella in his hand. In this plight and metamorphose he took his position on the bank, amongst his friends—his wife and other relations, not one of whom exhibited, for a half-hour or more, the least symptoms of recognition, although they knew well who was before them. He also gazed upon them—upon his wife and parents, and little children, who were about, as if they were foreign to him, and he had not a feeling or thought to interchange with them. Thus the mutual gazings upon and from this would-be stranger lasted for fully half an hour, when a gradual, but cold and exceedingly formal recognition began to take place, and an acquaintance ensued, which ultimately and smoothly resolved itself, without the least apparent emotion, into its former state, and the mutual kindred intercourse seemed to flow on exactly where it had been broken off, as if it had been but for a moment, and nothing had transpired in the interim to check or change its character or expression.

Such is one of the stoic instances of a custom which belongs to all the North American Indians, forming one of the most striking features in their character; valued, cherished, and practiced, like many of their strange notions, for reasons which are difficult to be learned or understood, and which probably will never be justly appreciated by others than themselves.

This man, at this time, is creating a wonderful sensation amongst his tribe, who are daily and nightly gathered in gaping and listless crowds around him, whilst he is descanting upon what he has seen in the fashionable world; and which to them is unintelligible and beyond their comprehension; for which I find they are already setting him down as a liar and impostor.

What may be the final results of his travels and initiation into the fashionable world, and to what disasters his incredible narrations may yet subject the poor fellow in this strange land, time only will develop.

He is now in disgrace, and spurned by the leading men of the tribe, and rather to be pitied than envied, for the advantages which one might have supposed would have flown from his fashionable tour. More of this curious occurrence and of this extraordinary man I will surely give in the future.—G. C.

(See No. 474, herein.)

180. Chin-cha-pee, the Fire-Bug that Creeps; wife of Wi-jún-jon (No. 179); her face painted red, and in her hand a stick, used by the women in those regions for digging the "pomme blanche," or prairie turnip. Painted in 1832. (Plate No. 29, page 56, vol. 1, Catlin's Eight Years.)

Plate 29, No. 180, is the portrait of Wi-jún-jon's wife, Chin-cha-pee (the Fire-Bug that Creeps), a fine-looking squaw, in a handsome dress of the mountain-sheep skin, holding in her hand a stick curiously carved, with which every woman in this country is supplied, for the purpose of digging up the "pomme blanche," or prairie turnip (*camus*), which is found in great quantities in these northern prairies, and furnishes the Indians with an abundant and nourishing food. The women collect these turnips by striking the end of the stick into the ground and prying them out; after which they are dried and preserved in their wigwams for use during the season.—G. C.

181. (————), woman and child, in beautiful skin dresses. Painted in 1832. (Plate No. 34, page 57, vol. 1, Catlin's Eight Years.)

The women of this tribe are often comely, and sometimes pretty. In plate 34 will be seen a fair illustration of the dresses of the women and children, which are usually made of the skins of the mountain goat and ornamented with porcupine quills and rows of elk teeth.—G. C.

MR. CATLIN'S NOTES ON THE ASSINNABOINE INDIANS.

The Assinneboins of seven thousand * * * occupy a vast extent of country in a northeastern direction from this, extending also into the British possessions as high north as Lake Winnipeg and trading principally with the British company—in British America.

The Assinneboins are a part of the Doheotas (Dakotas) or Sioux, undoubtedly, for their personal appearance as well as their language is very similar.

The Assinnaboins, somewhat like the Crows, cultivate their hair to a very great length, in many instances reaching down nearly to the ground; but in most instances of this kind I find the great length is produced by splicing* or adding on several lengths, which are fastened very ingeniously by means of glue, and the joints obscured by a sort of paste of red earth and glue, with which the hair is at intervals of every two or three inches filled, and divided into locks and slabs of an inch or so in breadth, and falling straight down over the back to the heels.

At what time, or in what manner, these two parts of a nation got strayed away from each other is a mystery; yet such cases have often occurred, of which I shall say more in future. Large parties who are straying off in pursuit of game, or in the occupation of war, are oftentimes intercepted by their enemy; and, being prevented from returning, are run off to a distant region, where they take up their residence and establish themselves as a nation.

THE ORIGIN OF THE NAME ASSINEBOIN.

There is a very curious custom amongst the Assinneboins, from which they have taken their name—a name given them by their neighbors, from a singular mode they have of boiling their meat, which is done in the following manner: When they kill meat a hole is dug in the ground about the size of a common pot, and a piece of the raw hide of the animal, as taken from the back, is put over the hole and then pressed down with the hands close around the sides and filled with water. The meat to be boiled is then put in this hole or pot of water; and in a fire, which is built near by, several large stones are heated to a red heat, which are successively dipped and held in the water until the meat is boiled; from which singular and peculiar custom the Ojibbeways have given them the appellation of Assinneboins or stone-boilers.

* The Chinese men also splice their hair and wear it to the ground.—T. D.

This custom is a very awkward and tedious one, and used only as an ingenious means of boiling their meat by a tribe which was too rude and ignorant to construct a kettle or pot.

The traders have recently supplied these people with pots; and even long before that the Mandans had instructed them in the secret of manufacturing very good and serviceable earthen pots, which together have entirely done away the custom excepting at public festivals, where they seem, like all others of the human family, to take pleasure in cherishing and perpetuating their ancient customs.

The Assinneboins, or stone-boilers, are a fine and noble looking race of Indians, bearing, both in their looks and customs, a striking resemblance to the Dahcotas, or Sioux, from whom they have undoubtedly sprung. The men are tall and graceful in their movements, and wear their pictured robes of the buffalo hide with great skill and pleasing effect. They are good hunters, and tolerably supplied with horses; and living in a country abounding with buffaloes, are well supplied with the necessities of Indian life, and may be said to live well. Their games and amusements are many, of which the most valued one is the ball-play; and in addition to which they have the game of the moccasin, horse-racing, and dancing, some one of which they seem to be almost continually practicing, and of all of which I shall hereafter give the reader (as well as of many others of their amusements) a minute account.—G. C.

THE ASSINABOINES.

(See Dakotas, herein.)

The Assinneboines, or Stone Indians—the Dakotas proper—were called by the Algonkins Nudowesioux.

(See No. 453, herein, for pipe dance.)

The Assinaboines made treaties with the United States after 1855, and up to July, 1880. They were forced to quit farming and to locate on the reservations in Northern Montana after 1875 by reason of the building of railroads, disappearance of game, and the incoming of settlers. This tribe roamed along with the Blackfeet and Piegiens to north of the Yellowstone, and affiliated with the Crees from British America. The boundary line between the United States and the Dominion of Canada was not clearly defined until after 1874, and up to within a year or two past there has been a free zone below that line. The surrender of Sitting Bull's Sioux, the almost destruction of a portion of the Piegiens by Col. E. M. Baker in 1870, and the evident intention of the Government to use force to compel them to stop roaming had this effect. The agents at both agencies, Fort Peck, and Fort Belknap, Montana, make extremely favorable reports as to these Indians.

PRESENT LOCATION AND CONDITION.

In June, 1884, the Assinnaboines at Fort Peck Agency, Montana, numbered 1,195, and at Fort Belknap Agency, Montana, 1,000; total, 2,195.

August 15, 1885, the Assinaboines at Fort Peck Agency, Montana, numbered 1,072; at Fort Belknap, August 5, 1885, 700; total, 1,772. Decreasing in numbers. They are blanket Indians. Most of them are roamers and herders, though some few are devoted to agriculture. They

are addicted to dances, and insist upon them. The Sun dance, an exceedingly barbarous one, common to the Sioux and other northwestern tribes, is their preference. It has been suppressed at most agencies.

CHIP-PE-WAYS (OJIBBEWAYS).

[Chippewas: Laws of the United States. Chippewas: Indian Bureau, June, 1885.]

A very numerous tribe, of some 15,000 or 20,000, inhabiting a vast tract of country on the southern shores of Lake Superior, Lake of the Woods, and the Athabasca, extending a great way into the British territory; residing in skin and bark lodges.

Mr. Catlin met some of them on the Yellowstone at Fort Union in 1832, and visited them on the Upper Mississippi, at and near Fort Snelling and at the Falls of Saint Anthony in 1835, and again at Sault de St. Marie in 1836.

182. Sha-có-pay, the Six; chief of the Ojibbeways living north of the mouth of the Yellowstone River; in a rich dress, with his battles emblazoned on it. Painted in 1832.

(Plate No. 35, page 58, vol. 1, Catlin's Eight Years.)

The chief of that part of the Ojibbeway tribe who inhabit these northern regions (plate No. 35, No. 182), and whose name is Sha-có-pay (the Six), is a man of large size, with dignity of manner and pride and vanity just about in proportion to his bulk. He sat for his portrait in a most beautiful dress fringed with scalp-locks in profusion which he had snatched in his early life from his enemies' heads and now wears as proud trophies and proofs of what his arm has accomplished in battles with his enemies. His shirt of buckskin is beautifully embroidered and painted in curious hieroglyphics with the history of his battles and the charts of his life.—G. C.

183. Kay-a-gís-gis, ———; a beautiful young woman pulling her hair out of braid. Painted in 1832.

184. Háh-je-day-ah-shee, the Meeting Birds; a brave, with his war-club in his hand. (No plate.) Painted in 1835.

185. Kay-ée-qua-da-kúm-ee-gísh-kum, He who tries the Ground with his Foot. Painted at Sault de Sainte Marie in 1836. (No plate.)

186. Jú-ah-kís-gaw, ———; woman, with her child in a cradle or "crib." Painted in 1834.

(Plate No. 245, page 139, vol. 2, Catlin's Eight Years.)

The portrait of a Chippeway woman, *Ju-ah-kis-gaw*, with her child in its crib or cradle. In a former letter I gave a minute account of the Sioux cradle, and here the reader sees the very similar mode amongst the Chippeway; and as in all instances that can be found, the *ni-ahkust-ahy* (or umbilicus) hanging before the child's face for its supernatural protector.

This woman's dress was mostly made of civilized manufactures, but curiously decorated and ornamented according to Indian taste.—G. C.

187. Cáh-be múb-bee (*Ka-be mub-be*). He who sits everywhere; a brave. Painted in 1834.

(Plate No. 242, page 139, vol. 2, Catlin's Eight Years.)

Of the portraits of chiefs and others I have painted amongst the Chippeways at this place, two distinguished young men will be seen in plates 241, 242, Nos. 186 and



SHA-CÓ-PAY, THE SIX.

Chief of the Chippewas, No. 182, page 122.

(Plate 35, Vol. I, Catlin's Eight Years.)

187. The first by the name of *Ka-bes-kunk* (No. 189), he who travels everywhere; the other, *Ka-be-mub-be* (No. 187), he who sits everywhere; both painted at full length, in full dress, and just as they were adorned and equipped, even to a quill and a trinket.—G. C. *Ibid.*

188. *O-tá-wah*, the Ottawa; a distinguished warrior. Painted in 1832.

(Plate No. 244, page 139, vol. 2, Catlin's Eight Years.)

189. *Ka-bés-hunk*, He who travels everywhere; a desperate warrior; his war-club in his left hand and a handsome pipe in his right; strikes with his left hand; eight quills in his head stand for eight scalps he had taken from the heads of the Sioux, his enemies. Painted in 1832.

(Plate No. 241, page 139, vol. 2, Catlin's Eight Years.)

The first of these two young men (No. 189, *Ka-bes-kunk*) is, no doubt, one of the most remarkable of his age to be found in the tribe. Whilst he was standing for his portrait, which was in one of the officer's quarters in the fort, where there were some ten or fifteen of his enemies, the Sioux, seated on the floor around the room; he told me to take particular pains in representing eight quills which were arranged in his head-dress, which he said stood for so many Sioux scalps that he had taken with his left hand, in which he was grasping his war-club, with which hand he told me he was in the habit of making all his blows.—G. C.

190. *Ohj-ká-tchee-kum*, He who walks on the sea. Painted in 1835. (No plate.)

191. *Gitch-ee-gáw-ga-osh*, the point that remains forever; a very old and respectable chief. (Since dead.) Painted in 1836.

(Plate No. 269, page 162, vol. 2, Catlin's Eight Years.)

192. *Gaw-záw-que-dung*, He who halloos. Civilized. (No plate.) Painted at Sault de Sainte Marie in 1836.

193. *O'n-daig*, the Crow; a bean or dandy in full array, called by the Ojibbeways, *sha-wiz-zee-shah-go-tay-a*, a harmless man. Painted in 1835.

(Plate No. 268, page 162, vol. 2, Catlin's Eight Years.)

194. *I-an-be-w'ah-dick*, the Male Carabou; a brave, with a war-club in his hand. (No plate.) Painted at Sault de Sainte Marie in 1836.

195. (), ———; woman. Painted in 1836.

MR. CATLIN'S NOTES ON THE CHIPPEWA INDIANS.

As the Sioux own and occupy all the country on the west bank of the river in this vicinity, so do the Chippeways claim all lying east, from the mouth of the Chippeway River, at the outlet of Lake Pepin, to the source of the Mississippi; and within the month past, there have been 1,000 or more of them encamped here, on business with the Indian agent and Sioux, with whom they have recently had some difficulty. These two hostile foes, who have, time out of mind, been continually at war, are now encamped here, on different sides of the fort; and all difficulties having been arranged by their agent, in whose presence they have been making their speeches, for these two weeks past, have been indulging in every sort of their amusements, uniting in their dances, ball-plays, and other games; and feasting and smoking together, only to raise the war-cry and the tomahawk again, when they get upon their hunting grounds.—G. C., Fort Snelling, 1835.

(For a series of paintings of Chippewa games and customs see Nos. 314-334, 434, 451, 452, 465, herein.)

Mr. Catlin painted them during this visit. The text accompanying them is full and interesting.

ALGONKIN—CHIPPEWAS.

Migrating from the East late in the sixteenth or early in the seventeenth century, the Chippewas, or Ojibwas, settled first about the Falls of Saint Mary, from which point they pushed still farther westward, and eventually compelled the Dakotas to relinquish their ancient hunting grounds about the headwaters of the Mississippi and of the Red River of the North. Were first known to the French about 1640, who called them *Sauteux*, from the place of their residence about Sault Sainte Marie, a name still applied to them by the Canadian French. They were then living in scattered bands on the banks of Lake Superior and Lake Huron, and at war with the Foxes, Iroquois, and Dakotas, becoming thereby much reduced in numbers. Were firm allies of the French in all of their operations against the English, and took a prominent part in Pontiac's uprising. During the revolutionary war they were hostile to the colonists, but made a treaty of peace with them at its close. They again sided with the English in the war of 1812, but joined in a general pacification with a number of other tribes in 1816. Like other tribes, they gradually ceded their lands to the Government, receiving in return annuities and goods, until in 1851 all but a few bands, retaining but moderate reservations, had removed west of the Mississippi.

The Chippewas, now numbering 19,606 (1877), formerly ranged over Michigan, Wisconsin, and Minnesota, and with common interests, and acknowledging more or less the leadership of one controlling mind, formed a homogeneous and powerful nation; a formidable foe to the Sioux, with whom they waged incessant warfare, which was checked only by the removal of the Minnesota Sioux to Dakota after the outbreak of 1863.

The collecting of the Chippewas upon thirteen reservations, scattered over the above-named States, under five different agencies, has so modified the *esprit du corps* of the tribe that, though speaking the same language and holding the same traditions and customs, the bands located in different sections of the country have few interests and no property in common, and little influence or intercourse with each other. The agency has taken the place of the nation, and is in turn developing the individual man, who, owning house, stock, and farm, has learned to look solely to his own exertions for support. No tribe by unswerving loyalty deserves more of the Government, or is making, under favorable conditions, more gratifying progress; 9,850 of the tribe live in houses, 9,345 are engaged in agriculture and other civilized occupations, and 13,202 wear citizen's dress. Fifty-seven per cent. of their subsistence is obtained by their own labor, mainly in farming; for the rest, they depend on game and fish, especially the latter, of which they readily obtain large quantities.

The Chippewas are extensively intermarried with the Ottawas, and are thrifty and worthy citizens of the United States, as are also those of Saginaw and of Keewenaw Bay in Michigan. The Bad River, Red Cliff, Red Lake, and Mississippi bands are likewise making rapid progress in civilization. Of those which have made but little or no progress are the Leech Lake, White Earth, Mille Lac, and other scattered bands in remote and inaccessible regions of Minnesota and Wisconsin, the older chiefs resolutely opposing any attempt on the part of the younger men to begin a civilized life. — W. H. Jackson, 1877.

For statistics and details as to the progress and civilization of the Chippewas see Annual Reports of the Commissioners of Indian Affairs for the years since and including 1877 and to 1885.

The reports of the Indian Commission and of the several Indian agents in charge of the Chippewas can also be found in the same reports.



NÓT-TO-WAY, THE THINKER.
Iroquois chief. No. 196, page 125.
(Plate 206, Vol. II, Catlin's Eight Years.)

Present location and numbers, June, 1884, 1885.

Name of tribe and location.	In 1884.	In 1885.
Chippewa (Munsee) at Pottawatomie and Great Nemaha Agency, Kansas	66	72
Chippewa at Mackinac Agency, Michigan		
Chippewa of Saginaw, Swan Creek, and Black River	2, 500	2, 500
Chippewa of Lake Superior	1, 000	1, 000
Ottawa and Chippewa	6, 000	6, 000
Chippewa at White Earth Agency, Minnesota:		
Mississippi Chippewa	948	922
Otter Tail Pillager Chippewa	601	596
Pembina Chippewa	214	218
Red Lake Chippewa	1, 069	1, 069
Pillager Chippewa, Leech Lake	1, 479	1, 169
Mississippi Chippewa	82	
Mississippi Chippewa, at Mille Lac	894	942
Chippewa at La Pointe Agency, Wisconsin:		
Red Bluff	214	220
Bad River	500	506
Lac Court d'Oreille	1, 041	1, 100
Fond du Lac	403	400
Grand Portage	258	298
Boise Fort	665	698
Lac du Flambeau	511	434
Total	18, 445	

Almost all civilized Indians; many of them citizens of the United States. Slightly decreasing.

In 1885 United States commissioners visited the Chippewas and prevailed upon them to consent to a reduction of some of their reservations and to lands in severalty.

I-RO-QUOIS.

[Not now known officially to laws of United States or Indian Bureau.]

A small remnant of a tribe who were once very numerous and warlike, inhabiting the northern part of New York; only a few scattered individuals now living, who are merged in the neighboring tribes.

196. Nót-to-way, a chief; a temperate and excellent man, with a beautiful head-dress on. Painted in 1831.

(Plate No. 206, pages 106, 107, vol. 2, Catlin's Eight Years.)

Nót-o-way, the Thinker, was an excellent man, and was handsomely dressed for his picture. I had much conversation with him, and became very much attached to him. He seemed to be quite ignorant of the early history of his tribe, as well as of the position and condition of its few scattered remnants, who are yet in existence. He told me, however, that he had always learned that the Iroquois had conquered nearly all the world; but the Great Spirit being offended at the great slaughters by his favorite people, resolved to punish them; and he sent a dreadful disease amongst them that carried the most of them off, and all the rest that could be found were killed by their enemies; that though he was an Iroquois, which he was proud to acknowledge to me, as I was to "make him live after he was dead," he wished it to be generally thought that he was a Chippeway, that he might live as long as the Great Spirit had wished it when he made him.—G. C.

197. Chée-ah-ká-tchee, wife of Nót-to-way (No. 196).

(See page 106, vol. 2, Catlin's Eight Years.)

Mr. Catlin made no outline drawing of this picture, and does not mention it in the text descriptive of her husband's picture, viz, No. 196.

In the Cartoon Collection it is given as "No. 3, A-Tchee-a-ka-chiee, ———, an Iroquois woman, curiously wrapped in her blanket." (See page 6, Catalogue Cartoon Collection.)

•
MR. CATLIN'S NOTES ON THE IROQUOIS. •

One of the most numerous and powerful tribes that ever existed in the northern regions of our country, and now one of the most completely annihilated. * * * The few remnants of them have long since merged into other tribes.—G. C.

(See title Iroquois, in Dr. D. G. Brinton's "The Lenâpé and their Legends," 1885, also title "Six Nations," page 178, herein.)

The whole of the Six Nations have been by some writers denominated Iroquois. How correct this may be I am not quite able to say; one thing is certain, that is, that the Iroquois tribe did not all belong to that confederacy, their original country was on the shores of the Saint Lawrence; and, although one branch of their nation, the Mohawks, formed a part, and the most effective, portion of that compact, yet the other members of it spoke different languages; and a great part of the Iroquois moved their settlements further north and east, instead of joining in the continual wars carried on by the Six Nations. It is of this part of the tribe that I am speaking when I mention them as nearly extinct; and it is from this branch of the family that I got the portrait which I have introduced above.—Page 106, vol. 2, Catlin's Eight Years.

ÓT-TA-WAS.

[Ottawa: Laws of the United States. Ottawa: Indian Bureau, June, 1885.]

A subdued and half-civilized tribe of 5,500, speaking the Ojibbeway language, on the eastern shore of Lake Michigan. Agricultural and dissipated.

198. *Shin-gós-se-moon*, the Big Sail; a chief, blind in one eye.

The effects of whisky and civilization are plainly discernible in this instance.

Mr. Catlin saw Big Sail in 1831, while he was visiting near Niagara Falls. This person belonged to the Chippewas of Upper Canada.

ALGONKIN—OTTAWAS.

When first discovered by the early French explorers were residing on the north-west shore of the peninsula of Michigan. After the defeat of the Hurons in 1649, they fled before the Iroquois to beyond the Mississippi, but were soon compelled to retrace their steps by the Dakotas, and finally settled at Mackinaw, where they joined the French in many of their operations and in their contest for Canada. At its close, Pontiac, head chief of the Detroit Ottawas, organized a great conspiracy for the destruction of the English, which was only partially successful. During the Revolution were with the English, and also in the war of 1812. At the close of the war of 1812 a long series of treaties followed, until, in 1833, those in Michigan ceded their lands and removed south of the Missouri River. In 1836 those in Ohio sold their lands and removed to the Indian Territory and prospered, becoming citizens of the United States in 1867. In 1870 made another move to a new reservation of 25,000 acres near the Shawnees, where they are now living, reduced to 140 (1871). A large number of Ottawas are now living on the shore of Lake Superior, so intermarried and confederated with the Chippewas that there is no attempt at any distinction between them, the two combined numbering over 6,000. In Canada there are about 1,000 more, all self-supporting.—W. H. Jackson, 1877.

(See also Chippewa.)

PRESENT LOCATION AND NUMBERS.

Ottawas at Quapaw Agency, Indian Territory, 122 in 1884; in August, 1885, 117; dress in citizen's clothes; civilized.

Ottawas with Chippewas, at Mackinac Agency, Michigan, in 1884, 6,000; in 1885, the same. Intermarried, and impossible to give estimate of either tribe. Farmers, fishermen, and lumbermen; civilized; lands being allotted.

Agent W. M. Ridpath, at the Quapaw Agency, in charge of the Ottawas, reports, August 26, 1885:

The Indians are all civilized and competent to earn a livelihood for themselves. Most of them speak the English language fluently, and their communities in point of intelligence compare favorably with settlements of whites in the neighboring States.

WIN-NE-BÁ-GOES.

[Winnebagoes: Laws of United States. Winnebágoe: Indian Bureau, June, 1885.]

A very fierce and war-like tribe, on the western shores of Lake Michigan, greatly reduced of late years by repeated attacks of the small-pox and the dissipated vices of civilized neighbors; number at this time, 4,400.

Mr. Catlin saw the Winnebagoes first in 1831; afterwards he was with them at Prairie du Chien, Wisconsin, then spelled Ouisconsin, in 1836. Mrs. Catlin was with him at this time.

199, 200, 201, 202, 203, 204, 205, 206. Du-cór-rea (Decorie); chief of the tribe, and his family; a group of eight. Painted in 1831. (No plate.)

This name is given many ways: By George Gale as "De Carry," "De Kaury" in the Wisconsin Historical Collections, and Mr. Catlin, "Du-cór rea." The United States officials, however, knew him as Decorie. He was head chief of the Winnebagoes, and delivered Black Hawk and the Prophet to General Street at Prairie du Chien, August 27, 1832. Chactar, also a Winnebago, was with him. This act ended the Black Hawk war of 1832.

From Fort Winnebago, 1831.

There was old Dey-kau-ray, the most noble, dignified, and venerable of his own, or indeed of any other, tribe. His fine Roman countenance, rendered still more striking by his bald head, with one solitary tuft of long silvery hair neatly tied and falling back on his shoulders; his perfectly neat, appropriate dress, almost without ornament, and his courteous demeanor, never laid aside under any circumstances, all combined to give him the highest place in the consideration of all who knew him. It will hereafter be seen that his traits of character were not less grand and striking than were his personal appearance and deportment.—Mrs. J. H. Kinzie, "Wau-Bun," page 89.

Mr. Kinzie, the agent at a conference with the Winnebago chiefs in 1831, in the matter of sending their children to a school in Kentucky, was thus addressed by Dey-Kau-Ray on education:

Father, the Great Spirit made the white man and the Indian. He did not make them alike. He gave the white man a heart to love peace and the arts of a quiet

life. He taught him to live in towns, to build houses, to make books, to learn all things that would make him happy and prosperous in the way of life appointed him. To the red man the Great Spirit gave a different character. He gave him a love of the woods, of a free life, of hunting and fishing, of making war with his enemies, and taking scalps. The white man does not live like the Indian; it is not his nature; neither does the Indian love to live like the white man. The Great Spirit did not make him so.

Father, we do not wish to do anything contrary to the will of the Great Spirit. If he had made us with white skins and characters like the white men, then we would send our children to this school to be taught like the white children.

We think that if the Great Spirit had wished us to be like the whites he would have made us so; as he has not seen fit to do so, we believe he would be displeased with us to try and make ourselves different from what he thought good. I have nothing more to say. This is what we think. If we change our minds we will let you know.—*Ibid.*, pp. 119, 120.

In the winter of 1832-'33 food was scarce at Fort Winnebago, and the Indians suffered severely. Mrs. Kinzie writes of this:

The noble old Dey-kau-ray came one day from the Barribault to apprise us of the state of his village. More than forty of his people, he said, had now been for many days without food, save bark and roots. My husband accompanied him to the commanding officer to tell his story, and ascertain if any amount of food could be obtained from that quarter. The result was the promise of a small allowance of flour, sufficient to alleviate the cravings of his own family.

When this was explained to the chief he turned away.

"No," he said, "if his people could not be relieved, he and his family would starve with them," and he refused for those nearest and dearest to him the proffered succor until all could share alike.—"Wau-Bun," p. 484.

Decorie died in 1834, and was buried near Fort Winnebago.

207. Wah-chee-háhs-ka, the Man who puts all out of Doors, called the "Boxer"; the largest man of the Winnebagoes; war-club in his hand, and rattle-snake skins on his arms. Painted in 1835.

Wah-chee-háhs-ka is a distinguished man of the Winnebago tribe. He died of the small-pox the next summer after this portrait was painted. Whilst the small-pox was raging so bad at the Prairie, he took the disease, and in a rage plunged into the river, and swam across to the island, where he dragged his body out upon the beach, and there he died, and his bones were picked by dogs, without any friend to give him burial.

(Plate No. 255, page 146, vol. 2, Catlin's Eight Years, viz, in 1836.)

208. Won-de-tów-a, the Wonder. Painted in 1835.
(No plate.)

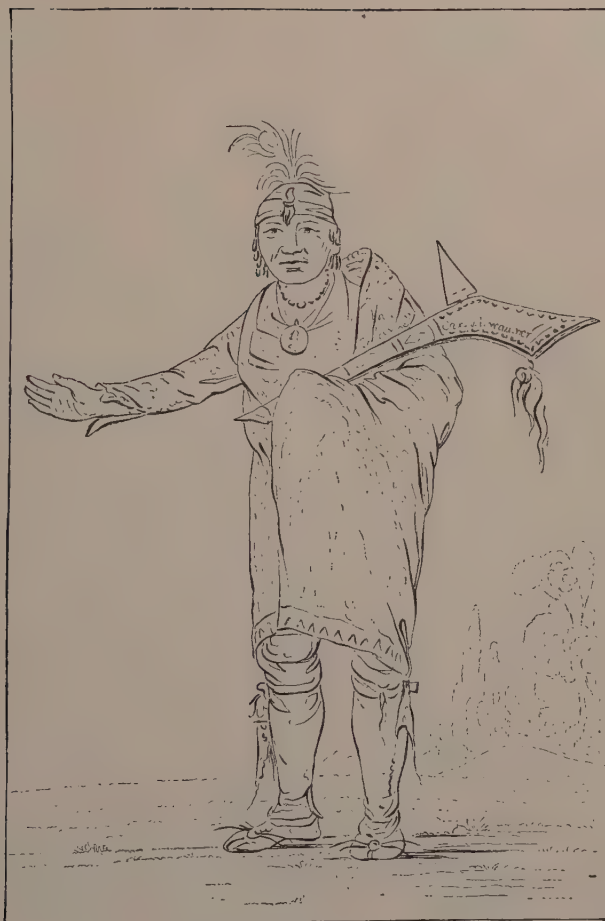
209. Náw-káw, Wood; formerly the head chief, with his war-club on his arm. Dead. Painted in 1836.

(Plate No. 254, page 146, vol. 2, Catlin's Eight Years.)

In plate 254, No. 209, will be seen the portrait of an old chief, who died a few years since, and who was for many years the head chief of the tribe, by the name of Naw-kaw (wood). This man has been much distinguished in his time for his eloquence, and he desired me to paint him in the attitude of an orator, addressing his people.—G. C., 1838.

From Fort Winnebago:

There were Naw-kaw, or Kar-ray-mau-nee, "the Walking Rain," now principal chief of the nation (Winnebagoes), a stalwart Indian with a broad, pleasant countenance,



NAW-KAW, WOOD.

Winnebago, No. 209, page 128.

(Plate 254, Vol. II, Catlin's Eight Years.)

the great peculiarity of which was an immense under lip, hanging nearly to his chin.—Mrs. John H. Kinzie, "Wau-Bun," p. 89.

The whole tribe (Winnebagoes) were fairly carried by Tecumthe (Tecumseh?) and his brother, the Prophet, and gave hearty support to all the nefarious schemes of these agitators. Naw-Kaw (No. 209), the principal chief of the nation, and Hoo-tshoop-Kaw, of lesser note, were two of Tecumthe's personal attendants, and followed him in all his extended missions of proselytism among the nations of the Mississippi Valley. In the war of 1812 these two Winnebagoes were members of the sacred band that guarded Tecumthe's person; they were near him when he fell with mortal wounds at the battle of the Thames, October 5, 1813, and assisted in bearing his dead body from the field to a place of secure interment.*—Hiram W. Beckwith, the "Illinois and Indiana Indians," Fergus' Historical Series, No. 27, Chicago, Ill., 1884.

Again, Mr. Atwater, in his history of Ohio, says in this connection, while at Prairie du Chien in 1829, Naw-Caw (Kaw) (Wood) and Hoo-tshoop-Kaw (Four legs) were with him, "and that from statements of these constant companions of Tecumthe during nearly twenty years of his life, we proceed to state that Tecumthe lay with his warriors in a thick underbrush on the left of the American army at the battle of the Thames, October 5, 1813; that these Indians were at no period of the battle out of their thick underbrush; that Naw-Caw (Kaw) saw no officer between them and the American army; that Tecumthe fell [at] the very first fire of the Kentucky dragoons, pierced by thirty bullets, and was carried four or five miles into the thick woods, and there buried by the warriors, who told the story of his fate. This account was repeated to me three several times word for word, and neither of the relators ever knew the fictions to which Tecumthe's death has given rise."

For an interesting account of the death of Tecumseh from an interview with Noonday, an Ottawa chief, who was at the battle of the Thames when Tecumseh was killed, reciting that Richard M. Johnson, of Kentucky, killed him, see *The Century* for June, 1885. The interview was taken in 1835 by D. B. Cook, of Niles, Mich.

210. **Káw-kaw-ne-chóo-a**, ———; a brave. Painted in 1836.

(Plate No. 256, page 146, Catlin's Eight Years.)

211. **Wa-kon-chásh-kaw**, He who comes on the Thunder. Painted in 1836.

(No plate.)

212. **Naw-naw-páy-ee**, the Soldier.

213. **Wah-kón-ze-kaw**, the Snake. Painted in 1836.

(Plate No. 257, page 146, vol. 2, Catlin's Eight Years.)

Fair specimens of the tribe, who are generally a rather short and thick-set, square-shouldered set of men, of great strength and of decided character, brave and desperate in war.—G. C.

See also **Wa-kawn**, The Snake.—McKenny & Hall, page 175, vol. 2, with portrait.

* At the treaty of Prairie du Chien, concluded August 1, 1829, at which the Winnebagoes ceded their lands in Illinois and Wisconsin to the United States, Caleb Atwater, esq., one of the United States Commissioners there, met Naw-Kaw, who, he says, "complained to me that, in all of our accounts of Tecumthe (Tecumseh), we had only said of him that, 'Winnebago who always accompanies Tecumthe without calling the Winnebago by his name, Naw-Kaw-Casomaine.'"—*Atwater's Tour to Prairie du Chien*.

214. *Span-e-o-née-kaw*, the Spaniard.

215. *Hoo-w'a-ne-kaw*, the Little Elk.

Hoo-wau-née-kah, "the Little Elk," was another of the distinguished men of the tribe (Winnebagoes). He had likewise been at Washington (one of a delegation of sixteen Winnebagoes, who had accompanied their agent, and Major Forsythe—or the Chipewewa, as he was called—on a visit to President Jackson, at Washington, in 1830). Henry Clay, when he visited them, after looking carefully at the countenances and bearing of all of the members of the deputation, had indicated him (*Hoo-wau-née-kah*, or Little Elk) as the one possessing the greatest talent, and he was greatly pleased when informed that he was the principal orator of the nation and decidedly superior in abilities to any other individual of the tribe.—Mrs. John H. Kinzie, "Wau-Bun," p. 91.

216. *No-ak-chóo she-kaw*, He who breaks the Bushes.

217. *Naugh-háigh-hee-kaw*, He who moistens the Wood.

All distinguished men of the tribe. All painted in 1836.

DAKOTA—SIOUX—WINNEBAGOES.

MR. CATLIN'S NOTES ON THE WINNEBAGOE INDIANS.

Prairie du Chien is the concentrating place of the Winnebagoes and Menomones, who inhabit the waters of the Wisconsin and Fox Rivers, and the chief part of the country lying east of the Mississippi and west of Green Bay.

The Winnebagoes are the remnant of a once powerful and war-like tribe, but are now left in a country where they have neither beasts or men to war with, and are in a most miserable and impoverished condition. The numbers of this tribe do not exceed four thousand, and the most of them have sold even their guns and ammunition for whisky. Like the Sioux and Menomones that come in to this post, they have several times suffered severely with the small-pox, which has, in fact, destroyed the greater proportion of them.—G. C., 1836, from *Prarie du Chien*.

THE WINNEBAGOES.

The Winnebagoes are a branch of the great Dakota family, calling themselves *O-tchun-gu-rah*, and by the Sioux, *Hotanke*, or the Big-voiced people; by the Chipewaws, *Winnebagonk*—whence their common English name—a word meaning men from the fetid waters. The French knew them as *Les Puans* (the Stinkers), supposed to have been given them in consequence of the great quantity of decaying and putrid fish in their camps when first visited by white men. With some others they formed the van of the eastward migration of the Dakotas, penetrating apparently some distance, but were forced back to Green Bay. This was some time previous to 1670, as the map of the French Jesuit missionaries, dated 1671, styles Green Bay the "*Bayo des Puans*," and the map accompanying Marquette's journal, dated 1631, notes a village of the "*Puans*" as near the north end of Winnebago Lake on the west side.*

They were then numerous and powerful, holding in check the neighboring Algonkin tribes, but soon after an alliance of tribes attacked and very nearly exterminated them. Became firm friends of the French until the Revolution, when they joined the English; made peace with the colonists afterward, but sided with the English again in 1812. In 1820 they numbered about 4,500, and were living in five villages on Winne-

* Alexander Ramsey.

bago Lake and fourteen on Rock River. By a treaty in 1829 (1825) and 1832 they ceded all their lands south of the Wisconsin and Fox Rivers, for a reservation on the Mississippi, above the Upper Iowa, but here they became unsettled, wasteful, and scattered. In 1846 they surrendered this reservation for another above the Saint Peter's. This proved unfit, and they became badly demoralized, losing many of their number by disease, but were kept on it by force. In 1853 they were removed to Crow River, and in 1856 to Blue Earth, Minnesota, where they were just getting a start in civilized pursuits when the Sioux war broke out, and the people of Minnesota demanded their removal. Thus again they were put on the march, and this time landed at Crow Creek, on the Missouri, near Fort Randall—a place so utterly unfit that the troops could not retain them on it. Out of 2,000 when taken there, only 1,200 reached the Omaha reserve, to which place they had fled for protection. They were then assigned a new reservation on the Omaha lands, and placed under the care of the Friends, and since then have prospered. At the time of their removal, in 1863, from Minnesota, many of the tribe who had taken up farms remained, receiving their share of the tribal funds. There were also last year 860 in Wisconsin, of whom 204 have lately joined those in Nebraska, swelling their numbers to 1,667. Nearly all of these now dress in civilized attire, and many of them have taken farms, their lands being divided into 40-acre allotments for the purpose, upon which they are building neat and comfortable cottages. There is an industrial and three day schools on the reserve, which are attended by one-sixth of their whole number. Their chiefs are now elected annually by the tribe, who in turn appoints a force of twelve policemen from the Indians to preserve order.—W. H. Jackson, 1877.

For an exhaustive article on the Winnebagoes see "The Illinois and Indiana Indians," by Hiram W. Beckwith. (Fergus' Historical Series, No. 27, Chicago, Ill., 1884. Also see No. 10 of the same series.)

PRESENT LOCATION AND NUMBERS.

Winnebagoes at Winnebago and Omaha Agency, Nebraska, in 1884, in the Black Bird country, 1,206; in 1885, 1,214. They occupy the northern portion of the reservation and the Omahas the southern part.

George W. Wilkinson, agent, September 5, 1884, writes of them:

The Winnebagoes are in many respects as different from the Omahas as a Gypsy from a German. They seem to be by nature and practice a wandering and nomadic people. Some of them are continually on the move, and embrace in their travels all the country from Minnesota to Kansas. They are always active, energetic, and industrious, quick-witted, full of expedients in case of emergency or accident, and sharp at a bargain. Many of them are good farmers and occupy their farms at all seasons. Others occupy their farms during crop season, and then put their children in school and take the remainder of their family to the timber for the winter, where they engage in chopping and logging until seed time comes again. They fully understand the value of their labor, and drive close bargains with their employers. They, as a tribe, prefer to be day laborers rather than farmers. Seed time and harvest are too far apart for them, and they prefer the quicker returns of the laborer, even at the expense of the greater profit.

Agent Wilkinson reports, September 18, 1885:

The Winnebagoes are bright and lively people, capable of much good or great harm. Most of them have taken allotments of land on their reservation, and are living in houses and cultivating their farms. They took their lands fourteen years ago, and the frequent changes by death, migration, &c., make it necessary that their land should be reallotted and the surplus sold to actual settlers.

Small reservations are preferable in every way for the Indians. It tends to break up that demoralizing habit, roaming, and brings them in more direct contact with white people, which is of itself a civilizing influence. If every Indian family had a thrifty white family within half a mile of them the daily object-lessons would solve the Indian problem quicker than all the theoretic plans of all those philanthropists who worship the Indian at a distance.

The Winnebagoes have a Government school in healthy condition and capable of doing great good. About fifty scholars attend, and they are as teachable and tractable as white children. The scholars cultivated 45 acres of corn and 10 acres of vegetables, and the work was done well. The most valuable part of the education of Indian children is not obtained from books. The Winnebagoes are in a hopeful condition, and if they would cease visiting and receiving visitors they would advance rapidly.

They now desire their lands allotted in severalty.

ME-NOM-O-NIES.

[Menomonees: Laws of the United States. Menomonee: Indian Bureau, June, 1885.]

Like the Winnebagoes, mostly destroyed by whisky and small-pox, and now numbering about 3,500, and in a miserable state of dependence; on the western side of Lake Michigan.

Mr. Catlin saw them first at Green Bay, in 1831, and also during 1836, at Prairie du Chien, Wis.

218. *Mah-kée-mee-teuv*, the Grizzly Bear; chief of the nation, and chief of a delegation to Washington City in 1829 (since dead); handsome pipe in his hand, and wampum on his neck. Painted in 1835.

(Plate No. 258, page 167, vol. 2, Catlin's Eight Years.)

219. *Mee-chéet-e-neuh*, the Wounded Bear's Shoulder; wife of the chief (No. 218). Painted in 1836.

(Plate No. 259, page 147, vol. 2, Catlin's Eight Years.)

Of this tribe I have painted quite a number of their leading characters, and at the head of them all *Mah-kée-me-teuv* (the Grizzly Bear, Plate 258, No. 218), with a handsome pipe in his hand, and by the side of him his wife *Me-chéet-e-neuh* (the Wounded Bear's Shoulder, Plate 259, No. 219). Both of these have died since their portraits were painted. This dignified chief led a delegation of fifteen of his people to Washington city some years since, and there commanded great respect for his eloquence and dignity of deportment.—G. C.

220. *Chee-me-náh-na-quet*, the Great Cloud; son of the chief (No. 218), a great rascal. Painted in 1836.

(Plate No. 260, page 147, vol. 2, Catlin's Eight Years.)

In Plate 260, No. 220, is the portrait of *Chee-me-na-na-quet* (the Great Cloud), son of the chief—an ill-natured and insolent fellow, who has since been killed for some of his murderous deeds.

221. *Ko-mán-i-kin-o-haw*, the Little Whale; a brave, with his *medicine wand*, his looking-glass, and scissors.

222. *Sha-wá-no*, the South; a noted warrior.

223. *Másh-kee-wet*, the Thought; a great beau or dandy.

224. *Pah-shee-náu-shaw*, —————; a warrior. All painted in 1835.

(No plates.)



MAH-KÉE-MEE-TEUV, THE GRIZZLY BEAR.
Chief of the Menomonies. No. 218, page 132.
(Plate 258, Vol. II, Catlin's Eight Years.)



MEE-CHÊET-E-NEUH, THE WOUNDED BEAR'S
SHOULDER.
Wife of No. 218. No. 219, page 132.
(Plate 259, Vol. II, Catlin's Eight Years.)



ON-SÁ W-KIE, THE SAC, with prayer stick in hand
Pottawatomie. No. 237, page 134.
(Plate 237, Vol. II, Catlin's Eight Years.)



NA-PÓW-SA, THE BEAR TRAVELING IN THE NIGHT.
Pottawatomie chief. No. 238, page 134.
(Plate 190, Vol. II, Catlin's Eight Years.)

225. *Tcha-káuks-o-ko-máugh*, the Great Chief (boy). Painted in 1836.
(Plate No. 261, page 147, vol. 2, Catlin's Eight Years.)
226. *Aú-nah-kwet-to-hau-páy-o*, the One sitting in the Clouds; a fine boy.
227. *Aúh-ka-nah-paw-wáh*, Earth Standing; an old and very valiant warrior.
228. *Ko-mán-i-kin*, the Big Wave, called the "Philosopher"; a very old and distinguished chief.
229. *O-ho-pah-sha*, the Small Whoop; a hard-visaged warrior, of most remarkable distinction.
230. *Ah-yaw-ne-tah-cár-ron*, —————; a warrior.
231. *Au-wáh-shew-kew*, the Female Bear; wife of the above (No. 230).
All painted in 1836. (No plates.)
232. *Coc-coo-coo*, the Owl; a very old and emaciated chief; sits smoking a handsome pipe. Painted in 1830.

(Plate No. 262, page 147, vol. 2, Catlin's Eight Years.)

In Plate 262, No. 232, is *Coo-coo-coo* (the Owl), a very aged and emaciated chief, whom I painted at Green Bay, in Fort Howard. He had been a distinguished man, but now in his dotage, being more than a hundred years old—and a great pet of the surgeon and officers of the post.—G. C.

233. *Wáh-chees*, —————; a brave. Painted in 1836.
234. *Chésh-ko-tong*, He who sings the War-Song. Painted in 1836.
- 235, 236. Two in a group, names not known; one with his war-club, and the other with his lute at his mouth. Painted in 1836.

(Plate No. 263, page 148, vol. 2, Catlin's Eight Years.)

Two Menominee youths at full length, in beautiful dresses, whose names I did not get—one with his war-club in his hand, and the other blowing on his "courting flute," which I have before described.—G. C.

ALGONKIN—MENOMONEES.

MR. CATLIN'S NOTES ON THE MENOMONEE INDIANS.

Like the Winnebagoes, the Menomonees are the remnant of a much more numerous and independent tribe, but have been reduced and enervated by the use of whisky and the ravages of the small-pox, and number at this time something like 3,000, living chiefly on the banks of Fox River and the western shore of Green Bay. They visit Prairie du Chien, where their annuities are paid them; and they indulge in the *banc*, like the tribes that I have mentioned. This tribe, living out of the reach of buffaloes, cover themselves with blankets instead of robes, and wear a profusion of beads and wampum and other trinkets.—G. C.

THE MENOMONEES.

Were known to the French as early as 1640, and were then living on the Menominee River, emptying into Green Bay, Wisconsin. Their name is that of the wild rice upon which they largely depend for their subsistence. This is one of the few tribes in the United States who have never been removed from their old home, and are still residing on the same spot where they were first known. Served with the French against the Foxes in 1712, and against the English up to 1763, participating in Braddock's defeat, battles of Fort William Henry and the Plains of Abraham. Were allies of the English during the Revolution, and also in the second war with Great Britain. In 1831 commenced ceding their lands to the Government for money payments, until they were finally located, in 1854, in their present reservation in Shawano County, Wisconsin, consisting of 231,680 acres of very poor land (but with pine forests of value). They are declining rapidly in numbers. In 1822 were estimated at 3,900;

the present count makes them 1,522 (1877). Are now living in a civilized way, with a large proportion of their children attending school regularly. Their main dependence is upon the lumber trade, cutting during the last winter over 5,000,000 feet of logs, netting them \$4 per M.—W. H. Jackson, 1877.

PRESENT LOCATION AND NUMBERS.

Menomonees at Green Bay Agency, Wisconsin. Reside on their reservation in Shawano County. In 1884, numbered 1,400; August 1, 1885, 1,308; slowly decreasing. Lumbermen and farmers; civilized; own vast pine timber forests, valued at \$2,000,000.

POT-O-WÁT-O-MIE.

[Pottawatomie: Laws of the United States—Pottawatamie and Pottawatomie: Indian Bureau, 1885.]

Once a numerous tribe, now numbering about 2,700, reduced by small-pox and whisky—recently removed from the State of Indiana to the western shores of the Missouri; semi-civilized.

Mr. Catlin was with them whilst visiting the Kickapoos, in Illinois, in 1831, the year before they removed west of the Mississippi.

237. On-sáw-kie, the Sac; in the act of praying; his prayer written in characters on a maple stick. Painted in 1831.

(Plate No. 189, page 100, vol. 2, Catlin's Eight Years.)

238. Na-pów-sa, the Bear Travelling in the Night; one of the most influential chiefs of the tribe. Painted in 1831.

(Plate No. 190, page 100, vol. 2, Catlin's Eight Years.)

239. Kée-se, —————; a woman. Painted in 1831.

(No plate.)

ALGONKIN—POT-A-WAT-O-MIES.

MR. CATLIN'S NOTES ON THE POTTAWATOMIE INDIANS.

The remains of a tribe who were once very numerous and warlike, but reduced by whisky and small-pox to their present number, which is not more than twenty-seven hundred. This tribe may be said to be semi-civilized, inasmuch as they have so long lived in contiguity with white people, with whom their blood is considerably mixed, and whose modes and whose manners they have in many respects copied. From a similarity of language, as well as of customs and personal appearance, there is no doubt that they have formerly been a part of the great tribe of Chippeways or Ot-tawas, living neighbors and adjoining to them, on the north. This tribe live within the State of Michigan, and there own a rich and very valuable tract of land; which, like the Kickapoos, they are selling out to the Government, and about to remove to the west bank of the Missouri, where a part of the tribe have already gone and settled, in the vicinity of Fort Leavenworth. Of this tribe I have painted the portraits of On-saw-kie, No. 237, in the attitude of prayer, and Na-pow-sa (the Bear Travelling in the Night), No. 238, one of the principal chiefs of the tribe. These people have for some time lived neighbors to, and somewhat under the influence of the Kickapoos; and very many of the tribe have become zealous disciples of the Kickapoo prophet, using his prayers most devoutly, and in the manner that I have already described and as seen in Nos. 237, 238.—G. C.

In the writings left by early French authors, the word Pottawatomies was spelled, as is the case with the names of other tribes, to suit the arbitrary tastes of the various authors.

THE POTTAWOTOMIES.

Early in 1600 the Pottawatomies were occupying the lower peninsula of Michigan in scattered bands, whence they were finally driven westward by the Iroquois and settled about Green Bay. The French acquired much influence over them, whom they joined in their wars with the Iroquois. Joined Pontiac in his uprising in 1763. Hostile to colonists during the Revolution, but made a peace in 1795, joining the English again, however, in 1812. New treaties followed in August 29, 1821, and after, by which their lands were almost entirely conveyed away, until in 1833 a reserve was allotted them on the Missouri, to which 800 were removed. The whole tribe then numbered about 4,000, some bands of which had made considerable progress in civilization, while a part, called the Pottawatomies of the Prairie, were roving and pagan. Those in Kansas made rapid progress in civilization. In 1867, 1,400 out of 2,180 elected to become citizens and taken their lands in severalty; the others held to their tribal organization, but disintegration set in and many became wanderers, some even going to Mexico. A portion of them left their reservation in Kansas during the war of the rebellion and, with some Kickapoos, went to Mexico. They returned in 1882 and are at the Sac and Fox Agency, Indian Territory. It is difficult at the present time to estimate their whole number, owing to their scattered condition. There are only 450 in the Indian Territory under the care of the Indian Bureau, and in Michigan 60. The others are citizens or roaming in Mexico.—W. H. Jackson, 1877.

PRESENT LOCATION AND NUMBERS.

Pottawatomies at Sac and Fox Agency, Indian Territory, August 11, 1884, 500; August 10, 1885, 550; self-sustaining, farmers and stock-raisers; adjoin the Seminoles.

Pottawatomies at Pottawatomie and Great Nemaha Agency, Kansas, September 10, 1884, 432; August 20, 1885, 430; they have 77,357 acres of land; cattle, swine, and pony raisers, and farmers (limited). Some of them are considered rich men.

Pottawatomies of Huron, at Mackinac Agency, Michigan, 77 in 1884; August, 1885, 72.

Pottawatomies residing in Wisconsin and Iowa, 280 in 1884, and in 1885, 280; in all 357. Many Pottawatomies have become citizens of the United States. Total in 1884, 1,239; in 1885, 1,337.

H. C. Linn, the agent of the Pottawatomies of Great Nemaha, writes, September, 1884:

RELIGIOUS DANCES.

There has been introduced into the Pottawatomie tribe in the past year a system of worship which consists principally of dancing and exulting, though, like all semi-civilized nations, clouded in superstition. Apart from the superstition and consumption of time spent in those dances the moral tendency is very good, as the teaching is in accordance with the Ten Commandments. They object to sacrament by the use of intoxicating drink, and denounce gambling and horse-racing. This religion was introduced by the Chippewas of Wisconsin.

I. W. Patrick, then agent, reports, August 20, 1885:

These Indians are chaste, cleanly, and industrious, and would be a valuable acquisition to the Prairie Band if it were not for their intense devotion to a religious dance started among the northern Indians some years since. This dance was introduced to the Prairie Band about two years ago by the Absentee Pottawatomies and Winnebagoes, and has spread throughout the tribes in the agency. They seem to have adopted the religion as a means of expressing their belief in the justice and mercy of the Great Spirit, and of their devotion to him, and are so earnest in their convictions as to its affording them eternal happiness, that I have thought it impolitic, so far, to interfere with it any further than to advise as few meetings as possible, and to discountenance it in my intercourse with the individuals practicing the religion. It is not an unmixed evil, as under its teaching drunkenness and gambling have been reduced 75 per cent., and a departure from virtue on the part of its members meets with the severest condemnation. As some tenets of revealed religion are embraced in its doctrines, I do not consider it a backward step for the Indians who have not heretofore professed belief in any Christian religion, and believe its worst features are summed up in the loss of time it occasions and the fanatical train of thought involved in the constant contemplation of the subject.

At the Nemaha Agency are also the "Mexican Kickapoos," numbering 376. This tribe is composed of the Kickapoos and Pottawatomies who left their reservation in Kansas during the war of the rebellion and went to Mexico. They were a warlike band, plying their calling along the border. What portion of this band is Pottawatomie is not known.

The agent writes of them, August, 1884 :

They are the most crafty Indians in this agency, and are very shrewd traders.

For notes on the Pottawatomie Indians see Beckwith's "Historic Notes on the Northwest" and the "Illinois and Indiana Indians," by H. W. Beckwith. (Fergus' Historical Series No. 27, Chicago, 1884, and also No. 10 of the same series.

KICK-A-POO.

[Kickapoo: Laws of the United States. Kickapoo: Indian Bureau, 1885.]

On the frontier settlements; semi-civilized; number about 600; greatly reduced by small-pox and whisky.

Mr. Catlin visited them in 1831 on their reservation in Illinois, on the western shore of Lake Michigan, from whence they removed.

240. Kee-án-ne-kuk, the Foremost Man, called the "*Prophet*." Chief of the tribe, in the attitude of prayer. Painted in 1831.

(Plate No. 185, page 100, vol. 2, Catlin's Eight Years.)

This very shrewd fellow engraved on a maple stick, in characters, a prayer which was taught him by a Methodist missionary, and by introducing it into the hands of every one of his tribe, who are enjoined to read it over every morning and evening as service, has acquired great celebrity and respect in his tribe, as well as a good store of their worldly goods, as he manufactures them all and gets well paid for them.

The present chief of this tribe, whose name is *Kee-an-ne-kuk* (the foremost man, plate 185, No. 240), usually called the *Shawnee Prophet*, is a very shrewd and talented man. When he sat for his portrait he took his attitude as seen in the picture, which was that of prayer. And I soon learned that he was a very devoted Christian, regularly holding meetings in his tribe on the Sabbath, preaching to them and exhorting them

to a belief in the Christian religion, and to an abandonment of the fatal habit of whisky-drinking, which he strenuously represented as the bane that was to destroy them all if they did not entirely cease to use it. I went on the Sabbath to hear this eloquent man preach, when he had his people assembled in the woods, and although I could not understand his language, I was surprised and pleased with the natural ease and emphasis and gesticulation, which carried their own evidence of the eloquence of his sermon.

I was singularly struck with the noble efforts of this champion of the mere remnant of a poisoned race, so strenuously laboring to rescue the remainder of his people from the deadly bane that has been brought among them by enlightened Christians. How far the efforts of this zealous man have succeeded in Christianizing I cannot tell, but it is quite certain that his exemplary and constant endeavors have completely abolished the practice of drinking whisky in his tribe, which alone is a very praiseworthy achievement, and the first and indispensable step towards all other improvements. I was some time amongst these people, and was exceedingly pleased, and surprised also, to witness their sobriety and their peaceable conduct, not having seen an instance of drunkenness or seen or heard of any use made of spirituous liquors whilst I was amongst the tribe.

It was told to me in the tribe by the traders (though I am afraid to vouch for the whole truth of it), that while a Methodist preacher was soliciting him for permission to preach in his village, the Prophet refused him the privilege, but secretly took him aside and supported him until he learned from him his creed and his system of teaching it to others, when he discharged him and commenced preaching amongst his people himself, pretending to have had an interview with some superhuman mission or inspired personage, ingeniously resolving that if there was any honor or emolument or influence to be gained by the promulgation of it, he might as well have it as another person; and with this view he commenced preaching and instituted a prayer, which he ingeniously carved on a maple stick of an inch and a half in breadth, in characters somewhat resembling Chinese letters. These sticks, with the prayers on them, he has introduced into every family of the tribe and into the hands of every individual, and as he has necessarily the manufacturing of them all, he sells them at his own price, and has thus added lucre to fame, and in two essential and effective ways augmented his influence in his tribe. Every man, woman, and child in the tribe, so far as I saw them, were in the habit of saying their prayer from this stick when going to bed at night, and also when rising in the morning, which was invariably done by placing the forefinger of the right hand under the upper character until they repeat a sentence or two which it suggests to them, and then slipping it under the next, and the next, and so on, to the bottom of the stick, which altogether required about ten minutes, as it was sung over in a sort of a chant to the end.

Many people have called all this an ingenious piece of hypocrisy on the part of the Prophet, and whether it be so or not I cannot decide; yet one thing I can vouch to be true, that whether his motives and his life be as pure as he pretends or not, his example has done much toward correcting the habits of his people, and has effectually turned their attention from the destructive habits of dissipation and vice to temperance and industry in the pursuits of agriculture and the arts. The world may still be unwilling to allow him much credit for this, but I am ready to award him a great deal who can by his influence thus far arrest the miseries of dissipation and the horrid deformities of vice in the descending prospects of a nation who have so long had, and still have, the white-skin teachers of vices and dissipation amongst them.

241. Ah-tón-we-tuck, the Cock Turkey; repeating his prayer from the stick in his hand, described above. Painted in 1831.

(Plate No. 186, page 100, vol. 2, Catlin's Eight Years.)

Plate 186, No. 241, is another Kickapoo of some distinction, and a disciple of the Prophet, in the attitude of prayer also, which he is reading off from characters cut upon a stick that he holds in his hands.

242. Ma-shée-na, the Elk's Horns; a sub-chief, in the act of prayer, as above described.

243. Ke-chím-qua, the Big Bear; wampum on his neck, and red flag in his hand, the symbol of war or "blood."

244. A'h-tee-wát-o-mee, ———; woman, with wampum and silver brooches in profusion on her neck.

245. Shee-náh-wee, ———.

All painted in 1831. (No plates.)

ALGONKIN—KICKAPOOS.

MR. CATLIN'S NOTES ON THE KICKAPOO INDIANS.

At present but a small tribe, numbering six or eight hundred, the remnant of a once numerous and warlike tribe. They are residing within the State of Illinois, near the south end of Lake Michigan, and living in a poor and miserable condition, although they have one of the finest countries in the world. They have been reduced in numbers by whisky and small-pox, and the game being destroyed in their country, and having little industry to work, they are exceedingly poor and dependent. In fact, there is very little inducement for them to build houses and cultivate their farms, for they own so large and so fine a tract of country, which is now completely surrounded by civilized settlements, that they know, from experience, they will soon be obliged to sell out their country for a trifle and move to the West. This system of moving has already commenced with them, and a considerable party have located on a tract of land offered to them on the west bank of the Missouri River, a little north of Fort Leavenworth.*

The Kickapoos have long lived in alliance with the Sacs and Foxes, and speak a language so similar that they seem almost to be of one family.

PRESENT LOCATION AND NUMBERS.

Kickapoos at Pottawatomie and Great Nemaha Reservation, in Brown County, Kansas, in 1884, 243; August 20, 1885, 235. Cattle and horse raisers and farmers.

Kickapoo, Mexican (mixed band, with Pottawatomie), at Sac and Fox Agency, Indian Territory, in 1884, 326; August, 1885, 346.

Agent J. A. Taylor writes of them August 11, 1884:

MEXICAN KICKAPOOS.

The Mexican Kickapoos now on their reservation number 326 souls, and are located on a reservation set apart for them by executive order dated August 15, 1883, which is bounded as follows: By the Deep Fork Canadian River on the north, the Sac and Fox lands on the east, the North Fork Canadian River on the south, and by the Indian meridian on the west, containing about 290 square miles.

The Mexican Kickapoo tribe of Indians is composed of the Kickapoos and Pottawatomies who left their reservation in Kansas during the late civil war and went to Mexico, from which fact their name. Their experiences have been varied. They are the most crafty Indians in this agency, and are very shrewd traders.

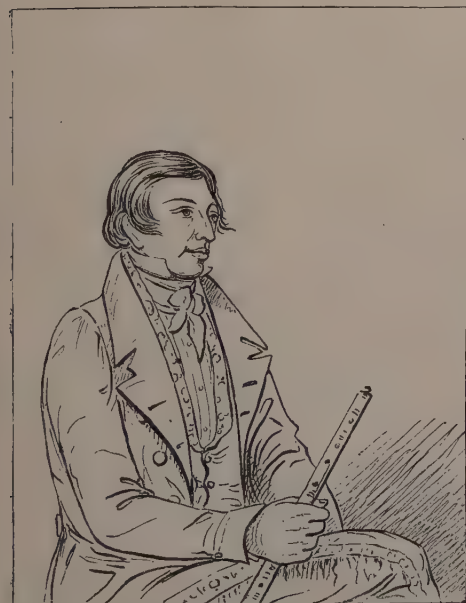
* Since the above was written the whole of this tribe have been removed beyond the Missouri, having sold out their lands in the State of Illinois to the Government.—G. C.



KEE-AN-NEKUK, THE FOREMOST MAN.
The Prophet. Kickapoo, No. 240, page 136.
(Plate 185, Vol. II, Catlin's Eight Years.)



AH-TÓN-WE-TUCK, THE COCK TURKEY.
Kickapoo, No. 241, page 137.
(Plate 186, Vol. II, Catlin's Eight Years.)



KEE-MÓN-SAW, THE LITTLE CHIEF.
Kaskaskia, No. 246, page 139.
(Plate 191, Vol. II, Catlin's Eight Years.)



WAH-PE-SÈH-SEE.
An aged Kaskaskia woman. No. 247, page 139.
(Plate 192, Vol. II, Catlin's Eight Years.)

These are wild Indians.

For an interesting history of the Kickapoo Indians see No. 27, Fergus' Historical Series, Chicago, 1884.

KAS-KAS-KIA.

[Kaskaskia: Laws of the United States. Kaskaskia: Indian Bureau, June, 1885.]

Once famed, numerous, and warlike, on the frontier, but now reduced to a few individuals by small-pox and whisky.

Mr. Catlin saw them at Fort Leavenworth in 1832-'33.

246. Kee-món-saw, the Little Chief; Chief; semi-civilized. Painted in 1832-'33.
(Plate No. 191, Page 100, Vol. 2, Catlin's Eight Years.)

247. Wah-pe-séh-see, ———; a very aged woman, mother of the above. Painted in 1831.

(Plate No. 192, Page 100, Vol. 2, Catlin's Eight Years.)

Of this tribe I painted *Kee-mon-saw* (the Little Chief), half-civilized, and, I should think, half-breed (Plate 191), and *Wah-pe-seh-see* (Plate 192), a very aged woman, mother of the same. This young man is chief of the tribe, and I was told by one of the traders that his mother and his son were his only subjects! Whether this be true or not I cannot positively say, though I can assert with safety that there are but few of them left, and that those, like all of the last of tribes, will soon die of dissipation or broken hearts.—G. C.

ALGONKIN—KAS-KAS-KI-AS.

MR. CATLIN'S NOTES ON THE KAS-KAS-KIA INDIANS.

This is the name of a tribe that formerly occupied, and of course owned, a vast tract of country lying on the east of the Mississippi, and between its banks and the Ohio, and now forming a considerable portion of the great and populous State of Illinois. History furnishes us a full and extraordinary account of the once warlike character and number of this tribe, and also of the disastrous career that they have led from their first acquaintance with civilized neighbors, whose rapacious avarice in grasping for their fine lands, with the banes of whiskey and small-pox, added to the unexampled cruelty of neighboring hostile tribes, who have struck at them in the days of their adversity, and helped to erase them from existence.

Perhaps there has been no other tribe on the continent of equal power with the Kas-kas-ki-as that have so suddenly sank down to complete annihilation and disappeared. The remnant of this tribe have long since merged into the tribe of Peorias of Illinois, and it is doubtful whether one dozen of them are now existing. With the very few remnants of this tribe will die in a few years a beautiful language, entirely distinct from all others about it, unless some enthusiastic person may preserve it from the lips of those few who are yet able to speak it.—G. C.

PRESENT LOCATION AND NUMBERS.

Kaskaskias, confederated with the Peorias, Piankeshaws, and Weas, at the Quapaw Agency, Indian Territory, August, 1884, and in 1885. All civilized, and with schools. In 1884 the Miamis about 60, and the other four 140; total, about 200. In 1885, August, Miamis 57, the other four 149; total, in 1885, 206.

The Kaskaskias as a tribe are extinct, and not one individual of that tribe of pure blood is now living.

WÉE-AH.

[Weas: Laws of the United States. Weas and Wea: Indian Bureau, June, 1885.]

Remnant of a tribe on the frontier; semi-civilized; reduced by whisky and disease; present number 200.

Mr. Catlin saw them in 1832-'33 with the Peorias and Kaskaskias.

248. **Go-to-ków-páh-ah**, He who Stands by Himself; a brave of distinction, with his hatchet in his hand. Painted in 1832-'33.

(Plate No. 187, page 99, vol. 2, Catlin's Eight Years.)

249. **Wah-pón-jee-a**, the Swan; a warrior; fine-looking fellow, with an European countenance. Painted in 1832-'33.

(Plate No. 188, page 99, vol. 2, Catlin's Eight Years.)

250. **Wáh-pe-say**, the White. Painted in 1832-'33.

NOTES ON THE WEE-AH INDIANS.

These are also the remnant of a once powerful tribe, and reduced by the same causes to the number of two hundred. This tribe formerly lived in the State of Indiana, and have been moved with the Piankeshaws to a position forty or fifty miles south of Fort Leavenworth.—G. C.

Weeaha, once a powerful tribe, but now reduced to the small number of two hundred warriors. They formerly resided in Indiana, and are at present located with the Piankeshaws, about forty miles south of Fort Leavenworth, on the Missouri.—J. M. Stanley, 1843.

Mr. Stanley visited and painted some of them in 1843.

PRESENT LOCATION AND NUMBERS.

Weas, confederated with the Algonkins, Peorias, Kaskaskias, and Piankeshaws, at Quapaw Agency, Indian Territory; all told in 1885, about 206. All civilized.

(See Kaskaskias, herein.)

The Weas as a tribe are extinct, and not one individual of pure Weas blood is now living.

PE-O-RI-A.

[Peoria: Laws of the United States. Peoria: Indian Bureau, 1885.]

Also a small remnant of a tribe on the frontier, reduced by the same causes as above; present number about 200.

Mr. Catlin was with the Peorias in 1832-'33, at or near Fort Leavenworth.

251. **Pah-me-ców-ee-tah**, the Man who Tracks; a chief; remarkably fine head. Painted in 1832-'33.

(Plate No. 193, page 101, vol. 2, Catlin's Eight Years.)

This man would never drink whisky.

252. **Wap-sha-ka-náh**, —————; a brave.

253. **Kee-mo-rá-nia**, No English; a bean; his face curiously painted, and looking-glass in his hand. Painted in 1832-'33.

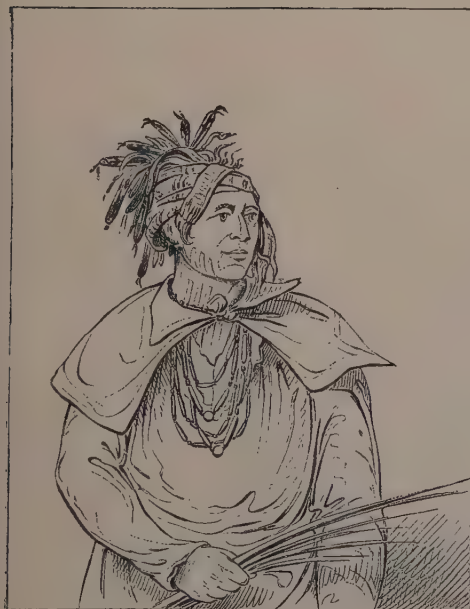
(Plate No. 194, page 101, vol. 2, Catlin's Eight Years.)



WAH-PÓN-JEE-A, THE SWAN.

Wea, No. 249, page 140.

(Plate 188, Vol. II, Catlin's Eight Years.)



PAH-MEE-CÓW-EE-TAH, THE MAN WHO TRACKS
A CHIEF.

Peoria, No. 251, page 140.

(Plate 193, Vol. II, Catlin's Eight Years.)



KEE-MO-RÁ-NIA, NO ENGLISH.

Peoria, No. 253, page 140.

(Plate 194, Vol. II, Catlin's Eight Years.)



NI-A-CÓ-MO, TO FIX WITH THE FOOT.
Piankeshaw Brave. No. 254, page 141.
(Plate 106, Vol. II, Catlin's Eight Years)



MEN-SÓN-SE-AH, THE LEFT HAND.
Piankeshaw Brave. No. 255, page 141.
(Plate No. 195, Vol. II, Catlin's Eight Years.)

Of this tribe I painted the portrait of *Pah-me-cow-e-tah* (the Man who Tracks), and *Kee-mo-ra-ni-a* (No English). These are said to be the most influential men in the tribe, and both are very curiously and well dressed in articles of civilized manufacture.—G. C.

ALGONKIN—PE-O-RI-AS.

The name of another tribe, inhabiting a part of the State of Illinois, and, like the above tribes, viz, *Miamis*, *Piankeshaws*, and *Weas*, but a remnant and civilized (or *cicatrized* to speak more correctly). This tribe number about two hundred, and are, like most of the other remnants of tribes on the frontiers, under contract to move to the west of the Missouri.—G. C.

Mr. Catlin saw them with the *Piankeshaw* and other tribes in 1832-'33.

PRESENT LOCATION AND NUMBERS.

Peorias, with confederated *Piankeshaws*, *Weas*, *Miamis*, and *Kaskaskias*, at *Quapaw Agency*, Indian Territory; in all (1885), about 206. Civilized.

(See *Kaskaskia*, page 139, herein.)

Tribe extinct. No *Peoria* of pure blood (probably) now living.

PI-AN-KE-SHAW.

[*Piankeshaws*; Laws of the United States. *Piankasha*: Indian Bureau, 1885.]

A frontier tribe, reduced, as above; present number 170.

Mr. Catlin was with the *Piankeshaws* in 1832-'33.

254. *Ni-a-c6-mo*, to Fix with the Foot; a brave. Painted in 1832-'33.

(Plate No. 196, page 101, vol. 2, Catlin's Eight Years.)

255. *Men-s6n-se-ah*, the Left Hand; a fierce-looking warrior, with a stone hatchet in his hand. Painted in 1832-'33.

(Plate No. 195, page 101, vol. 2, Catlin's Eight Years.)

Ni-a-co-mo, a brave of distinction, and *Men-s6n-se-ah*, a fierce-looking and very distinguished warrior, with a stone hatchet in his hand, are fair specimens of this reduced and enfeebled tribe, which do not number more than 170 persons at this time.—G. C.

ALGONKIN.

MR. CATLIN'S NOTES ON THE PIANKESHAW INDIANS.

The remnant of another tribe, of the States of Illinois and Indiana, who have also recently sold out their country to the Government, and are under contract to move to the west of the Missouri, in the vicinity of Fort Leavenworth.—G. C.

PRESENT LOCATION AND CONDITION.

Pi-an-ke-shaws, with confederated *Weas*, *Peorias*, and *Kaskaskias*, at *Quapaw Agency*, Indian Territory; in all (1885), about 206. Civilized.

Tribe extinct. No *Piankeshaw* of pure blood (probably) now living.

For interesting notes on the *Kaskaskias*, *Weas*, *Peorias*, and *Piankeshaws*, see "*Aborigines of Ohio Valley*," by William Henry Harrison, in *Fergus' Historical Series*, No. 26, and the "*Illinois and Indiana Indians*," No. 27 of the same series.

I-O-WAY.

[Iowa: Laws of the United States. Iowa: Indian Bureau, June, 1885.]

A small tribe on the frontier, reduced by small-pox and their enemies; living on the Missouri; number about 1,400. Uncivilized, fine-looking men. Mr. Catlin was first with them in 1832.

256. Notch-ee-níng-a, No Heart, called "White Cloud"; chief of the tribe; necklace of grizzly bears' claws, and shield, bow and arrows in his hand. Painted in 1832.

(Plate No. 129, page 22, vol. 2, Catlin's Eight Years.)

Notch-e-níng-a (No Heart); chief of the tribe; called also the White Cloud; a celebrated warrior, carrying his shield and lance, and his necklace made of the claws of the grizzly bear.

(Cartoon Collection, page 5, No. 2, A.)

The present chief of this tribe is Notch-ee-níng-a (the White Cloud, Plate 129), the son of a very distinguished chief of the same name, who died recently, after gaining the love of his tribe and the respect of all the civilized world who knew him.

The son of White Cloud, who is now chief, and whose portrait I have just named, was tastefully dressed with a buffalo robe wrapped around him, with a necklace of grizzly bears' claws on his neck; with shield, bow, and quiver on, and a profusion of wampum strings on his neck.—G. C.

257. Pah-ta-cóo-chee, the Shooting Cedar; a brave, with war club on his arm. Painted 1832. (See No. 260.)

(Plate No. 131, page 23, vol. 2, Catlin's Eight Years.)

Pah-ta-coo-chee, the Shooting Cedar (No. 257), and Wos-com-mun, the Busy Man (No. 260, below), are also distinguished warriors of the tribe; tastefully dressed and equipped, the one with his war club on his arm, the other with bow and arrows in his hand. Both were around their waists beautiful buffalo robes, and both had turbans made of varicolored cotton shawls purchased of the fur traders. Around their necks were necklaces of the bear's claws and a profusion of beads and wampum. They each were profusely strung with beads, and their naked shoulders curiously streaked and daubed with red paint.—G. C.

258. No-o-mún-nee, He who Walks in the Rain; warrior, with his pipe and tobacco-pouch in his hand. Painted in 1832.

This man was in Paris and London with Mr. Catlin in 1845 and 1846.

259. W'y-ee-yogh, the Man of Sense; a brave, with a handsome pipe in his hand, and bears' claw necklace on his neck. Painted in 1832.

(Plate No. 130, page 22, vol. 2, Catlin's Eight Years.)

Wy-ee-yogh (the Man of Sense, Plate 130) is another of this tribe, much distinguished for his bravery and early warlike achievements. His head was dressed with a broad silver band passing around it, and decked out with the crest of horse-hair.—G. C.

260. Wos-cóm-mun, the Busy Man; a brave. (See No. 257.) Painted in 1832.

(Plate No. 132, page 23, vol. 2, Catlin's Eight Years.)

262. Mún-ne-o-ye, ———; woman. Painted in 1832.

THE IOWAS.

While Mr. Catlin was in London exhibiting his gallery, in 1844, a party of fourteen Iowa Indians arrived. They came under permit from J. M. Porter, Secretary of War, and the Indian Bureau, and in charge



NOTCH-EE-NÍNG-A, No HEART; called White Cloud.
Chief of the tribe. Iowa, No. 256, page 142.
(Plate 129, Vol. II, Catlin's Eight Years.)



PAH-TA-CÓO-CHEE, THE SHOOTING CEDAR.
Iowa, No. 257, page 142.
(Plate 131, Vol. II, Catlin's Eight Years.)



NO-O-MÚN-NEE, HE WHO WALKS IN THE RAIN.
Iowa, No. 258, page 142.
(Plate 130, Vol. II, Catlin's Eight Years.)



W'Y-EE-YOGH, THE MAN OF SENSE.
Iowa, No. 259, page 142.
(Plate 132, Vol. II, Catlin's Eight Years.)

of G. H. C Melody, with Jeffrey Doraway, a mulatto, as interpreter. They were exhibited in connection with Mr. Catlin's gallery in England and also in France, in 1844, 1845, and 1846. A small catalogue was prepared, of 28 pages, giving the manners and customs of the Ioways.

Mr. Catlin saw them immediately upon their arrival in London, and found "White Cloud" (No. 256), Neu-mon-ya (No. 258), and Wash-ka-mon-ya (No. 260), old acquaintances, whom he had painted in the Iowa village, on the Missouri, in 1832.

When they saw him they rose to their feet and saluted him: "How, how, how," Chip-pe-ho-la, "Medicine Paint," the name he was always known by amongst the Indians on the plains, from 1830 to 1838.

Mr. Catlin wrote the descriptive catalogue. As it contains much of interest relative to the Iowas it is given below in full:

THE FOURTEEN IOWAY INDIANS.

CHIEFS.

- No. 1. Mew-hu-she-kaw, White Cloud; first chief of the nation. (See No. 256).
- No. 2. Neu-mon-ya, Walking Rain; third chief. (See No. 258.)
- No. 3. Se-non-ty-yah, Blister Feet; great medicine man.

WARRIORS AND BRAVES.

- No. 4. Wash-ka-mon-ya, Fast Dancer. (See No. 260.)
- No. 5. No-ho-mun-ya, One who gives no attention.
- No. 6. Shon-ta-yi-ga, Little Wolf.
- No. 7. Wa-tan-ye, One always foremost.
- No. 8. Wa-ta-we-bu-ka-na, Commanding General; the son of Walking Rain, 10 years old.
- No. 9. Jeffrey Doraway, the interpreter.

SQUAWS.

- No. 10. Ruton-ye-we-ma, Strutting Pigeon; White Cloud's wife.
- No. 11. Ruton-we-me, Pigeon on the Wing.
- No. 12. Oke-we-me, Female Bear that walks on the back of another.
- No. 13. Koon-za-ya-me, Female War Eagle Sailing.
- No. 14. Ta-pa-ta-me, Sophia, wisdom; White Cloud's daughter.
- No. 15. Corsair, A papoose.

MR. CATLIN'S NOTES ON THE IOWAYS AND THEIR MODES, 1844.

The Ioway is at present a small tribe of 2,000, or thereabouts, living on the banks of the Missouri River, seven or eight hundred miles above its junction with the Mississippi, in the territory of the United States. This tribe lost two-thirds of its numbers a few years since by the ravages of the small-pox; and the remainder of them are now living under the authority of Mew-hu-she-kaw (the White Cloud), the hereditary chief, and son of a famous chief of that name who died a few years since. (See No. 256.)

This young man, only 32 years of age, has, by several humane and noble acts since he inherited the office, proved himself well worthy of it, and has thereby gained the love of all his tribe, and also the admiration of the President of the United States, who has granted him the unusual permission to make the journey to Europe, and to select such a party as he chose to bring with him; and he, having chosen them according to merit, as warriors, has brought the aristocracy of the tribe.

The stature of this man is about 5 feet 10 inches, and he may generally be recognized in the group by his beautiful head-dress of war—eagles' quills—necklace of grizzly bears' claws, and the skin of a white wolf hanging down over his back. His features are Roman, with a benignant expression, but rather embarrassed, from a defect in one of his eyes.

Neu-mon-ya (the Walking Rain, and third chief of the tribe) is more easily discovered in the group from his stature, being the tallest man of the party, and nearly six feet and a half in height. This chief, who is 54 years of age, is much more distinguished as a warrior than White Cloud, and, undoubtedly, one of the most remarkable and celebrated men of the nation. (See No. 258.)

Se-non-ty-yah (Blister Feet), of 5 feet 11 inches in height, and near 60 years of age. The medicine (mystery) man of the party is a man of great consequence in the tribe, inasmuch as he pays his visits to the sick as their physician, and at the same time deals in (or professes to deal in) mysteries and charms of various sorts.

These personages are found in every tribe, and so much control have they over the superstitious minds of their people that their influence and power in the tribe often transcend that of the chief. In all councils of war and peace they have a seat by the chiefs, and are as regularly consulted by the chiefs as soothsayers were consulted in ancient days, and equal deference and respect are paid to their advice or opinions, rendering them *oracles* of the tribe in which they live.

The word medicine is one that has, somehow, grown into general use along the Canadian and United States frontiers, synonymous with mystery, and all the physicians in Indian tribes dealing in (or professing to deal in) mysteries of various kinds are denominated (in the phrase of the country) medicine men. Such a person is sure to accompany a party on a visit to a foreign country, or on a war or hunting excursion, as physician and surgeon to the party, and also as soothsayer, astrologer, conjurer (jongleur), and caterer for everything that needs be procured through the supernatural aids of incantation and *hocus-pocus*.

A good illustration of this was given by this magician while on their voyage to this country a few weeks since when near the land off the English coast; the packet ship on which the Indians were passengers was becalmed for several days, much to the annoyance of the Indians and numerous other passengers, when it was decided by the Indian chief that they must call upon the medicine man to try the efficacy of his magical powers in the endeavor to raise a wind. For this purpose he very gradually went to work with all due ceremony, according to the modes of the country, and after the usual ceremony of a mystery feast and various invocations to the spirit of the wind and the ocean both were conciliated by the sacrifice of many plugs of tobacco thrown into the sea; and in a little time the wind began to blow, the sails were filled, and the vessel soon wafted into port to the amusement of the passengers, and much to the gratification of the Indians who all believed and ever will that the vessel was set in motion by the potency of the doctor's mysterious and supernatural powers.

The (medicine) bag (talismanic charm) of this man is suspended from his neck by a rope made of sweet-scented grass, and consists of two small bags about the size of a filbert nut, the sacred contents of which are superstitiously sealed from the eyes of the world; and in a group with these a human finger, shrivelled and dried, taken from the hand of some victim who has fallen by his weapons in battle.

GEORGE THE THIRD MEDAL.—Suspended from the neck of this man also is a large silver medal with the portrait of George the Third in relief upon it. This he received

from his father, and also the following curious document, which he has carefully preserved with it, forming a material part of its history :

" Frederick Haldimand, captain-general and governor-in-chief of the provinces of Quebec, &c., general and commander-in-chief of His Majesty's forces in said province and frontiers, &c., &c., to Le Voleur, grand chief of the Zaivovois.

" In consideration of the fidelity, zeal, and attachment testified by Le Voleur, Grand Chief of the Zaivovois, to the King's Government, and by virtue of the power and authority in me vested, I do hereby confirm the said Le Voleur, Grand Chief of the Zaivovois aforesaid, having bestowed upon him the Great Medal, willing all and singular the Indians, inhabitants thereof, to obey him as Grand Chief, and all officers and others in His Majesty's service to treat him accordingly.

" Given under my hand and seal at arms, at Montreal, this seventeenth day of August, 1778, in the 18th year of the reign of our Sovereign Lord George the Third, by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

" FREDK. HALDIMAND,

" By his Excellency's command,

" E. FOY."

The above document and medal, like many other proofs to be met, clearly show that many of the warriors of this tribe were employed in the British service, in the Canadas, during the Revolutionary war, although they live some hundreds of miles from the Canadian frontier.

Of the warriors, *Shon-ta-yi-ga* (the Little Wolf), and *No-ho-mnn-ya* (called Roman Nose), are probably the most distinguished, and well entitled to the friendship of all good people from the humane and noble act mentioned in the following documents, and which transpired but a short time before they left their homes, by which they saved the lives of ten unarmed and unprotected enemies :

" Know all men by these presents, that *Shon-ti-yi-ga* (or the Little Wolf), an Iowa brave, is well entitled to be called a brave, from the fact of his having been engaged in many expeditions against the enemies of his tribe ; in all such excursions he has, I am informed, universally behaved bravely. But especially is he entitled to the love and confidence of all men, whether white or red, on account of his humanity and daring conduct in arresting from the cruel nation of which he is a member a party of Omahaws. On last Sabbath day he saved from the tomahawk and scalping-knife ten unoffending Omahaws ; one of the party was decoyed out of sight and murdered ; the other ten, consisting of the well known and much loved chiefs Big Elk, Big Eyes, and Wascamonia, one squaw, and six young men. This party was on a visit of friendship, by special invitation from the Ioways. When they arrived within ten miles of this post they were seen and conversed with by the son-in-law of *Neumon-ya*, a chief of the Ioways, who undertook to bring the tobacco and sticks to the Ioway chiefs, as is a custom of Indians when on a begging expedition. This young man proved treacherous, and failed to deliver his message to his chiefs, and gave information of the approach of the Omahaws to a man who was preparing to go on a war party. He and two-thirds of the nation started out to murder their visitors, and were only prevented by the timely assistance and interference of the Little Wolf, or *Shon-ta-yi-ga*, and one other Ioway, whose name is the Roman Nose.

" This man (the Little Wolf) interfered, as he says, and doubtless he tells the truth, because he considered it treacherous and cowardly to strike a brother after having invited them to visit their nation. Such treachery is rare, indeed, among the wildest of North American Indians, and never occurred with the Ioways before. I met him and Jeffrey, the Ioway interpreter, together with two other Ioways, guarding the Big Elk and his party on to my agency in a short time after this took place.

" I cannot close this communication without expressing my sincere thanks to the

Little Wolf and his comrade for their good conduct; and I most respectfully beg leave to recommend them to the kind attention of their great father, the President of the United States, and all gentlemen to whom this paper may be shown.

"W. P. RICHARDSON,
"Indian Sub-Agent.

"GREAT NEMAHAW SUB-AGENCY,
"October 23, 1843."

"OFFICE OF INDIAN AFFAIRS,
"Saint Louis, Mo., April 10, 1844.

"SIR: Permit me to introduce to you the bearer, No-ho-mun-ya (Roman Nose), an Ioway brave. Roman Nose, in company with Shon-ta-yi-ga, or Little Wolf, in October last defended and rescued from impending death by a party of his own nation ten Omaha Indians, consisting of four respected chiefs, braves, and squaws, under circumstances highly flattering to their bravery and humanity.

"I would recommend that a medal be presented to No-ho-mun-ya (Roman Nose) as a testimonial of his meritorious conduct on the occasion referred to. Medals from the Government are highly esteemed by the Indians, and if bravery and humanity are merits in the Indian, then I think Roman Nose richly merits one. His character in every respect is good.

"A notice by the Government of meritorious acts by the Indians has a happy tendency in making a favorable impression in reference to the act that may be the cause of the notice.

"I have presented Little Wolf with a medal that was in the office. On receiving it he very delicately replied, that he deserved no credit for what he had done—that he had only done his duty, but was gratified that his conduct had merited the approbation of his nation and his father.

"I have the honor to be, very respectfully, sir, your obedient servant,
"W. H. HARVEY,
"Superintendent Indian Affairs.

"To His Excellency JOHN TYLER,
"President of the United States, Washington City."

"I concur with Mr. Harvey in thinking this Indian Chief entitled for his bravery and humanity to a medal.

"J. TYLER,
"President United States, Washington City.

"JUNE 8, 1844."

"Medal delivered accordingly to Mr. Geo. H. C. Melody for the chief.

"T. HARTLEY CRAWFORD.

Wa-ta-we-bu-ka-na, a boy ten years old, easily known in the group from his size, and the remarkably pretty effect he produces in the dance, and ball-play. This boy, of beautiful Egyptian style, is the son of Nen-mon-ya (the Walking Rain), and furnishes an excellent illustration of the early drilling in the dance and other amusements that Indian boys are compelled to go through, forming a material part of their education, preparing them for war and the chase.

Women.—Of the four women (squaws) of the party, three are married, and the fourth one an unmarried girl of fifteen years. Two of these women have their little children (papposes) with them, one two years old, and the other an infant in the cradle, forming one of the most pleasing features of the exhibition.

These four women, dressed much alike, are clad in dresses of deer and elk skins, most curiously and elaborately garnished, and ornamented with porcupine-quill work

and beads from their own country; and also, at times, in dresses in part made of red and blue cloths of civilized manufacture, purchased and manufactured by them since they left their homes, in a rude and curious, though very gaudy and effective, taste.

Ruton-ye-we-ma (the Strutting Pigeon) is the wife of the chief, White Cloud. She is the best looking of the women, and has her little child—a girl—playing around her. This child, though more than two years old, is yet nurtured at the breast, and is by no means a singular case, for, in many instances, the Indian mother gives the breast to her child to the age of three, and, in some cases, to the age of four years.

Okee-we-me (the wife of the Little Wolf) is the mother of the infant pappoose, called Corsair. This child is but a little more than three months old, and slung in the cradle on the mother's back, according to the general custom practiced by all the American tribes, and furnishes one of the most interesting illustrations in the group. All tribes in America practice the same mode of carrying their infant children for several months from their birth upon a flat board resting upon the mother's back, as she walks or rides, suspended by a broad strap passing over her forehead, or across her breast. By this mode of carrying their children, the mothers, who have to perform all the slavish duties of the camp, having the free use of their hands and arms, are enabled to work most of the time, and, in fact, exercise and labor nearly as well as if the child were not attached to their persons. These cradles are often, as in the present instance, most elaborately embroidered with porcupine quills, and loaded with little trinkets hanging within the child's reach, that it may amuse itself with them as it rides, with its face looking from that of its mother, while she is at work, so as not to draw upon her valuable time.

This rigid and seemingly cruel mode of lashing the child with its back to a straight board seems to be one peculiarly adapted to Indian life, and I believe promotes straight limbs, sound lungs, and long life.

PERSONAL APPEARANCE.—The Ioways, occupying a middle latitude in America, seem to exhibit about a medium or average of complexion, stature, &c., of the North American tribes, the average stature not much differing from that of the inhabitants of Great Britain, yet in muscular development and strength much inferior. This, however, is probably the result of habit, as these people have little use for the exertion of their muscles, other than in the chase and war, which are very different from the laborious occupations of civilized life. The hunters' life, however, on horseback and on foot, and their violent dances, occupying much of their lives, give great strength to the muscles of the leg, enabling them generally to perform feats which it would be exceedingly difficult for civilized men to perform.

The Ioways, like three other tribes in America, observe a mode of dressing the head, which renders their appearance peculiarly pleasing and effective. They shave the hair from the whole head, except a small patch left on the top of the head, called the *scalp-lock*, to which they attach a beautiful red crest, made of the hair of the deer's tail, dyed red, and horse hair; and rising out of this crest, which has much the appearance of a Grecian helmet, the war eagle's quill completing the head-dress of their warriors.

That part of the head which is shaved is generally rouged to an extravagant degree, and they boast of the mode of shaving their heads to the part that is desired for the scalp, saying that they point out to their enemies who may kill them in battle where to cut with the scalping-knife, "that they may not lose time in hunting out the scalp."

ORNAMENTS.—Red, black, green, and white paints are the chief and gaudy ornaments to the persons of all American Indians, and none, perhaps, use them more abundantly than the Ioways do. These are put on in the morning, and generally arranged according to the modes they are to go through, or the society they are to mingle with, during the day, and are all carefully washed away at night.

WITH THE MEN.—Of the durable and picturesque, the *necklaces* made of the claws of the grizzly bear, *scalp-locks* on the seams of their dresses, the *war eagle's quills*,

ermine skins, medals, wampum, &c., are the most valued; and of these, next to the scalp-locks, the most precious, because most difficult to procure, the claws of that most ferocious and dangerous animal, the grizzly bear, which, like the scalp-locks, are worn as trophies—as proofs that the wearer has vanquished so formidable an enemy.

WITH THE WOMEN.—Who never deal with scalps or grizzly bears, silver and tinsel ornaments for the ears, brooches, wristbands, wampum, and elk's teeth, are the valued ornaments.

The wampum, which is worn in profuse strings around the necks of each of the women, of a pleasing and graceful effect, is manufactured by their own hands, from fresh-water shells, and valued, from the great labor required to produce it, above all other ornaments about their persons.

MODES OF LIFE.—This, like most of the other tribes, when they are found in their primitive wildness, live by the chase, following the herds of buffalo and other animals of the prairies, killing them from the backs of their running horses with lances and arrows. Leading wild and hunter lives, and roaming over the undefined boundaries of their enemies' hunting-grounds, they keep alive ancient feuds, which embroil them in almost constant warfare with the tribes around them. This system, with the other yet more destructive, that of supplying them with rum and whisky, teaching them dissipation and its concomitant vices, with the introduction of the small-pox, has recently reduced this brave and warlike tribe from ten or fifteen thousand to their present number of two thousand or less.

RELIGION.—The Ioways, like all the tribes I have visited in America, are decidedly religious, distinctly believing in the existence of a Supreme Being—a great (or good) and an evil spirit, and also in a future existence beyond the grave. Their modes of worshipping the Great Spirit are superstitious, but sincere—by severe modes of penance and sacrifices of various kinds. They have no knowledge of the Christian religion except what has been recently taught them by the missionary efforts being made among them, and, I am glad to learn, with the most pleasing and successful results.

WEAPONS, &c.—The weapons used in this tribe, and of which these people have brought many, are very similar to those used in most of the uncivilized tribes of North America, consisting of the bow and arrows, the lance and the javelin, war-clubs, knives, &c., and with these, as a protection in battle, a leathern shield, made of the hide of the buffalo bull, sufficiently thick and hard to arrest an arrow or to turn the blade of a lance.

MUSICAL INSTRUMENTS.—All American Indians are poor in these, the principal of which, and the “heel-inspiring” one, is the drum or tambour. This is rudely but ingeniously made by straining a piece of raw hide over a hoop or over the head of a sort of keg, generally made by excavating away the inner part of a log of wood, leaving a thin rim around its sides. In the bottom of this they always have a quantity of water, which sends out a remarkably rich and liquid tone. Besides this they use several kinds of rattles and whistles, some of which are for mystery purposes, and others merely for the pleasing and exciting effects they produce in their dances.

ENCAMPMENT.—The houses, or *wigwams*, of these people are tents made of a number of buffalo hides sewed together and raised very neatly upon some twenty or thirty pine poles, of twenty or twenty-five feet in height, crossing each other near the top and forming at the apex an aperture, through which the smoke escapes and the light is admitted to light the interior. These are ornamented with numerous rude devices, with red and black or blue paint, and form in the group a most wild and curious yet pleasing effect.

This party have brought with them, and will erect them in their encampment; four of such, brought with all their poles, and all their equipments, and their appearance with their wild inmates are forming a novel and striking effect in the heart of the civilized world. Those tribes who dwell in these skin lodges are in the habit

of moving their encampments several times in the course of the summer, following the ranges of the herds of buffalos to make their hunting successful, and whenever they halt upon a ground for the establishment of their village, the doctor, or mystery man, regularly, and in due form, walks on to the ground, and having designated the spot for each wigwam, invokes the favor and protection of the Great Spirit by throwing tobacco on to the ground designated for each wigwam; after which the women appear upon the ground, and in a few moments, with "masterly hands," raise them up and furnish their interiors and light the fires, whilst the men sit upon the ground in a circle, deliberately smoking their pipes.

This ceremony will be observed on each day of the encampment, and also at evening, the *striking* of their tents by lowering them down and packing them up, which is equally done by the women, whilst their lords are taking another smoke of the pipe.

AMUSEMENTS.—All Indian tribes in America practice numerous amusements, and in many instances become exceedingly expert. The lifetimes of idleness and leisure which they all lead invite them to many and almost constant games for amusement and wholesome exercise, which they require. The Ioways have come prepared with all the implements and qualifications for many of these. And in the exhibitions which they have been, and are making, they are giving with proper and native effect the following list:

THE WELCOME DANCE.—This peculiar dance is given to a stranger, or strangers, whom they have decided to welcome in their village, and out of respect to the person or persons to whom they are expressing this welcome, the musicians and all the spectators rise upon their feet while it is being danced.

The song is at first a lament for some friend, or friends, who are dead or gone away, and ends in a gay and lively and cheerful step, whilst they are announcing that the friend to whom they are addressing it is received into the place which has been left.

WAR DANCE.—The war dance, which is one of the most exciting and spirited modes of the American Indians, is danced by the warriors before starting on a war excursion, and as often after they have returned, making their boasts how they are going to slay their enemies in battle, or how they have met them and taken their scalps, to be carried through the dance by their women and children, &c. It is a long and tiresome dance if given entire, and is divided into the number of parts named and described below.

EH-ROS-KA (THE WARRIOR'S DANCE).—This exciting part of the war dance is generally given after a party have returned from war as a boast, and oftentimes, when not at war, is given as an amusement merely.

The song in this dance seems to be addressed to the body of an enemy from its name, Eh-Ros-Ka, meaning the body, the tribe, or war party, rather than an individual, although the beginning of the song is addressed to an individual chief or warrior of the enemies party thus:

O-ta-pa!

Why run you from us when you
Are the most powerful?
But it was not you,

O-ta-pa!

It was your body that run,
It was your body, O-ta-pa!
It was your body that run.

WA-SISSICA (THE WAR SONG) is sung for the last part of this dance, and the movement in the dance is quickened, beginning with the ejaculation—

How-a! How-a!

O ta-pa!

I am proud of being at home!
I am proud, O-ta-pa! I am proud
I am at home—my enemy run
I am proud, I am proud, O-ta-pa!

Such is near the interpretation of this song; and, like this, the various parts of the war dance are accompanied with boasts and threats upon an enemy to whom the songs are usually addressed.

THE APPROACHING DANCE.—The approaching dance is also a spirited part of the war dance, in which the dancers are, by their gestures, exhibiting the mode of advancing upon an enemy, by hunting out and following up the track, discovering the enemy, and preparing for the attack, &c., and the song for this dance runs thus:

O-ta-pa!

I am creeping on your track,
Keep on your guard, O-ta-pa!
Or I will hop on your back,
I will hop on you, I will hop on you.
Stand back, my friends, I see them,
The enemies are here, I see them!
They are in a good place,
Don't move, I see them!
&c., &c., &c.

HA-KON-E-CRASE (THE EAGLE DANCE).—The eagle dance, as they call it, the “soaring eagle,” is one of the most-pleasing of their dances, and forms a part of the war dance. The war eagle of their country conquers every variety of the eagle species in those regions; and esteeming the bird for its valor, they highly value its quills for pluming their heads and parts of their dresses; and a part, therefore, of the war dance must needs be given in compliment to this noble bird.

In this beautiful dance each dancer imagines himself a soaring eagle, and as they dance forward from behind the musicians they take the positions of the eagles, heading against the wind, and looking down, preparing to make a swoop on their prey below them; the wind seems too strong for them, and they fall back, and repeatedly advance forward, imitating the chattering of that bird, with the whistles carried in their hands, whilst they sing—

It's me—I am a war eagle!
The wind is strong, but I am an eagle!
I am not ashamed—no, I am not;
The twisting eagle's quill is on my head.
I see my enemy below me!
I am an eagle, a war eagle!
&c., &c., &c.

THE CALUMET DANCE.—The Calumet, or Pipe of Peace, dance is given at the conclusion of a treaty of peace, after smoking through its sacred stem, by the dancers holding the calumet in the left hand, and a *sheshequoi*, or rattle, in the other.

The calumet is a sacred pipe, and its stem is ornamented with war eagle's quills.

This dance is also often given in compliment to a warrior or brave, and is looked upon as the highest compliment they can pay to his courage and bravery, and on such occasions it is expected he will make some handsome presents. By this dance also they initiate friends into the relationship of brothers or sisters, by adoption.

To commence this dance the pipes and rattles are handed to the dancers by the greatest warrior present, who makes his boast as he gives them, and the one on whom the honor is conferred has the right to boast of it all his life.

THE SCALP DANCE.—This barbarous and exciting scene is the Indian mode of celebrating a victory, and is given fifteen nights in succession, when a war party returns from battle, having taken scalps from the heads of their enemies. Taking the scalp is practiced by all the American tribes, and by them all very much in the same way, by cutting off a patch of the skin from a victim's head when killed in battle; and this piece of skin, with the hair on it, is the scalp, which is taken and preserved solely for a trophy, as the proof positive that its possessor has killed an enemy in battle, and this because they have no books of history or public records to refer to for the account of the battles of military men. The scalp dance is generally danced by torch-light,

at a late hour in the night, and in all tribes the women take a conspicuous part in it, by dancing in the circle with the men, holding up the scalps just brought from battle, attached to the top of a pole, or the handle of a lance.

A scalp, to be a genuine one, must have been taken from the head of an *enemy*, and that enemy *dead*. The living are sometimes scalped, but whenever it occurs it is on a field of battle, amongst the wounded, and supposed to be dead, who sometimes survive, but with the signal disgrace of having lost a patch of the skin and hair from the top of their heads.

BUFFALO DANCE.—This and all the other tribes living within the country abounding in buffalos are in the habit of giving the buffalo dance preparatory to starting out upon a buffalo hunt. For each animal that these people hunt they believe there is some invisible spirit presiding over their peculiar destinies, and before they have any faith in their hunt for them that spirit must needs be consulted in a song and entertained with a dance. For this curious scene nearly every man in an Indian village keeps hanging in his wigwam a mask of the buffalo's head and horns, which he places on his head when he joins in this amusing masquerade, imagining himself looking like a buffalo.

BEAR DANCE.—In preparing to hunt the black bear for its delicious food, or to contend with the ferocious and dangerous grizzly bear, a similar appeal is made to the Bear Spirit, and with similar results, *i. e.*, all hands having strictly attended to this necessary and important form, start off upon their hunt, quite certain of success, which in any other event they could scarcely have counted on.

In this grotesque and amusing mode, each dancer imitates with his hands, alternately, the habits of the bear when running, and when sitting up upon its feet, its paws suspended from its breast.

BALL-PLAY DANCE.—Previous to commencing on the exciting and important game of ball, as the goods of all playing are more or less at stake, each party must needs invoke the aid of supernatural influence to their respective sides; and for this purpose they give a very pretty dance, in which, as in the Scalp-Dance, the women take a part, giving neat and curious effect to the scene. In most of the tribes this dance is given at intervals of every half-hour or so, during the night previous to the play, preparing the minds and bodies of the players for this exciting scene, upon which they enter in the morning with empty stomachs and decide before they leave the ground to eat.

BALL-PLAY.—This is, undoubtedly, the favorite and most manly and exciting game of the North American Indians, and often played by three or four hundred on a side, who venture their horses, robes, weapons, and even the very clothes upon their backs, upon the issue of the game. For this beautiful game two byes, or goals, are established, at three or four hundred yards from each other, by erecting two poles in the ground for each, four or five feet apart, between which it is the strife of either party to force the ball (it having been thrown up at a point half-way between) by catching it in a little hoop, or racket, at the end of a stick, three feet in length, held in both hands as they run, throwing the ball an immense distance when they get it in the stick. This game is always played over an extensive prairie or meadow, and the confusion and laughable scrambles for the ball when it is falling, and often sought for by two or three hundred, gathered to a focus, are curious and amusing beyond the reach of any description or painting.

ING-KEE-KO-KEE (GAME OF THE MOCCASIN).

"Take care of yourself—shoot well, or you lose,
You warned me, but see! I have defeated you!
I am one of the Great Spirit's children!
Wa-konda I am! I am Wa-konda!"

This song is sung in this curious and most exciting, as well as fascinating, game, which is played by two, or four, or six—seated on the ground in a circle, with three or four moccasins lying on the ground, when one lifts each moccasin in turn, and suddenly

darts his right hand under each, dropping a little stone, the size of a hazelnut, under one of the moccasins, leaving his adversary to hit upon one or the other, and to take the counter and the chance if he chooses the one under which the stone is dropped. This is, perhaps, one of the silliest-looking games to the spectator, but it all goes to music, and in perfect time, and often for hours together without intermission, and forms one of the principal gambling games of these gambling people.

KON-THO-GRA (GAME OF THE PLATTER).—This is the fascinating game of the women, and exclusively their own, played with a number of little blocks of wood the size of a half-crown piece, marked with certain points for counting the game, to be decided by throws, as they are shaken in a bowl and turned out on a sort of pillow. The bets are made after the bowl is turned, and decided by the number of points and colors turned.

WAR SONG.—War songs are numerous in each tribe, and always consist of vaunts and self-eulogiums, undervaluing their enemies, and taunting them with threats and reminiscences of victories gained over them, &c. And, besides these, each tribe has one war-song which is purely national and patriotic, as much so as "God Save the Queen" or "Yankee Doodle."

WAR-WHOOP.—The frightful war-whoop is sounded at the instant when Indians are rushing into battle, as the signal of attack, and thus gets its terror from association, rather than from anything so terrifying in the sound or yell itself. The war-whoop is a shrill-sounded note, on a high key, given out with a gradual swell, and shaken by a rapid vibration of the four fingers of the right hand over the mouth. This note is not allowed to be given in the Indian countries unless in battle, or in the war or other dances, where they are privileged to give it, as it will be sounded in various parts of the war-dance.

DEATH SONG.—The death song is strictly national, belonging to every tribe, and is sung by any one in the tribe resolved or condemned to die. It is generally sung during the night previous to an execution, by the criminal, or by a suicide, and repeated to the last moment of his existence. It has generally a most doleful effect, having as one has in that country a knowledge of the certainty of death decreed by a council, or by a suicide. In this song, which is always addressed to the Great Spirit, there is an offer back to the Great Spirit of the soul, which "entered in at the breast and is now going out at the toe."

WOLF SONG.—This amusing song, which I believe to be peculiar to the Ioways, seems to come strictly under the province of the medicine or mystery man. I will venture to say that this ingenious adaptation will excite a smile, if not some degree of real amusement, as well as applause, whenever it is fairly heard and understood by an English audience. The occasion that calls for this song in the Ioway country is when a party of young men who are preparing to start on a war excursion against their enemy (after having fatigued the whole village for several days with the war-dance, making their boasts how they are going to slay their enemies, &c.) have retired to rest at a late hour in the night, to start the next morning at break of day on their intended expedition. In the dead of that night, and after the vaunting war party have got into a sound sleep, the serenading party to sing this song, made up of a number of young fellows who care at that time much less about taking scalps than they do for a little good fun, appear back of the wigwams of these "men of war," and commence serenading them with this curious song which they have ingeniously taken from the howling of a gang of wolves, and so admirably adapted it to music as to form it into a most amusing duet, quartet, or whatever it may be better termed; and with this song, with its barking and howling chorus, they are sure to annoy the party until they get up, light the fire, get out their tobacco and other little luxuries they may have prepared for their excursion, which they will smoke and partake with them until daylight, if they last so long, when they will take leave of their morning friends who are for the "death," thanking them for their liberality and kindness in starting,

wishing them a good night's sleep (when night comes again), and a successful campaign against their enemies.

Besides the above list of songs, there is the Medicine Song, the Burial Song, the Farewell Song, and yet several others, all of which, with the numerous games, &c., above mentioned, the Ioways are giving in their exhibitions, in due place, but not (of necessity), as the reader will easily understand, entire on any one day or evening.—George Catlin.

DAKOTA SIOUX—IOWAS.

A tribe of Indians of Dakota stock, inhabiting originally the interior of the State of the same name. Marquette, in 1673, placed them on his map as the Pa-houtet. Some of the neighboring Algonkins called them Iowas—a name originally applied to a river, and said to mean “the beautiful land,” and others Mascoutin or Prairie Nadouessi. In their own tongue their name is Pahucha, meaning “Dusty Nose.” They were famous as great pedestrians, being able to walk twenty-five or thirty leagues a day, and the names of many of their chiefs show that they prided themselves on their walking.

In 1700 they were on the Mankato, and constantly roaming with the Western Algonkins. Early in the present century they numbered about 1,500, and were involved in wars with the Osages, Omahas, and the Sioux, losing heavily. Later they became much decimated through the ravages of the small-pox and other diseases.

First treaty was made with them in 1815. In 1836 the tribe, numbering 992, were removed to the west bank of the Missouri, and from this time rapidly declined in numbers, many of them becoming vagrants in other tribes, and others killed themselves by intemperance. By 1846 had decreased to 700. In 1861 the tribe, now reduced to 305, ceded all their lands except 16,000 acres, which they subsequently, in 1869, shared with some of the Sacs and Foxes, their old friends.

Since the tribe has been placed under the charge of the Society of Friends in Indian Territory they have improved somewhat, so that at the present time (1875), although reduced to 219 souls, they are all living in good houses on their fertile reservation in Southern Nebraska [removed to Indian Territory], and are raising much more than is needed for their own consumption. They have good schools, at which nearly one-fourth of the tribe attend, and nearly one-half of the whole number can read. They stand in the front rank of civilized Indian tribes.—W. H. Jackson, 1877.

MR. CATLIN'S NOTES ON THE IOWA INDIANS, 1832.

The Iowas are a small tribe, of about fourteen hundred persons, living in a snug little village within a few miles of the eastern bank of the Missouri River, a few miles above this place (Fort Leavenworth, Kansas).

The Iowas may be said to be the farthest departed from primitive modes [of any of the tribes then about Fort Leavenworth], as they are depending chiefly on their cornfields for subsistence; though their appearance, both in their dwellings and personal looks, dress, modes, &c., is that of the primitive Indian.—G. C., 1832.

PRESENT LOCATION AND NUMBERS.

Iowas at Pottawatomie and Great Nemaha Agency, Kansas, June, 1884, 143; August 20, 1885, 138: Iowas at Sac and Fox Agency, Indian Territory, 88; total in 1884. 231; in 1885, 226. Civilized mechanics, farmers, and herders.

SEN-E-CAS.

[Seneca: Laws of the United States. Seneca: Indian Bureau, 1885.]

Near Lake Erie, State of New York, 1,200, semi-civilized and agricultural. One of the tribes composing the great compact called the "Six Nations."

Mr. Catlin visited them and Red Jacket in 1829-'30.

263. Red Jacket (Sa-go-ye-wat-ha*) head chief of the tribe; full length, life size, standing on the "Table Rock," Niagara Falls; painted in 1829.

(Plate No. 205, pages 104-106, vol. 2, Catlin's Eight Years.)

This man was chief for many years, and so remained until his death, in 1830. Perhaps no Indian sachem has ever lived on our frontier whose name and history are better known, or whose talents have been more generally admitted, than those of Red Jacket; he was, as a savage, very great in council.

His name, Red Jacket, came from his wearing a richly embroidered scarlet jacket or coat given to him by a British officer.

MR. CATLIN'S NOTES ON RED JACKET.

The Senecas are the most numerous remnant of this compact, the League of Iroquois, and have at their head an aged and very distinguished chief, familiarly known throughout the United States by the name of *Red Jacket*. I painted his portrait from the life, in the costume in which he is represented, and indulged him also in the wish he expressed, that he might be seen standing on the Table Rock, at the Falls of Niagara, about which place he thought his spirit would linger after he was dead.

The fame, as well as the face, of Red Jacket is generally familiar to the citizens of the United States and the Canadas; and for the information of those who have not known him, I will briefly say that he has been for many years the head chief of the scattered remnants of that once powerful compact, the Six Nations, a part of whom reside on their reservations in the vicinity of the Senecas, amounting perhaps, in all, to about 4,000, and owning some 200,000 acres of fine lands. Of this confederacy, the Mohawks and Cayugas chiefly emigrated to Canada some fifty years ago, leaving the Senecas, the Tuscaroras, Oneidas, and Onondagas in the State of New York, on fine tracts of lands, completely surrounded with white population, who by industry and enterprise are making the Indian lands too valuable to be long in their possession, who will no doubt be induced to sell out to the Government, or, in other words, to exchange them for lands west of the Mississippi, where it is the avowed intention of the Government to remove all the border tribes.†

Red Jacket has been reputed one of the greatest orators of his day, and no doubt more distinguished for his eloquence and his influence in council than as a warrior, in which character I think history has not said much of him. This may be owing, in a great measure, to the fact that the wars of his nation were chiefly fought before his fighting days, and that the greater part of his life and his talents have been spent with his tribe during its downfall; where, instead of the horrors of Indian wars, they have had a more fatal and destructive enemy to encounter in the insidious encroachments of pale faces, which he has been for many years exerting his eloquence and all his talents to resist. Poor old chief—not all the eloquence of Cicero and Demosthenes

* Red Jacket's Indian name or title should be pronounced Sa-gò-ye-wat-hä-ä as in fate, ä as in far; strongly accented on the second and fourth syllables.

† Since the above was written the Senecas and all the other remnants of the Six Nations residing in the State of New York have agreed, in treaties with the United States, to remove to tracts of country assigned them west of the Mississippi, 1,200 miles from their reservation in the State of New York.—G. C.



RED JACKET (SA-GO-YE-WAT-HA).
Head Chief of the Senecas. No. 263, page 154.
(Plate 205, Vol. II, Catlin's Eight Years.)

would be able to avert the calamity that awaits his declining nation—to resist the despoiling hand of mercenary white man, that opens and spreads liberally, but to entrap the unwary and ignorant within its withering grasp.

This talented old man has for many years past strenuously remonstrated both to the governor of New York and the President of the United States against the encroachments of white people, whom he represented as using every endeavor to wrest from them their lands—to destroy their game, introducing vices of a horrible character, and unknown to his people by nature, and most vehemently of all has he continually remonstrated against the preaching of missionaries in his tribe, alleging that the “black coats” (as he calls the clergymen) did more mischief than good in his tribe, by creating doubts and dissensions amongst his people, which are destructive of his peace and dangerous to the success and even existence of his tribe. * * * [See also Iroquois, p. 125, herein.]

RED JACKET'S OFFICIAL NAME AND RANK.

When Red Jacket was elevated by election as a chief his name *Otetiani*, “Always Ready” (original name), was taken from him, and *Sagoyewatha*, “Keeper Awake,” given him in allusion to his powers of eloquence. See Mr. Horatio Hale's views as to this in Transactions of Buffalo Historical Society, Buffalo, N. Y., vol. 3, 1884; also a letter from General Ely S. Parker, of date February 17, 1885, in same volume. (Printed herein, under the title “Iroquois,” page 180.)

HIS BIRTH AND DEATH.

Red Jacket was born at Old Castle, near the foot of Seneca Lake, N. Y., in 1752. He died on the Seneca Reserve, near Buffalo, N. Y., January 20, 1830, the year after Mr. Catlin saw him.

Mr. Catlin's details as to Red Jacket's love of “fire-water” and his abuse of it are here omitted.

HIS PERSONAL APPEARANCE.

Red Jacket in 1820 was described as being then apparently sixty years old:

He was dressed with much taste in the Indian costume throughout, but had not a savage look. His form was erect and not large, and his face noble. He wore a blue dress, the upper garment cut after the fashion of a hunting shirt, with blue leggings, very neat moccasins, a *red jacket*, and a girdle of red about his waist. His eye was fine, his forehead lofty and capacious, and his bearing calm and dignified. * * *

The medal * which Red Jacket wore he prized above all price. It was a personal present made in 1792 from General Washington. He was never known to be without it. He had studied and comprehended the character of Washington, and placed upon this gift a value corresponding with his exalted opinion of the donor.—McKenny & Hall, vol. 1, pages 11 and 13.

An intelligent gentleman, who knew this chief intimately in peace and war for more than thirty years, speaks of him in the following terms:

Red Jacket was a *perfect Indian* in every respect—in costume, in his contempt for the dress of the white men, in his hatred and opposition to the missionaries, and in

*A copy of this is now in the National Museum.

his attachment to, and veneration for, the ancient customs and traditions of his tribe. He had a contempt for the English language and disdained to use any other than his own. He was the finest specimen of the Indian character I ever knew, and sustained it with more dignity than any other chief. He was the second in authority in his tribe; as an orator he was unequalled by any Indian I ever saw. His language was beautiful and figurative, as the Indian language always is, and delivered with the greatest ease and fluency. His gesticulation was easy, graceful, and natural. His voice was distinct and clear, and he always spoke with great animation. His memory was very strong. I have acted as interpreter to most of his speeches, to which no translation could do adequate justice.—McKenny and Hall, vol. 1, pages 5 and 6.

A REMINISCENCE OF RED JACKET.

Rev. Edmund B. Tuttle, chaplain, U. S. A., relates the following, in 1878:

The first Indian chief I had ever seen in my native town (Auburn, N. Y.) was Red Jacket. * * * Red jacket was a noble specimen of his race, and having suffered many wrongs from his white neighbors, would never use the English tongue, but always spoke to the whites through an interpreter. He visited our town one day (in 1824?) and was invited to dine at a hotel. Roast beef, turkey, chicken, and venison were served up at table. Opposite sat a white man who used some mustard on his beef and then pushed it over to the Indians (Red Jacket was one of them) who had never seen any before. Being an imitative animal, Red Jacket took a good half-teaspoonful with a piece of meat into his mouth, but said nothing as the tears came into his eyes. The other took a little of it, and then asked what made him cry. "Well," said he (Red Jacket), "I was thinking of an old Indian who died the other day." Then he asked the other Indian who had just eaten the mustard and meat, why he cried also. "I was sorry (crying) you didn't die when your friend did."

RED JACKET'S RELIGIOUS VIEWS.

In the summer of 1805, a number of the principal chiefs and warriors of the six nations, principally Senecas, assembled at Buffalo Creek, in the State of New York, at the particular request of the Rev. Mr. Crane, a missionary from the State of Massachusetts. The missionary was furnished with an interpreter, and accompanied by the United States agent of Indian affairs. The agent opened the council and the Rev. Crane followed.

The Indians consulted for a couple of hours after Mr. Crane had finished his address, asking them to permit the Boston Society to send missionaries to the Indians. They selected Red Jacket to make the reply for them. After an eloquent opening Red Jacket gave the following statement of the—

RELIGIOUS VIEWS OF THE SIX NATIONS.

We also have a religion which was given to our forefathers, and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favors we receive; to love each other, and to be united. We never quarrel about religion.

The Great Spirit has made us all, but he has made a difference between his white and red children. He has given us different complexions and different customs. To

you he has given the arts. To these he has not opened our eyes. We know these things to be true, since He has made so great a difference between us in other things, why may we not conclude that he has given us a different religion, according to our understanding. The Great Spirit does right; He knows what is best for his children; we are satisfied.

We are told that you have been preaching to the white people in this place. These people are our neighbors; we are acquainted with them; we will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again of what you have said.

Brother, you have now heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.

As the Indians began to approach the missionary he rose hastily from his seat and replied that "he could not take them by the hand, that there was no fellowship between the religion of God and the works of the devil!"

This being interpreted to the Indians, they smiled, and retired in a peaceful manner.

At a council afterwards, in answer to another proposal to establish a mission among his people, Red Jacket replied:

Your talk is fair and good; but I propose this: Go, try your hand in the town of Buffalo for one year. They need missionaries—if you can do what you say. If in that time you shall have done them any good, and made them any better, then we will let you come among our people.

REASONS FOR HIS OPPOSITION TO MISSIONARIES.

Judge James Hall writes of a gentleman's interview with Red Jacket:

In a private conversation with Red Jacket, Colonel Chapin, and myself, in 1824, I asked him why he was so much opposed to the establishment of missionaries among his people. * * * Because they do us no good. If they are not useful to the white people why do they not keep them at home; they are surely bad enough to need the labor of every one who can make them better. These men know we do not understand their religion; we cannot read their book. They tell us different stories about what it contains, and we believe they make the book to talk to suit themselves. If we had no money, no land, and no country to be cheated out of, these black coats would not trouble themselves about our good hereafter. The Great Spirit will not punish us for what we do not know. He will do justice to his red children. These black coats talk to the Great Spirit and ask for light, that we may see as they do, when they are blind themselves, and quarrel about the light which guides them. These things we do not understand, and the light they give us makes the straight and plain path trod by our fathers dark and dreary. These black coats tell us to work and raise corn; they do nothing themselves, and would starve to death if somebody did not feed them. All they do is to pray to the Great Spirit; but that will not make corn or potatoes grow. If it will, why do they beg from us and from the white people?

The red men knew nothing of trouble until it came from the white man. As soon as they crossed the great waters they wanted our country, and in return have always been ready to teach us how to quarrel about their religion.—McKenny & Hall, vol. 1, page 6.

DEATH OF RED JACKET.

January 20, 1830.

The following account of his death is from Miss Johnson's "Iroquois, or Bright Side of Indian Character," 1855, page 198:

The wife and daughter were the only ones to whom he spoke parting words or gave a parting blessing, but as his last hour drew nigh his family all gathered around him, and mournful it was to think that the children were not his own (his were all sleeping in the little churchyard where he was soon to be laid); they were his step-children, the children of his beloved wife.

So there were none around his dying bed but step-children. These he had always loved and cherished, and they loved and honored him, for this their mother had taught them. The wife sat by his pillow and rested her hand upon his head. At his feet stood the two sons [Henry and Daniel Two Guns].

RED JACKET'S BURIAL PLACE, 1830 TO 1878.*

About 4 miles from the city of Buffalo, on what was the Buffalo Creek Reservation, may be found the old Indian burial-ground. This little spot, consecrated as the last resting place of many of the chiefs and headmen of the Senecas, occupied the site of an ancient Indian fort. In 1842 the line of the intrenchments could be distinctly traced, especially on the west and south. A little to the north of the principal entrance was the grave of the celebrated chief Red Jacket, so long the faithful friend and protector of his people against encroachments of the whites, and still, as we might imagine, the watchful sentinel, solemnly guarding this little spot, where so many of his chosen friends recline around him, from the desecrating touch of the race whom he had so much reason to fear and hate.

No stones marked the graves of these primitive nobles, but while the tribe still resided on the Buffalo Creek Reservation the graves of Red Jacket, Young King, Little Billy, Destroy Town, Twenty Canoes, Two Guns, Captain Pollard, John Snow, Old Whitechief, and others were pointed out to the curious traveler.—Mrs. Asher Wright.

For portrait and biography of Red Jacket, see page 1, vol. 1, McKenney & Hall.

Red Jacket is therein noted as having been born in 1756, at Old Castle, on Seneca Lake, Ontario County, New York.

His name is given as "Sa-go-you-wat-ha," or the "Keeper Awake." He is costumed in a blue coat, as painted by Charles B. King at Washington, in 1818.

Also see "The Life and Times of Red Jacket, or Sa-go-ye-wat-ha, being the sequel to the History of the Six Nations, by Col. William L. Stone, 1841."

HOW RED JACKET'S REMAINS WERE LOST AND RECOVERED.

William U. Bryant, esq., of Buffalo, answering a letter of inquiry from General Ely S. Parker, of New York City, of May 8, 1884, gives the following valuable information as to the loss and recovery of Red Jacket's remains:

* Henry Placide, the eminent comedian, some thirty-five years ago, or in 1849, caused a marble slab, with a brief and suitable inscription, to be placed at the head of Red Jacket's grave. Relic hunters and other vandals mutilated and chipped it away in a pitiless manner. What they left of it is now (1885) deposited in the rooms of the Buffalo Historical Society, at Buffalo, N. Y.—T. D.

BUFFALO, *June 25, 1884.*

General ELY S. PARKER:

DEAR SIR: In 1852 Red Jacket's remains reposed in the old mission cemetery, at East Buffalo, surrounded by those of Young King, Captain Pollard, Destroy-Town, Little Billy, Mary Jemison, and others renowned in the later history of the Senecas. His grave was marked by a marble slab, erected by the eminent comedian Henry Placide, but which had been chipped away to half of its original proportion by relic hunters and other vandals. The cemetery was the pasture ground for vagrant cattle, and was in a scandalous state of dilapidation and neglect. The legal title to the grounds was and still is in the possession of the Ogden Land Company, although at the time of the last treaty the Indians were led to believe that the cemetery and church grounds were excluded from its operation. At the time mentioned (1852) George Copway, the well-known Ojibwa lecturer, delivered two or more lectures in Buffalo, in the course of which he called attention to Red Jacket's neglected grave, and agitated the subject of the removal of his dust to a more secure place and the erection of a suitable monument. A prominent business man, the late Wheeler Hotchkiss, who lived adjoining the cemetery, became deeply interested in the project, and he, together with Copway, assisted by an undertaker named Farwell, exhumed the remains and placed them in a new coffin, which was deposited with the bones in the cellar of Hotchkiss's residence.

There were a few Senecas still living on the Buffalo Creek Reservation, among them Moses Stevenson, Thomas Jemison, Daniel Two Guns, and others. They discovered that the old chief's grave had been violated almost simultaneously with its accomplishment. Stevenson, Two Guns, and a party of excited sympathizers among the whites, hastily gathered together and repaired to Hotchkiss's residence, where they demanded that the remains should be given up to them. The request was complied with, and the bones were taken to Cattaraugus and placed in the custody of Ruth Stevenson, the favorite step-daughter of Red Jacket, and a most worthy woman. Ruth was the wife of James Stevenson, brother of Moses. Their father was a contemporary of Red Jacket and a distinguished chief. She was a sister of Daniel Two Guns. Her father, a renowned warrior and chief, fell at the battle of Chippewa, an ally of the United States.

When the demand was made by the excited multitude Hotchkiss manifested considerable perturbation at the menacing attitude of the crowd. He turned to Farwell and, indicating the place of deposit of the remains, requested that Farwell should descend into the cellar and bring up the coffin or box, which, by the way, was made of red cedar and about 4 feet in length.

Ruth preserved the remains in her cabin for some years and finally buried them, but resolutely concealed from every living person any knowledge of the place of sepulture. Her husband was then dead and she was a childless, lone widow. As she became advanced in years it grew to be a source of anxiety to her what disposition should finally be made of these sacred relics. She consulted the Rev. Asher Wright and his wife on the subject, and concluded at length to deliver them over to the Buffalo Historical Society [on October 2, 1879], which, with the approval of the Seneca council, had undertaken to provide a permanent resting place for the bones of the old chief and his compatriots.

I do not believe that there is any ground for doubting the identity of the remains, and I think Hotchkiss and his confederates should be acquitted of any intention to do wrong. It was an impulsive and ill-advised act on their part. The few articles buried with the body were found intact. The skull is in excellent preservation and is unmistakably that of Red Jacket. Eminent surgeons, who have examined it and compared it with the best portraits of Red Jacket, attest to its genuineness.*

* When the remains of Red Jacket were removed from the box in which they had been deposited, October 2, 1879, in the vault of the Western Savings Bank, Buffalo, on October 8, 1884, and placed in a coffin, there was found a quantity of plaster of Paris, a portion of that used by a phrenologist in 1834 in the unsuccessful attempt to take a cast.—T. D.

The Rev. Asher Wright was a faithful missionary among the Senecas for nearly half a century.

There was no opportunity afforded Hotchkiss and his companions to fraudulently substitute another skeleton, had they been so disposed. I knew Hotchkiss well and have his written statement of the facts. Farwell, who still lives, and is a very reputable man, says that when the remains were surrendered to the Indians the skull had (as it has now) clinging to it in places a thin crust of plaster of Paris, showing that an attempt had been made to take a cast of it, which probably was arrested by the irruption of Two Guns and his band.

I have dictated the foregoing, because on reperusal of your esteemed letter I discovered I had not met the question which was in your mind when you wrote Mr. Marshall, and I greatly fear that I have wearied you by reciting details with which you were already familiar.

The old mission cemetery, I grieve to say, has been invaded by white foreigners, who are burying their dead there with a stolid indifference to every sentiment of justice or humanity.

Yours, very respectfully,

WILLIAM C. BRYANT.

(Transactions Buffalo Historical Society, vol. 3, 1885.)

REINTERMENT OF RED JACKET.

October 9, 1884, Red Jacket's remains were interred in Forest Lawn Cemetery, Buffalo, N. Y., along with those of fourteen other Senecas, with imposing ceremonies, under the auspices of the Buffalo Historical Society. A monument is to be erected, a plan of which is given, together with details as to the reinterment ceremonies, in a volume, entitled "Red Jacket, transactions of the Buffalo Historical Society, volume III, containing an account of the ceremonies observed and the addresses delivered on the occasion of the reinterment of Red Jacket and his compatriots, in Forest Lawn Cemetery, Buffalo, October 9, 1884; also historical papers, relating to the Iroquois, contributed by Horatio Hale, esq., General Ely S. Parker, and others. One volume, octavo, 130 pages, illustrated, 1885."

The Buffalo Historical Society, of Buffalo, N. Y., began the agitation of the question of the reinterment of the remains of Red Jacket about 1863; a series of meetings were held through twenty years, which finally culminated, on October 9, 1884, in the reinterment of the remains of Red Jacket, with five known and nine unknown Senecas, in Forest Lawn Cemetery, Buffalo, N. Y. Delegations of the several tribes of the Six Nations were present, and addresses were made in the Indian tongue by several chiefs and headmen. The ceremonies were held on Wednesday and Thursday, October 8 and 9. Addresses were also delivered by William C. Bryant, esq., and Hon. George W. Clinton, and others.

At the conclusion of Mr. Bryant's address at the grave, Chief John Buck, the hereditary "keeper of the wampum belts," arose, holding in his hand a belt of wampum kept by the nation for over two hundred years. The other Indians (in all about fifty representatives of the Six

Nations) also arose. Chief Buck then sang in long, low, mournful tones the following chant in the Onondaga language:

Now listen, ye who established the Great League,*
 Now it has become old—
 Now there is nothing but wilderness,
 Ye are in your graves who established it—
 Ye have taken it with you, and have placed it under you.
 And there is nothing left but a desert.
 There you have taken your intellects with you.
 What ye established ye have taken with you.
 Ye have placed under your heads what ye established—
 The Great League.

Then the other chiefs joined in the chorus as follows, which is also given in the Indian tongue:

Haih-haih!	Woe! Woe!
Jig-atk-on-tek!	Hearken ye!
Ni-yon-Kha!	We are diminished!
Haih-haih!	Woe! Woe!
Te-jos-ka-wa-yen-ton.	The clear land has become a thicket.
Haih-haih!	Woe! Woe!
Ska-hen-ta-hen-yon.	The clear places are deserted.
Haih!	Woe!
Sha-tyher-artā—	They are in their graves—
Hot-yi-wis-ah-on-gwe—	They who established it—
Haih!	Woe!
Ka-yan-een-go-ha.	The Great League.
Ne-ti-ken-en-ho-nen	Yet they declared,
Ne-ne Ken-yoi-wat-at-ye—	It should endure—
Ka-yan-een-go-ha.	The Great League.
Haih!	Woe!
Wa-hai-wak-ay-on-nhe-ha.	Their work has grown old.
Haih!	Woe!
Net-ho-wat-yon-gwen-ten-the.	Thus we are become miserable.

When they finished, some thirty representatives of the Six Nations marched down from the stand in Indian file, and ranged themselves by the sides of the caskets.

Chief Buck, who had been chosen to deliver the address of condolence, spoke in Onondaga for a few minutes, the other chiefs listening with bowed heads. The chant was again repeated. Many of the audience were moved to tears at the strange sight and melancholy sounds.

Chief John Jacket, a Seneca sachem, followed the lowering of the remains by a speech in Seneca, which was replied to by Chief Buck in the Onondaga tongue, and a benediction was pronounced by the Rev. Albert Anthony, a Delaware, from the Grand River Agency. This closed the exercises at the grave.

In the evening commemorative exercises were held at Music Hall.

* The League of the Iroquois or Five Nations. Consult Morgan; Hale's "Book of Rites," a most admirable work; Parkman, &c.

THE FIVE KNOWN INDIAN CHIEFS (SENECAS) RE-ENTOMED WITH RED JACKET AT BUFFALO, N. Y., OCTOBER 9, 1884.

THE YOUNG KING.

Young King, or Gui-en-gwäh-toh, was born at or near the site of the present village of Canandaigua about the year 1760. He was probably the nephew, on his mother's side, of the Seneca sachem popularly known as Old Smoke, or Old King—renowned in our earlier annals—to whose title Gui-en-gwäh-toh, "The Bearer of the Smoking Brand," or, more literally, "The Smoke Has Disappeared," he succeeded. This titular dignity, which invested him with the right to kindle and extinguish the council fire of his nation—always the most numerous and powerful in the Iroquois confederacy—bestowed upon him and his uncle, Old King, a delusive prestige and rank which led the whites to speak of them as royal personages.

Young King was a man of lofty stature and herculean mold, and of great force of character, though not endowed with the rare intellectual qualities which rendered his uncle the most influential Seneca chieftain of his period.

The leader of the Indians at the so-called massacre of Wyoming, history alleges, was a Seneca chief known to the natives by the name of Gui-en-gwäh-toh. Careful investigators affirm that Old King was too aged and Young King too juvenile to have taken part in that lamentable tragedy. It is certain, however, that there was never more than a few weeks' interregnum between the death of an Indian chief and the appointment of his successor, and Seneca tradition is silent as to any intervening bearer of the council brand, although, indeed, there may have been one. Colonel Proctor, who was delegated by President Washington in 1791 to treat with the Indians, visited the Senecas at Buffalo Creek in the spring of that year. The Young King was then apparently the leading man of his nation, or second only to the great war chief, Cornplanter. He seemed to be largely under the influence of Colonel Butler and the British. Proctor says that "Young King was fully regimented as a colonel; red, faced with blue, as belonging to some royal regiment, and equipped with a pair of the best epaulets, so that," he adds, "from his after conduct it may not appear extraordinary when the King has thrown in his opposition to my errand, he being paid so well for his influence over the Indian nations as to carry his favorite point in question." Red Jacket is mentioned by Colonel Proctor as the "young prince of the *Turtle* tribe," and allusion is made to his engaging countenance and remarkable gifts of oratory. It is natural to infer that Young King was the senior of Red Jacket, and old enough to have followed his patron, Colonel Butler, to the bloody field of Wyoming. Captain Pollard, a noted Seneca chief, affirmed that Young King led the Indians on that occasion.† Indian youths of comparatively tender years, often enrolled themselves in the ranks of a war party and won an enviable name for their enterprise and valor.

Young King during the war of 1812 espoused the cause of the United States against the British, and in one engagement was seriously wounded.

In his earlier days he was addicted to intemperance, but on his conversion to Christianity he became a zealous advocate of temperance, as well as the leading promoter of education and progress in his tribe. During his more reckless days, in a brawl—where the testimony shows he was not the aggressor—he lost an arm and suffered other mutilation, and yet to the last his gigantic figure and commanding features wore the grandeur of a desolated and battered Colossus.

"He was the first man who built a rod of fence on the Buffalo Reservation, where the missionaries first resided; and often in the cold winter days would be seen on Saturday crossing the creek in his little canoe, to see if the church were supplied with fuel for the Sabbath, and if it were not, with his one hand wielded the ax and

* History of Buffalo and the Senecas, vol. 1, page 423, Appendix.

† American Historical Record, vol. 1, page 116.

chopped the little pile, which he also carried to the door to be sure that it was ready for the morning service, saying that he came so late into the vineyard, he must work diligently in order to accomplish anything before he was called away." * His manners were peculiarly suave and refined. His hospitality and benevolence were proverbial. He died in 1835 and was buried at East Buffalo in the old mission cemetery.

CAPTAIN OR COLONEL POLLARD.

Captain Pollard Ga-on-do-wau-na (Big Tree), a Seneca sachem of the first class, was a contemporary of Red Jacket, and only second to him as an orator. In moral attributes he was the superior of Red Jacket, being literally a man without guile, and distinguished for his benevolence and wisdom. In youth he was an ambitious warrior, and made himself conspicuous in the many forays against the border settlements by the British and Indians during the Revolutionary war. He participated in the affair at Wyoming. He was one of the earliest fruits of missionary labors at Buffalo Creek, and after his conversion to Christianity always spoke with abhorrence and deep contrition of the events of his warrior days, and he afterwards led a blameless and beneficent life.

Pollard was a half-breed, his father being an English Indian trader, whose headquarters appear to have been at Fort Niagara, and his mother a Seneca woman. The celebrated Catharine Montour (Queen Catharine) became his step-mother and bore to his father three sons, all of whom were renowned in the border warfare of those troublous times.

Pollard was formally selected by the Indians as their leader, or war captain, at the commencement of the war of 1812, and was an able and valiant ally of our forces during the entire struggle. He was a man of commanding presence, of dignified and benevolent aspect, showing but little traces of his Indian lineage. He died at an advanced age on the 10th day of April, 1841, and was buried in the old mission cemetery. He left no descendants. His wife, Catharine, who survived him several years, was buried by his side, together with the last of his family, a little granddaughter. The three sleep together in the new Indian burial lot at Forest Lawn. Ketcham ("Buffalo and the Senecas"), who knew him personally, says that "after the death of Farmer's Brother the most considerable of the chiefs of the Senecas was Captain Pollard, or Kaoundowana."

Colonel Stone ("Life and Times of Red Jacket," page 373) says: "Captain Pollard, or Ka-oun-do-wa-no, is yet living (1841), a venerable looking old man, with a finely developed head, which would form a noble subject of study for Dr. Combe."

LITTLE BILLY.

Little Billy, Jish-ge-ge, or Katy-did (an insect), is always mentioned in contemporary records as "*The War Chief*." He died at the Seneca village, Buffalo Creek, December 28, 1834, a very aged man. There is a tradition extant which asserts that he was one of the Indian guides who accompanied the youthful Washington on his memorable mission to Fort Duquesne during the old French and Indian war.† The few aged Senecas who remember him affirm that he was a man of marked integrity and of irreproachable habits. Only the most meager materials for his biography remain, although his name is appended to many treaties and occurs in the "Life and Times of Red Jacket" and other writings relating to the Indians. The same remark is equally applicable to the two chiefs next mentioned.

DESTROY-TOWN.

Destroy-Town, Go-non-da-gie, "He destroys the town" (more accurately, O-shah-go-non-da-gie), was a leading councilor in his nation, a brave warrior, a man noted

* Miss Johnson's "Iroquois," page 218. See also Letchworth's "History of the Pratt Family."

† Washington, in his narrative of that expedition, mentions a Seneca chief named *Jes-ka-ka-ke*, evidently another form of spelling Little Billy's Indian name.

for the soundness of his judgment, his love of truth, his probity, and his bravery as a warrior. Destroy-Town bore the same name that the Iroquois bestowed on General Washington, who, in consequence of his generosity toward this conquered and despairing people, at the close of the Revolutionary war, was enshrined in their affections and revered not less than William Penn, the just pale-face.

TALL PETER.

Tall Peter, Ha-no-ja-cya, according to the orthography of published treaties and other documents, was also a compeer of the great Seneca orator. His Indian name should be written Wa-o-no-jah-gah, and signified *he has swallowed a tooth*. In middle age he became a Christian, and thereafter led a useful and exemplary life. The few aged Indians who remember him speak of him with respect and affection. He was one of their leading chiefs. I have been able to glean only these few particulars concerning him.

He was a man of gigantic stature, fully 7 feet high, and died and was buried at the mission cemetery some fifty years ago (in Erie, 1834), aged probably about seventy years.

THE NINE UNKNOWN BRAVES BEFORE DESCRIBED.

Near the center of the old mission cemetery, and opposite the main entrance, was a cluster of graves in which were buried Red Jacket and his brother chiefs. The pride and valor and wisdom of the nation, before it became spiritless and moribund, slumbered there. There were no monuments, not even a head-stone, to mark the respective resting places of these aboriginal lords—only a venerable walnut tree, which stretched out its sheltering arms and spread its canopy of foliage over the hallowed spot. Humphrey Tolliver,* an aged runaway slave from Virginia, with his white wife and mulatto children, occupied a cottage and cultivated a few acres of garden land bordering the cemetery grounds. He had lived there many years—when Red Jacket was in his glory and the leader of his people. He continued to reside there long after the last loitering Seneca turned his back upon the ancient seat of his tribe, never more to return. Thereafter Tolliver became the self-appointed sexton of the old graveyard when the crowd of white emigrants surged in to fill the places of the departed Senecas, and he buried the pale-faced dead in the holy ground which had been consecrated as the place of sepulture of the red men. Never could he be induced, however, to consent that the sacred area about the walnut tree should be profaned by the spade of the grave-digger. He would shake his gray head and say, "The big men of the Senecas were buried there." He knew them well, those silent, composed, and mysterious men, in strange, picturesque garb, and speaking an incomprehensible language. He died a few years since at a very advanced age, and a new custodian of the Indian cemetery—a white man who lacked sensibility and was superior to the weakness of superstition—succeeded to the humble office.

Besides the remains we have been successful in identifying, there reposed in this little area the ashes of Two Guns, Twenty Canoes, John Snow, White Chief, and several other chieftains, all of whom are numbered among the nine undistinguished dead reinterred with Red Jacket in Forest Lawn Cemetery, Buffalo, N. Y., October 9, 1884.—Transactions of the Buffalo Historical Society, vol. 3, 1884.

RED JACKET'S COMPANIONS.

EXHUMING THE REMAINS OF RED JACKET'S FRIENDS IN 1884.

The committee on selection of Indian chiefs for interment made several visits to the old mission cemetery, of which mention has been made, accompanied by the venerable missionary, Mrs. Wright, and by aged Indians who had been long familiar with

*A Virginian; spelled Taliaferro.

the locality, some of them related to Red Jacket by ties of blood or marriage. The leading men of the Senecas, before the removal of the tribe from the Buffalo Creek Reservation, lay in graves excavated in a small elevated area, at or near the center of the cemetery. The earth there is a dry loam. The graves were two or more feet deeper than it is the practice now to dig them. They uniformly faced the rising sun. Notwithstanding this sacred spot is the property of the Indians, consecrated to the repose of their dead and those of their faithful missionaries, it has been invaded by the whites, who have buried their deceased friends there in considerable numbers. It was found necessary to tunnel under many of these surreptitious graves in order to rescue the red proprietors who slumbered beneath the strange intruders. About forty graves in all were opened, and all the work was done under the supervision of Henry D. Farwell, esq., the undertaker. Few, if any, articles were found with the remains, save an occasional pipe and the decayed fragments of blankets, broadcloth tunics, silken sashes and turbans, and beaded leggins and moccasins. Exception should be made in the instance of a very young child, whose little head was enwrapped in a voluminous silk handkerchief. In a silken knot close to its ear was a tiny, neatly carved rattle of bone, and on its breast, above the little folded hands, was a small and pretty porcelain drinking cup. But seven of the skeletons could be positively identified, namely, those of Young King, Destroy-Town, Captain Pollard, his wife and his granddaughter, Tall Peter, and Little Billy, the war chief. Nine others, doubtless the remains of warriors famous in their day, were exhumed, buried with them at Forest Lawn, and will be designated as "the undistinguished dead."—Transactions Buffalo, N. Y., Historical Society, vol. 3, 1884.

RED JACKET.

General Ely S. Parker (*Donchogawa*, Open Door), a Seneca, and sachem of the Six Nations, at Buffalo, October 8, 1884, thus spoke of Red Jacket:

It was during the troublous times of the American Revolution that Red Jacket's name first appears. He is mentioned as a messenger, or bearer of dispatches, or runner for the British. He subsequently appears at the treaty of peace, and at all treaties and councils of importance his name is always prominent. He was a devoted lover of his people, and he labored hard for the recognition and restoration to his people of their ancient rights, but in which he was unsuccessful. His political creed did not embrace that peculiar doctrine, now so strongly believed in, that "to the victors belong the spoils." He did not know that the Sullivan campaign had taken from his people all the vested rights which God had given them, and when, subsequently, he was made to understand that a pre-emptive title hung over the homes of his people he was amazed at the audacity of the white man's law which permitted and sanctioned the sale and transfer by one person to another of rights never owned and of properties never seen. From the bottom of my heart I believe that Red Jacket was a true Indian and a most thorough pagan. He used all the powers of his eloquence in opposition to the introduction of civilization and Christianity among his people. In this, as in many other things, he signally failed. So persistent and tenacious was he in his hostility to the white man and his ways and methods that one of his last requests is said to have been that white men should not dig his grave, and that white men should not bury him. But how forcibly now comes to us the verity and strength of the saying that "man proposes, but God disposes." Red Jacket had proposed that his remains should lie buried and undisturbed in the burial place of his fathers. Very soon after his death his people removed from their old lands to other homes. Red Jacket's grave remained unprotected, and ere long was desecrated. Then God put it into the hearts of these good men of the Buffalo Historical Society to take charge of his remains, give him a decent burial in a white man's graveyard, and over his grave to erect a monument which should tell his

story to all future generations. We have this day witnessed and participated in the culmination of their labors. Red Jacket has been honorably reburied with solemn and ancient rites, and may his remains rest there in peace until time shall be no more. While a silent spectator of the ceremonies to-day, the words of the blessed Saviour forcibly presented themselves to my mind, "the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." I applied this saying to the Indian race. They have been buffeted from pillar to post. They once owned much, but now have hardly anything they can call their own. While living they are not let alone—when dead they are not left unmolested.

General Parker then exhibited the Red Jacket medal, presented by order of General Washington, President, in 1792. It is of silver, oval in shape, 7 inches long by 5 inches broad. The general had dressed it in black and white wampum; the black indicating mourning and the white peace and gladness.

It was remarked that "the production of this medal was important, because stories, like that about Red Jacket's bones, have for some time been current to the effect that this medal was being exhibited out West years ago. Like Red Jacket's bones, however, it has been carefully preserved, and there is no doubt whatever of its identity."

A copy of the Red Jacket medal in silver is now in the National Museum.

COUNCIL OF THE SIX NATIONS AT BUFFALO, OCTOBER 8, 1884.

At the meeting and council held at the rooms of the Historical Society at Buffalo, N. Y., October 8, 1884 (the first since the conclusion of the Revolutionary war), to make arrangements for the reinterment of Red Jacket and the fifteen other Senecas, General Ely S. Parker, of New York, one of the fifty sachems of the allied Six Nations, made an address. It was especially interesting and affecting to the Indians present, and was interpreted in their dialect by his brother, Chief Nicholas H. Parker. A council was afterwards organized to make final preparations for the reinterment ceremonies. At a few minutes before 4 o'clock the interpreter announced that the bearers selected for Red Jacket's casket were Chiefs Levi Jonathan, an Onondaga; Benjamin Carpenter, a Cayuga; Henry Clinch, an Oneida; John Fraser, a Mohawk; Moses Hill, a Tuscarora, and Andrew Snow, a Seneca. To bear the remains of Destroy-Town were Chiefs John Buck, an Onondaga; Joseph Porter, an Oneida; Thomas Isaac, a Tuscarora, and Peter Powless, a Mohawk. Chiefs David Hill and John Hill, Senecas; Robert David, a Cayuga; the Rev. Zachariah Jemison, a Seneca, were selected to carry the casket of Young King. Chiefs Thomas Lay, Silver Smith, William Jones, and John Jacket, all Senecas, were chosen to bear Little Billy's remains; and Chief Nicholas Parker, a Seneca; John Mountpleasant, a Tuscarora; Thomas David and Thomas Jemison, Cayugas, to carry the bones of Tall Peter. A choir was also selected, and Chief John Buck, from Grand River, Canada, the hereditary custodian of the wampum belts of the Six Nations, was

selected to deliver the address of condolence. The speakers for Music Hall ceremonies for the evening were announced as David Hill, a Seneca; Peter Powless, a Mohawk; John Buck, an Onondaga, and Henry Clinch, an Oneida.

"The casket of Red Jacket was then opened for the last time, and the Indians present viewed the remains, and the council broke up.

"When this council was proposed the Canadian Iroquois at first refused to unite with their estranged brothers residing in New York, but after conference they yielded."

RED JACKET.

Remarks of Ex-Judge George W. Clinton, of Albany, N. Y., at reinterment of Red Jacket, at Buffalo, N. Y., October 9, 1884:

I shall say little touching Red Jacket. His life has been written with an approach to fullness; and he has this day been spoken of with just appreciation, and with an eloquence I cannot hope to reach. The written remnants of his speeches which have come down to us hardly justify his fame as an orator; but their topics and matter shorn, by translation, as they are, of fancy and of all the graces of delivery, corroborate the assertion of the judicious white men who heard him that he was, beyond compare, the most eloquent of all Indian orators. In 1811 De Witt Clinton mentioned him as "an extraordinary orator who had arisen among the Senecas and attained the first distinctions by his eloquence." If he had been as brave as Farmer's Brother he would have been a giant indeed; with the wisdom of his great rival, the Cornplanter, he might have made his nation happy and secure in the paths of industry and peace. But he had no military talent; and, though he loved his nation and was intensely devoted to what he deemed its interests, he utterly mistook the paths that would have led it upward. Washington, in his speech of March, 1792, to the delegates of the Five Nations, assured them that he desired a firm and lasting peace, and that they should "partake of all the comforts of this earth which can be derived from civilized life, enriched by the possession of industry, virtue, and knowledge," and that he trusted that "such judicious measures would then be concerted, to secure to them and their children these invaluable objects, as would afford them cause for rejoicing while they lived." Red Jacket, in his response said: "We believe that the Great Spirit let this island drop down from above. We also believe in His superintendency of the whole island. It is He who gives peace and prosperity, and He also sends evil. But prosperity has been yours. American brothers! all the good which springs out of this island you enjoy. We, therefore, wish that we, and our children and our children's children, may partake with you in that enjoyment." And yet he inveterately opposed all measures, whether secular or holy, that could make them prosperous and happy.

His person was noble, his demeanor dignified, and the intonations of his voice and the graces of his gesture and delivery gave impressiveness to his matter. Albert H. Tracy, who saw him in council only after age and intemperance had enfeebled his powers, applied to him these lines of Milton:

"Deep on his front engraven,
Deliberation sat and public care,
And princely counsel in his face yet shone,
Majestic, though in ruins."

[*Paradise Lost*, ii, 300.

Two somewhat varying accounts are given of his dying directions for his burial. In both the substantial injunction is that he should be interred among his people, and in conformity with their customs. The account approved by Mr. Furniss and adopted by Mr. Conover is beautiful, and so accordant with the character of the man

that I must quote it. When upon his death-bed, in parting with his Christian wife, he said: "When I am dead it will be noised about through all the world. They will hear of it across the waters and say, 'Red Jacket, the great orator, is dead.' * * * Clothe me in my simplest dress, put on my leggins and my moccasins, and hang around my neck the cross I have worn so long and let it lie upon my bosom, then bury me among my people. * * * Your minister says the dead will rise. Perhaps they will. If they do, I wish to rise with my old comrades. I do not wish to rise with pale-faces. I wish to be surrounded by red men." His last wishes have been consulted. The bones of the mighty orator have been rescued from neglect and impending degradation and re-entombed, with mournful ceremonies, by his own people, and he now lies among his old comrades, awaiting the resurrection.

Mr. William Clement Bryant, at the same ceremony at Buffalo, N. Y., October 9, 1884, said:

The remnant of the Senecas, through the humane intervention, were permitted to return to the United States at the end of the war of the Revolution, and rake the embers from their devastated hearths, but they returned as vassals, and no longer a sovereign nation.

Red Jacket returned with them. He was young when the war commenced. We can easily conjure up the figure of the youthful warrior from the shreds of tradition which have come down to us—an Indian Apollo, graceful, alert, quick-witted, fleet of foot, the favorite messenger of British officers to convey intelligence from one military post to another, and who bestowed upon him the traditional scarlet tunic, and caused him to be christened *Otetiani*, or "Always Ready." He acquired no distinction as a warrior during the Revolutionary struggle, for he was born an orator, and, while morally brave, lacked the stolid insensibility to suffering and slaughter which characterized their war captains. We can imagine him, at the end of the war, grown older, wiser in experience and reflection, more ambitious and crafty, with greater confidence in his rich, natural gifts of logic, persuasion, and invective, and attaining, by virtue of these attributes, the chief place of power and influence in his nation—alas! a peeled and broken nation. The repose, however, so essential to the recuperation of this wasted people was denied them. Every breeze wafted to the ears of the Indian hunter the ring of the white man's ax and the crash of falling trees. The restless feet of the pale-faces were on their track, first a slender stream of traders and adventurers, many of them seeking the far woodland solitudes as a shelter from outraged and pursuing justice; then a tide of immigrants ever waxing in volume until the Seneca territory was islanded by a sea of covetous, hungry pale-faces.

Red Jacket was no longer the petted though humble *Otetiani*, but the *Sagoyewalka* of his tribe; the "keeper-awake" of a broken, war-wasted people fast lapsing into that comatose state which only by a little precedes dissolution. He loved his people, who were still the proprietors of a magnificent domain. He yearned over them as a hunted lion over its whelps. The efforts of the "gamblers," as he aptly termed the land speculators, and the companies endowed with incomprehensible rights of pre-emption, to dispossess the ancient lords of the soil, lashed his soul into fury. He hated the enemies of his people with fierce and unrelenting hatred, and he consecrated the remaining years of his life to the work of baffling their mercenary schemes. Inconceivably difficult was the task. He could neither read nor speak English, nor any other language spoken by the whites, and yet his speeches in council, mutilated fragments of which still remain, disclose an acute and lofty intellect, a vigorous understanding, a marvelous memory, an imagination and wit electric and phenomenal. His logic was as keen as a Damascus blade; he was a master of satire and invective; he thoroughly understood the windings and intricacies of what we term human nature. His denunciation had the terrible vehemence of the thunderbolt, and anon his oratory would be as grateful and caressing as the zephyrs of midsummer. Replying to Mr. Ogden, the head of the great Ogden Land Company, he exclaimed with in-

effable scorn, "Did I not tell you the last time we met that whilst Red Jacket lived you would get no more land of the Indians? How, then, while you see him alive and strong," striking his hand violently on his breast, "do you think to make him a liar?"

Often the fierceness of his temper, the righteous indignation that swelled his bosom, impelled him to hurl defiance at his foes, and to use language the possible consequences of which caused the more timid and abject of his followers to tremble with apprehension. But Red Jacket would retract not a single word, although a majority of the chiefs would sometimes secretly deprecate the severity of his utterances. Again, on other occasions, sorely beset and almost despairing, he would essay to melt the hearts of the pitiless pursuers of his people, and give utterance to such touching words as these: "We first knew you a feeble plant which wanted a little earth whereon to grow. We gave it to you—and afterward, when we could have trod you under our feet, we watered and protected you, and now you have grown to be a mighty tree, whose top reaches the clouds, and whose branches overspread the whole land; whilst we, who were then the tall pine of the forest, have become the feeble plant, and need your protection."

Again, assuming the pleading tones of a suppliant, he said, "When you first came here you clung around our knee, and called us *father*. We took you by the hand and called you *brothers*. You have grown greater than we, so that we no longer can reach up to your hand. But we wish to cling around your knee and be called *your children*."

Anon, pointing to some crippled warriors of the war of 1812, among the Indian portion of his auditors, and, blazing with indignation, he exclaimed: * * * "It was not our quarrel. We knew not that you were right. We asked not. We cared not. It is enough for us that you were our brothers. We fought and bled for you. And now [pointing to some Indians who had been wounded in the contest], dare you pretend that our father, the President, while he sees our blood running yet fresh from the wounds received while fighting his battles, has sent you with a message to persuade us to relinquish the poor remains of our once boundless possessions—to sell the birthplace of our children and the graves of our fathers? No! Sooner than believe that he gave you this message, we will believe that you have stolen your commission, and are a cheat and a liar!"

In debate Red Jacket proved himself the peer of the most adroit and able men with whom he was confronted. He had the provisions of every treaty between the Iroquois and the whites by heart. On a certain occasion, in a council at which Governor Tompkins was present, a dispute arose as to the terms of a certain treaty. "You have forgotten," said the agent; "we have it written down on paper." "The paper then tells a lie," rejoined Red Jacket. "I have it written down here," he added, placing his hand with great dignity upon his brow. "This is the book the Great Spirit has given the Indian; it does not lie!" A reference was made to the treaty in question, when, to the astonishment of all present, the document confirmed every word the unlettered statesman had uttered. He was a man of resolute, indomitable will. He never acknowledged a defeat until every means of defense was exhausted. In his demeanor toward the whites he was dignified and generally reserved. He had an innate refinement and grace of manner that stamped him the true gentleman, because with him these virtues were inborn and not simulated or acquired. He would interrupt the mirthful conversation of his Indian companions by assuring their white host that the unintelligible talk and laughter to which he listened had no relevancy to their kind entertainer or their surroundings.

At the outset Red Jacket was disposed to welcome civilization and Christianity among his people, but he was not slow to observe that proximity to the whites inevitably tended toward the demoralization of the Senecas; that to preserve them from contamination they must be isolated from the influence of the superior race, all of whom, good and bad, he indiscriminately classed as Christians. He was bitterly opposed by the missionaries and their converts. He could not always rely upon his constituency, torn as they were by dissensions, broken-spirited, careless of the future,

impatient at any interruption of present gratification, and incapable of discerning, as he did, the terrible, inexorable destiny toward which they were slowly advancing.

In this unequal and pitiable struggle to preserve the inheritance and nationality of his people, his troubled and unhappy career drew slowly to its close. The keen and subtle intellect, that resolute soul which, David-like, unpanoplied, without arms or armor, save the simple ones that nature gave, dared encounter the Goliaths of the young republic, were dimmed and chilled at last. Advancing years and unfortunate excesses had accomplished their legitimate work.* The end to that clouded and melancholy career was fast approaching. But until the close, when death was imminent, he had no concern or thought which did not affect his people. He visited them from cabin to cabin, repeating his warnings and injunctions, the lessons of a life devoted to their interests, and bade them a last and affectionate farewell. He died calmly, like a philosopher, in the arms of the noble Christian woman who has made this society the custodian of his sacred relics. He was a phenomenon, a genius, with all the frailties and all the fascination which that word implies—in natural powers equal to any of the civilized race.

Granted that he was vain; granted that he sometimes dissembled like one of our modern statesmen; granted that toward the close of his unhappy life he partook too often of that Circean cup which has proved the bane of so many men of genius of every race, we cannot change our estimate of his greatness; he remains still the consummate orator, the resolute, unselfish patriot, the forest statesman centuries in advance of his race; the central figure in that little group of aboriginal heroes which stands out in lurid relief on the canvas of American history.

He has been fitly called "The last of the Senecas."

RED JACKET (FROM ALOFT).

BY WALT WHITMAN.

(Impromptu, on Buffalo City's commemoration of, and monument to, the old Iroquois orator, October 9, 1884.)

Upon this scene, this show,
Yielded to-day by fashion, learning, wealth,
(Nor in caprice alone—some grains of deepest meaning,
Haply, aloft (who knows?), from distant sky-clouds' blended shapes,
As some old tree, or rock, or cliff, thrill'd with its soul, earth direct—a towering human form,
Produced of Nature's sun, stars,
In hunting-shirt of film, arm'd with the rifle, a half-ironical smile curving its phantom lips,
Like one of Ossian's ghosts looks down.

CAMDEN, N. J., October 9, 1884.

ANECDOTE OF RED JACKET, PERSONAL APPEARANCE AND DRESS.

October 27, 1878.—Spent most of the day in the cabin and on the grounds of Ruth Stevenson, which latter were the site of one of the villages belonging to the extinct Kah-kwahs or Neutrals, and are rich in relics of that lost people. Ruth said that her step-father, Red Jacket, scarcely ever smiled, although far from being a morose man. His forehead was bald; back from the middle of the crown the hair was thick and long, reaching down below his shoulders. This he invariably wore in the form of a single braid. It was Ruth's office to braid the old man's locks every morning. Formerly they took their meals squatted on the floor, and, when the weather was warm, on the grass under the trees. They were often surprised at such times by white visitors.

*My friend Hon. Lewis F. Allen criticises this expression, claiming that, while Red Jacket drank deeply at times, it was only occasional and never when public affairs demanded his attention, that the opprobrious word drunkard could not justly be applied to him. Consult Stone's *Life of Red Jacket*; also publications Buffalo Historical Society, vol. 1, p. 351 (Hon. Orlando Allen).

Once when they were dining in this primitive fashion, her mother looked up and exclaimed, in Seneca, "See, two carriages are approaching, filled with white people!" At the same time she arose to withdraw from their too curious gaze. Red Jacket replied, "Stay, do not go. The white people are obliged to eat as well as we. There is no cause for shame or fear." The mother, however, insisted on retiring. The strangers, among whom were several ladies, alighted from the carriage, came up and saluted Red Jacket, who, although attired simply in his blouse and moccasins, arose with great dignity, bowed, and shook hands with each, and with the grace of a courtier.

A few days afterward Red Jacket walked to the village of Buffalo, and at sundown his wife and the children descried him in the near distance bearing on his back a large cherry dining-table, which he soon placed before his wife, saying, "Now, mother, we can eat like white folks." After this all their meals were spread on this table, which Ruth still keeps and which she exhibited to me.

Red Jacket, she said, was quite fair, lighter in complexion than most Indians. Her mother would sometimes playfully taunt him with being half-white, saying he was of too light a hue for a pure Indian. This invariably caused him to exhibit a mild irritation.

Red Jacket would say that he was the last of his family, having survived all his children, his brothers and sisters. Nevertheless, after his death a considerable number of Indians participated in the ten days' funeral feast customary among the Iroquois when a leading chief dies, and claimed a share in the distribution of his effects.

He had no ornaments, save the Washington medal, but the medal and his wardrobe were claimed by members of his clan who are accounted relatives among the Iroquois. The late chief, Jemmy Johnson, was heir to the medal presented to the old chief by General Washington; by him it was transmitted to General Ely S. Parker, the present owner of this precious relic. The cross, set with precious stones, and which history affirms Red Jacket desired to be buried with him, Ruth had never seen, and it is probably apocryphal.

His forehead was high and expansive; it retreated but little, if at all.—B. Extract from a diary.

A GLIMPSE OF RED JACKET'S FAMILY AND TRIBESMEN IN 1794, AT THE COUNCIL AT CANANDAIGUA.*

Fifth day, October 30, 1794.—After dinner, John Parish and myself rode to view the Farmer's Brother encampment, which contained about 500 Indians. They are located by the side of a brook, in the woods; having built about seventy or eighty huts, by far the most commodious and ingeniously made of any that I have seen. The principal materials are bark and boughs of trees, so nicely put together as to keep the family dry and warm. The women as well as the men appeared to be mostly employed. In this camp there are a large number of pretty children, who, in all the activity and buoyancy of health, were diverting themselves according to their fancy. The vast number of deer they have killed since coming here, which they cut up and hang round their huts, inside and out, to dry, together with the rations of beef which they draw daily, give the appearance of plenty to supply the few wants to which they are subjected.†

The ease and cheerfulness of every countenance, and the delightfulness of the afternoon, which these inhabitants of the woods seemed to enjoy with a relish far superior to those who are pent up in crowded and populous cities, all combined to make this the most pleasant visit I have yet made to the Indians, and induced me to believe *that before they became acquainted with white people, and were infected with their vices, they*

*Diary of William Savary, Friends' Library, vol. 1, pages 370-382.

†On another page of this journal Mr. Savary says they sometimes killed more than a hundred deer in a day.

must have been as happy a people as any in the world. In returning to our quarters we passed by the Indian council, where Red Jacket was displaying his oratory to his brother chiefs, on the subject of Colonel Pickering's proposals.

On another page Mr. Savary says of the orator :

Red Jacket visited us with his wife and five children, whom he had brought to see us. They were exceedingly well clad, in their manner, and the best behaved and prettiest Indian children I have ever met with.

Rev. Dr. Breckenridge had an interview with Red Jacket and his brother chiefs at the residence of General Porter at North Buffalo in 1821. He says: "Red Jacket was dressed with much taste in the Indian costume throughout. He wore a blue dress, the upper garment cut after the fashion of a hunting-shirt, with blue leggins, very neat moccasins, a red jacket, and a girdle of red about his waist. I have seldom seen a more dignified or noble-looking body of men than the entire group."—*Stone's Life of Red Jacket*, page 400.

RED JACKET'S DISAPPOINTED AMBITION, AND AS TO ARISTOCRACY IN INDIAN TRIBES.

[From Transactions Buffalo Historical Society, vol. 3, 1885.]

The following exceedingly interesting letter from General Parker was in response to a letter of inquiry addressed to him, and which grew out of a remark of his, when in Buffalo in October, 1883, in attendance at the obsequies, to the effect that Red Jacket's greatest disappointment was in not attaining to a place among the fifty Great League sachems:

NEW YORK, November 26, 1884.

WILLIAM C. BRYANT, Esq.,

Buffalo, N. Y.:

DEAR SIR: * * * I will now, however, respond as briefly as I can to your queries respecting Red Jacket. You say you "have always been led to believe that Red Jacket did not belong to any of the noble or aristocratic families in which the title or distinction was hereditary." Also, "was his mother of noble birth," &c. Let me disabuse your mind of one matter in the outset. Such a thing as aristocracy, nobility, class caste, or social grades was unknown among the Iroquois. A political superiority was, perhaps, given by the founders of the league to the Mohawks, Onondagas, and Senecas, who were styled "brothers," and were addressed as "fathers" by the Oneidas and Cayugas, who also were "brothers" and yet "children." Nor were the Turtle, Bear, and Wolf clans invested with the first attribute of nobility or aristocracy because they were also the elder brothers and consins to the other clans. I am of the opinion that no purer and truer democracy, or a more perfect equality of social and political rights, ever existed among any people than prevailed among the Iroquois at the time of their discovery by the whites. Often at that time and since persons attained positions of prominence and power by their superior intellectual abilities or their extraordinary prowess and success on the war-path. (Conspicuous examples of this fact are Joseph Brandt and Red Jacket.) Successes of this kind, however, brought only temporary and ephemeral distinction to him, his family, his relations, his clan, and, perhaps, reflected some honor on his tribe. But this accidental or fatuitous distinction was not transmissible as a rightful or hereditary one, and was retained only so long as the intellectual superiority, military prowess, or personal bravery could be maintained by the person or family.

When declining years broke one's intellectual and physical powers some younger person immediately dropped in to fill the gap, and the old warrior or councilor fell away into obscurity. Thus it is easily seen how the hand of power and distinction

could be constantly shifted from one person or family to another, and could never remain settled longer than he or they were able to uphold the qualities entitling them to the supremacy. The founders of the league may or may not have considered this question in the organization they made. They perfected a confederacy of tribes, officered by forty-eight hereditary sachems or peace men and two hereditary military sachems or chieftains. They ignored the individuality of persons (except Tododaho) and families and brought the several tribes into the closest relationship by the establishment of common clans or totemships, to whom was confided the hereditability of the league officers. It was a purely accidental circumstance that some of the clans in some of the tribes were not endowed with sachemships and that others got more than one. But because some of the clans got more than one sachem, and that a family in that clan was temporarily intrusted with the care of it, the clan or family were not in consequence thereof ennobled or made aristocratic. Bear in mind this fact, a sachemship belongs to a clan and is the property of no one family. Honorary distinctions are only assumed by the tribes of clans from the fact that the league makers gave them the rank of the elder or younger, and the family government and gradation of kinship was introduced to bring the same more readily to their comprehension, understanding, and remembrance.

This idea of Indian social grades with titles is all a vain and foolish fancy of the early imaginative writers, who were educated to believe in such things; and the idea is retained, used, and still disseminated by our modern susceptibles who love and adore rank and quality, and who give and place them where none is claimed. I do not deny that *royaner* in the Mohawk means lord or master, but the same word, when applied to terrestrial or political subjects, only means councilor. The Seneca word is *hoyarna*, councilor—*hoyarnagowar*, great councilor. These names are applied to the league officers only, and the term "great" was added to designate them more conspicuously and distinguish them from a great body of lesser men who had forced themselves into the deliberations of the league councilors. The term *häsanowaneh* (great name) is given to this last great body of men, a body now known as chiefs. They were never provided for and, as I believe, were never contemplated by the league originators, but they subsequently came to the surface, as I have hereinbefore set forth, and forced a recognition of their existence upon the "great councilors," and, on account of their following and ability, were provided with seats at the council board.

Red Jacket was one of these "chiefs." He was supremely and exclusively intellectual. He was a walking encyclopædia of the affairs of the Iroquois. His logical powers were nearly incontrovertible, at least to the untutored Indian generally. In his day, and to the times I am referring, the "Great Councilor's" word was his bond; it was of more weight and consequence than the word of a chief. Red Jacket knew this well, and, while he could not be made a league officer, he used every means which his wisdom and cunning could devise to make himself appear not only the foremost man of his tribe but of the league. He was ever the chosen spokesman of the matrons of tribes. He was spokesman of visiting delegations of Indians to the seat of Government, whether State or Federal. In the signing of treaties, though unsuccessfully opposing them in open council, he would secretly intrigue for a blank space at or near the head of the list of signers, with a view, as the Indians asserted, of pointing to it as evidence that he was among its early advocates, and also that he was among the first and leading men of his tribe. He was even charged with being double-faced and sometimes speaking with a forked tongue. These and many other traits, both good and bad, which he possessed worked against him in the minds of his people, and interposed an insurmountable bar to his becoming a league officer.

After the war of 1812, whenever Red Jacket visited the Tonawanda Reservation, he made my father's house his principal home, on account of his tribal relationship to my mother, who was of the Wolf clan. My father and his brother Samuel were both intelligent men, and knew and understood the Indians well, and were also fairly versed in Indian politics. During my early youth I have heard them discuss

with other Indians the matters above referred to, and, while they always agreed as to the main facts, they generally differed only as to the underlying motives and intentions of Red Jacket in his various schemes.

White men visiting Indians for information usually ask specific questions, to which direct and monosyllabic answers are generally given. Seldom will an Indian go beyond a direct answer and give a general or extended reply; hence, I am not surprised that you had never heard anything respecting my statement, for as such a thing has never occurred to you, you have never thought to ask concerning it. The fact, however, remains the same, and I do not consider it derogatory of or a belittling of Red Jacket's general character. Men of mind are nearly always courageous and ambitious. Red Jacket was not an exception.

You suggest the performance on my part of an act which is simply impossible. The words sachem, sagamore, chief, king, prince, cazique, queen, princess, &c., have been promiscuously and interchangeably used by every writer on Indians ever since their discovery. I have seen three of the above terms used in one article with reference to one and the same person, showing great looseness and want of discrimination in the writer. Yourself, let me say, mentions John Mt. Pleasant as "the principal hereditary sachem of the Tuscaroras." Now, my classification of Iroquois officers would be to rank the fifty original councilors as sachems, because they are the highest officers of the league. I would not use the term sagamore, because its use is almost wholly New England, and has been applied promiscuously to heads of bands, large and small, and sometimes to mere heads of families. To use other terms, such as king, prince, or princess (see King Philip, King Powhattan, and Princess Pocahontas), is preposterous and presumptuous, considering the total absence among these people of the paraphernalia, belongings, and dignity of royalty. My classification is: League officers, fifty in numbers, "*sachems*;" all others "*chiefs*." The Tuscaroras, for certain reasons, were not admitted to a perfect equality in the league. They were not granted sachemships. Hence, Mt. Pleasant is not a sachem, only a chief. His talent and character might, indeed, constitute him the head chief of his tribe, but I doubt if his successor in name would take the same rank or exercise the same influence over the tribe that he does. Besides, the sachems alone can exercise a general authority in the league, while the chiefs' authority is confined to their respective tribes or bands. To invent a new name now for our fifty league officers would produce endless confusion in papers and books relating to them and their affairs. The task is too herculean to undertake.

Pardon me for having been so prolix. I may also have failed to make myself understood, for I have been compelled for want of time to leave out a great deal of explanatory matter. But you are such a good Indianologist that I feel certain of your ability to comprehend me.

I am, with respect, your obedient servant,

ELY S. PARKER.

264. (), Deep Lake; an old chief. Painted in 1830. (No plate.)
 265. (), Round Island; warrior, half-blood. Painted in 1830. (No plate.)
 A very handsome fellow.
 266. (), Hard Hickory; a very ferocious looking, but a mild and amiable man. Painted in 1829.
 (Plate No. 204, page 104, vol. 2, Catlin's Eight Years.)
 (See description below.)
 267. (), Good Hunter; a warrior. Painted in 1829.
 (See Plate No. 203, page 104, vol. 2, Catlin's Eight Years.)

Of this picture, and of No. 204, Hard Hickory, Mr. Catlin, page 104, volume 2, Catlin's Eight Years, writes:

Good Hunter (Plates Nos. 203, 267) and Hard Hickory (Plates Nos. 209, 266) are fair specimens of the warriors of this tribe, or rather hunters; or, perhaps, still more cor-

rectly speaking, *farmers*, for the Senecas have had no battles to fight lately, and very little game to kill, except squirrels and pheasants, and their hands are turned to the plow, having become, most of them, tolerable farmers.—G. C., 1829.

268. (), — String; a warrior, renowned. Painted in 1829. (No plate.)

269. (), Seneca Steele; a great libertine. Hatchet in his hand. Painted in 1829. (No plate.)

MR. W. C. BRYANT'S NOTES ON THE SENEĆAS, 1884.

They (the Senecas) met our pioneer fathers in amity, and divided with them their slender store of corn and venison. They freely shed their blood for us on this frontier in the second war for independence. They are now nearly all wasted away, and the once proud and warlike Senecas will soon be classed with the tribes and races of men that were, but shall be no more.*

At the period of the breaking out of hostilities in the Revolutionary war (1775) the Senecas had reached the highest state of tranquility and happiness which a savage race can be permitted to attain. The bulk of their population dwelt in the valley of the Genesee (New York State) and on the shores of the contiguous lakes—a region of marvelous beauty and fertility. The Genesee country has been aptly termed the paradise of the red men. The Indian's appreciation of its transcendent loveliness is embodied in the imperishable name which he bestowed upon it, Gennisheyo, "the shining or beautiful valley."

Their history, and that of their kindred and confederate tribes (composing the Iroquois or Six Nations) is inextricably interwoven with our earlier annals. They constituted the most gifted and powerful member of the American aboriginal family. For generations they formed an impregnable barrier against the restless, daring, and ambitious designs of the French. Their fidelity and valor largely determined the destinies of the continent.

The outbreak of the revolution (1775) did not alone check the new impulse among the Senecas toward progress; it was the signal for the downfall of the whole Iroquois confederacy. The Senecas, denying their ancient traditions, had wisely resolved upon a position of neutrality at the beginning of the contest. Partly by artifice, partly by fervent appeals to that covenant chain which had so long bound them to the British, they were induced so give their allegiance reluctantly to the latter. They had no concern in the quarrel, and the issue, if unfavorable to Britain, involved irretrievable disaster to her humble allies. The long and bloody war, the desolating campaign of Sullivan, signalized by the merciless destruction of their dwellings, orchards, crops, domestic animals, and all their wealth, save the blackened soil; the winter of unexampled rigor that followed, and which rendered recourse to the chase, as a means of subsistence impossible, was fatal to the Seneca Nation. The Mohawks and the bulk of the other confederate tribes, save the friendly Oneidas and the Senecas, followed the British flag to Canada.

MR. CATLIN'S NOTES ON THE SENECA INDIANS.

One thousand two hundred in number, at present, living on their reserve near Buffalo, and within a few miles of Niagara Falls, in the State of New York. This tribe formerly lived on the banks of the Seneca and Cayuga lakes; but, like all the other tribes who have stood in the way of the "march of civilization," have repeatedly bargained away their country, and removed to the West, which easily accounts for the origin of the familiar phrase that is used amongst them, that "they are going to the setting sun."

* There are very few Senecas of the full blood now living—perhaps less than a score. The white blood predominates in the veins of the majority of the "Nation."—W. C. B.

There are now no better people to be found than the Seneca Indians; none that I know of that are by nature more talented and ingenious, nor any that would be found to be better neighbors if the arts and abuses of white men and whisky could be kept away from them. * * *

This tribe, when first known to the civilized world, contained some eight or ten thousand, and from their position in the center of the State of New York, held an important place in its history. The Senecas were one of the most numerous and effective tribes constituting the compact called the "Six Nations."

MR. JACKSON'S NOTES ON THE SENECA.

One of the five (afterwards six) Iroquois Nations in Western New York, comprising originally the Sinnekas, as the Dutch call them (hence the word Senecas), Onondagas, Mohawks, Cayugas, and Oneidas. When first known to the French, were living on the south side of Lake Ontario, and engaged in a fierce war with their Algonkin neighbors. By conquest several other tribes became incorporated with them. Missions were established among them by the French as early as 1657. In 1763 the Senecas alone, of the Six Nations, joined in Pontiac's league to extirpate the English. During the Revolution sided with the English, but made a peace in 1784, and during the second war remained loyal. Early in the century part of the tribe settled in Ohio, afterward removing to the Indian Territory in 1877, where they now are to the number of 240 [in 1885, 225]. The New York Senecas still occupy the Allegany, Cattaraugus, and Tonawanda Reserve of 66,000 acres, where they all live in good houses [in 1885, about 2,180 in number] and have large, well-cultivated farms, and are in every way a civilized and well-regulated class of people—W. H. Jackson, 1877.

(See also title Iroquois, pages 125, 178, herein.)

LOCATION AND NUMBER.

Senecas: At Quapaw Agency, Indian Territory, in 1884, 225; in 1885, 239; at Allegany Reserve, New York, in 1884, 793; in 1885, 856; at Cattaraugus Reserve, New York, in 1884, 1,310; in 1885, 1,303; Cornplanter Reserve, New York, in 1884, 800. In all, in 1884, 2,408; in 1885, 2,398.

The Senecas in New York State are civilized, and those at Quapaw Agency fairly so. They are farmers and herders. They are all annuity Indians; some few of them are of pure Seneca blood.

O-NEI-DA.

[Oneida: Laws of the United States. Oneida: Indian Bureau, June, 1885.]

Remnant of a tribe, State of New York, one of the Six Nations; present number. 600.

Mr. Catlin visited them in 1829-'30.

270. (), Bread; the chief, half-blood, civilized.

A fine looking and an excellent man. Painted in 1830.

(Plate No. 201, page 103, vol. 2, Catlin's Eight Years.)

The remnant of a numerous tribe that have been destroyed by wars with the whites—by whisky and small-pox, numbering at present but five or six hundred, and living in the most miserable poverty, on their reserve in the State of New York, near

Utica and the banks of the Mohawk River. This tribe was one of the confederacy called the Six Nations, and much distinguished in the early history of New York. The present chief is known by the name of *Bread* (Plate No. 201). He is a shrewd and talented man, well educated, speaking good English; is handsome, and a polite and gentlemanly man in his deportment.

(Also see Senecas and Iroquois, pages 154, 178, herein.)

LOCATION AND NUMBER.

Oneidas at Green Bay Agency, Wisconsin, 1884, 1,500; in August, 1885, 1,595. They hold their lands in common.

Agent D. P. Andrews writes September 1, 1884:

The Oneidas reside upon their reserve near Green Bay, in Brown County, Wisconsin. They are comparatively self-sustaining, and receive only \$1,000 per annum from the Government under treaty stipulations, besides being furnished six day-school teachers without cost to the tribe. Referring to the report of the Commissioner of Indian Affairs for the year 1865, it will be seen that the Oneidas then numbered by the then last census 1,064, while in December last the annuity pay-roll shows that the tribe numbers 1,628, an increase of 564, or nearly one-third of the present number of the tribe. Farming is the principal avocation of these people and the present season they are blessed with a bountiful harvest.

THE LANGUAGE SPOKEN.

A mistake has clearly been made in the earlier reports of this tribe as to their speaking the English language, for at this time it will be found that nearly the whole of the tribe speak the Oneida dialect at home and when conversing with each other, and their children are reared to hear scarcely any other spoken language, except when at school, which renders their school progress slow with this double burden.

Oneidas at Oneida Reserve, New York, in 1884, 172; in August, 1885, 170; Oneidas at Onondaga Reserve, New York, in 1884, 70; in August, 1885, 73, and a few in Canada, all civilized, and all annuity or self-supporting Indians. Total in United States in 1884, 1,742; in 1885, 1,838.

TUS-KA-RÓ-RA.

[Tuscaroras: Laws of the United States. Tuscaroras: Indian Bureau, June, 1885.]

New York, remnant of a numerous tribe, one of the confederacy of the Six Nations; present number 500; semi-civilized.

Mr. Catlin visited them in 1829-30.

271. *Cú-sick*, ———; son of Cusick, the chief. Civilized and Christianized.

This man is a Baptist preacher, and quite an eloquent man, and is a very talented man. He was educated for the pulpit. Painted in 1830.

(Plate No. 202, page 104, vol. 2, Catlin's Eight Years.)

CUSICK AS AN ARTIST.

"There is, or was, an Indian artist, self taught, who, in a rude but most graphic drawing, exhibited upon canvass the events of a treaty
6744—12

between the white men and an Indian tribe. The scene was laid at the moment of settling the terms of a compact after the proposals of our Government had been weighed, and well-nigh rejected by the Indians. The two prominent figures in the front ground were an Indian chief, attired in his peculiar costume, standing in a hesitating posture, with a hand half extended toward a scroll hanging partly unrolled from the hand of the other figure. The latter was an American officer in full dress, offering with one hand the unsigned treaty to the reluctant savage, while with the other he presents a musket and bayonet to his breast. This picture was exhibited some years ago near Lewistown, New York, as the production of a man of the Tuscarora tribe, named Cusick. It was an effecting appeal from the Indians to the white man, for although, in point of fact, the Indians have never been compelled by direct force to part with their lands, yet we have triumphed over them by our superior power and intelligence, and there is a moral truth in the picture, which represents the savage as yielding from fear that which his judgment and attachments would have withheld."—McKenney & Hall, vol. 1, page 2.

MR. CATLIN'S NOTES ON THE TUCARORAS INDIANS.

Another of the tribes in the confederacy of the Six Nations, once numerous, but reduced at present to the number of 500. This little tribe are living on their reserve, a fine tract of land, near Buffalo, in the State of New York, and surrounded by civilized settlements, many of them are good farmers, raising abundant and fine crops.

LOCATION AND NUMBERS.

Tuscaroras, on Cattaraugus Reserve, New, York, in 1884, 4; Tuscaroras, on Tuscaroras Reserve, New York, in 1884, 419; in 1885, 414, and some in Canada. In all, in 1884, 423; in 1885, 414.

IROQUOIS—THE SIX NATIONS.

First called the "Five," and afterwards the "Six" Nations, living now in New York and Canada. In 1650 they numbered 25,000. The confederation of the Six Nations had an established system of government. Each tribe had its own law-making assembly. A congress of representatives of all of the Six Nations met and enacted laws for the regulation of affairs of the confederacy. Unanimous consent was requisite to pass a law in this congress.

The Five Nations were the Senecas, Mohawks, Oneidas, Onondagas, and Cayugas. After 1712 the Tuscaroras became members of the league, and it became known as the Six Nations. The Hurons and Wyandots belong to the same linguistic group. (See "League of the Iroquois," by Lewis H. Morgan, 1851, and "Colden's History of the Five Nations.")

The Iroquois were the most powerful and highest developed of any of the North American Indians. They lived in towns or villages, and were agriculturists. They were a warlike people. Many of their leaders were men of rare courage, judgment, and eloquence. Brant was a

Mohawk, Red Jacket a Seneca. In the war of the Revolution, 1776-1783, the Iroquois were on the English side, and against the colonists. In 1779 General Sullivan, an American colonial commander, gave them a dreadful defeat, and about extinguished the power of the confederation.

MIGRATION TO CANADA.

Near the close of the Revolutionary war a large portion of the Six Nations went to Canada; about 2,000 of the Mohawks now reside on a reservation given them by the British Government for their military services in aid of the Crown in the war of the Revolution on Grand River, in Ontario, Canada. Brant lived there until his death. The town of Brant, Canada, where a monument was raised to him in 1883, was named after him. With them are some Tuscaroras and others of the Six Nations; all of them are civilized.

August 27, 1885, the Six Nations at Brantford, Canada, at the Grand River superintendency, in charge of Col. J. T. Gilkison, numbered 3,442, a decrease of 6 during the year; but within twenty-two years past they have increased more than 500.

PRESENT LOCATION AND CONDITION OF THE SIX NATIONS IN THE UNITED STATES.

Name of tribe and location.	1884.	1885.
Senecas:		
At Onapaw Agency, Indian Territory.....	225	239
Allegany Reserve, New York.....	798	856
Cattaraugus Reserve, New York.....	1,310	1,303
Corplanter Reserve, New York.....	80	.....
In all.....	2,408	2,398
Mohawks: None as a tribe in United States; in Canada.		
Onondagas:		
At Allegany Reserve, New York.....	86	79
Cattaraugus Reserve, New York.....	45	49
Onondaga Reserve, New York.....	298	298
Tuscarora Reserve, New York.....	42	39
In all.....	471	465
Oneidas:		
At Green Bay Agency, Wisconsin.....	1,500	1,595
Oneida Reserve, New York.....	172	170
Onondaga Reserve, New York.....	70	73
In all.....	1,742	1,838
Cayugas:		
At Cattaraugus Reserve, New York (many in Canada).....	166	.....
Tuscaroras:		
At Cattaraugus Reserve, New York.....	4	.....
Tuscarora Reserve, New York.....	419	419
In all.....	423	419
Total.....	5,049	5,110

The map of Indian reservations in 1885, herein, will show the locations of reserves and tribes.

NAMES AMONG THE IROQUOIS.

Little consequence is attached to personal names among the Iroquois. Such names are clan property, but liable to be superseded by newly invented ones.

NEW YORK, *February 17, 1885.*

WM. C. BRYANT, Esq., *Buffalo, N. Y. :*

* * * * *

DEAR SIR: I agree with Mr. Hale most emphatically that "time inevitably brings" great changes in languages. The Iroquois is not now spoken as it once was. Many words have become obsolete and new ones have been introduced. Nor is there any doubt that many proper names have become disused. Onas, the name of "Penn," is no longer used, and I have never found a Seneca in my day who could tell me anything about Onas. Yet the fact is beyond question that William Penn was called Onas, and that the name signified a *quill*. All Iroquois names are clan names, and those given to and which appertain exclusively to children were never regarded as of much consequence. Children's names and adults' names were not necessarily continuous from generation to generation. Old ones were dropped and new ones adopted at any time. Dreams were sometimes at the bottom of changes, sometimes they were bestowed for friendship's sake, and sometimes it was a personal whim or fancy. I will not assert it as a fact, but I will say that I do not believe the name Otetiani has ever been borne by any other Iroquois since Red Jacket's youth, so little consequence is attached to names by the Indians. The only Iroquois names to which a perpetuity is attached are those of the fifty sachems or league officers, and these only because they are so nominated in the organic law of the league, which our fathers taught us were immutable and unchangeable. To make myself more clearly understood, but with no intention of egoism, I will cite my own case. From my earliest recollection, and up to the day I was promoted and installed as one of the fifty sachems, I bore the name Häsänoandä. That name was then shed or cast off, and as completely forgotten by the Indians as if it had never been, and I have never heard that it has ever been deemed worthy to be bestowed upon any other young Indian.

* * * * *

Your obedient servant,

DONEHOGAWA, or ELY S. PARKER.

ORIGIN OF THE NAMES OR TITLES OF THE FIFTY ORIGINAL IROQUOIS SACHEMSHIPS.

Whoever has read Mr. Morgan's "League of the Iroquois" must naturally have been struck with the whimsical names which the founders of the confederacy bestowed on the fifty hereditary sachemships, such as (interpreted into English) "War-club-on-the-ground," "At-the-great-river," "Falling-day," "Dragging-his-horns," "Hanging-up-rattles," "A-man-with-the-headache," "On-the-watch," "Wearing-a-hatchet-in-his-belt," &c. The explanation is very simple. During my childhood I often heard the tradition concerning this matter from the lips of aged Indians who were the repositories of the legends and lore, handed down from father to son, for countless generations among my tribe.

After the scheme of a confederacy of the different Iroquois tribes, or "nations," had been perfected by Hiawatha and his partisans, and the reluctant assent of the redoubtable Onondaga chief Todadaho (Atotarho) been obtained, the fifty hereditary sachems who were to administer the affairs of the new Indian empire were selected from the different nations. The number was not equally apportioned among the tribes. For instance, to the Onondagas were assigned fourteen sachemships, while the Senecas had only eight; but as unanimity was a requisite of every decision of this forest senate, it mattered little. A wise old chief from the more eastern tribes, possibly Hiawatha himself, was chosen and instructed to journey westward and ap-

prise the several nominees to the great office of league-sachem of their selection. He was also invested with the prerogative of inventing and conferring the permanent titles of these sachemships. He wisely resolved that, instead of leaving it to his fancy or invention, he would let chance, or what we call providence, suggest and determine the name, and he proceeded on the westward trail to fulfil his mission. When he came to the wigwam of a family thus to be honored he gave the elected head of the household a sachem name or title, which was to be hereditary and last as long as the league should endure, and which was suggested by his appearance, his occupation at the moment of encountering him, his condition and natural surroundings at the time. For instance, calling at the lodge of one of the Mohawk nominees, the messenger surprised the former in the act of hanging up on the ceiling of the wigwam the fawn-hoof rattle-bracelets which warriors wore on their ankles in the war-dance. He was henceforth invested with a title which, translated into English, signifies "Hanging up rattles." His successor in office to-day wears the same name. Another upon whom he called, impressed him by his lofty intellectual forehead, and "High Forehead" became his title. Another, a Seneca, was surprised in the act of mending his moccasins and exasperated at the accidental breaking of his bone needle; the title of his office became "The Needle Breaker."

The foregoing explanation is ingenious and probably true. I have heard that the titles of barons and other nobles in the old country had their origin in just such trivial circumstances.*

Alas! so much has perished of the unwritten traditions of my people, and so much is being enshrouded in the thickening darkness of a night which will know no morning.—Mrs. Caroline Mt. Pleasant (Ge-goh-sa-sah, Wild Cat) in Transactions Buffalo Historical Society, vol. 3, 1885.

SIX NATIONS IN CANADA.

The following data in relation to the Six-Nation tribes now in Canada, together with an account of the centennial celebration of their arrival in Canada, is inserted because recent and interesting and as containing much new matter:

MOHAWK CENTENNIAL AT TYENDINAGA, ON THE BAY OF QUINTE, CANADA, SEPTEMBER 4, 1884.

[From the Deseronto Tribune.]

The Mohawk Indians celebrated the hundredth anniversary of their landing on the Tyendinaga Reserve (from the United States) on Thursday, September 4, 1884. The place selected for the demonstration was the beautiful grove adjoining Christ church; and certainly no more charming locality could be selected for the purpose, the grove which overlooks the bay being one of the finest in this part of the district. There was a very large attendance of visitors from all parts of the adjoining country, all of whom appeared to enjoy the day's proceedings, which proved highly interesting and eminently successful. The Indians of the reserve were out in force, several being dressed in the costumes worn by the nation in ye olden time. On the grounds there could be seen an old wigwam, on which there was, in large figures, 1784, and near by a handsome white tent with 1884.

After devotional exercise and prayers, which were read by Rev. Rural Dean Baker, Mr. Solomon Loft, chairman, called on Chief Sampson Green, the first speaker, who, in full costume, came to the front and extended a welcome, on behalf of the Mohawk Nation, to all visitors. He said it was customary for his forefathers, when they assembled for council, to commence their proceedings by smoking the pipe of peace.

* *I. e.*, Honi soit qui mal y pense; Count Von Gellhorn (of the screeching horn), &c.

He would, therefore, in accordance with this old usage, ask the distinguished visitors on the platform to join him in smoking the pipe of peace. The pipe was accordingly lighted by the chairman, and each present took a puff as a token of their amicable intentions. The chief then proceeded to explain the reasons why the Mohawks happened to be now on the reserve, and went back to the earliest treaties of England with his nation—treaties which had been faithfully observed by both parties. Prior to the American Revolution the Mohawks had dwelt in the valley of the Mohawk River, New York, where they occupied a large territory, having fine farms and prosperous villages. When the colonists rebelled, 1775, the Indians remembered their treaty and remained loyal, and with a small minority of colonists stood to their colors (*i. e.*, the Crown). When the independence of the colonies was acknowledged the question came up whether they would remain, or go to Canada and commence life again. The Six Nations remained true to King George, gave up homes, fields, and everything beside, and came to Canada, being led by the great Tyendinaga (Thayendanega) and John Deseronto. They crossed the Saint Lawrence and came to Lachine, near Montreal, where they remained seven years. With the U. E. Loyalists they were informed that grants of land would be given them in lieu of what they had lost, and in any place they should choose. They proceeded west to Cataraqui, where it was agreed around a council fire to dispatch the chiefs to explore and select a proper place. Captain Brant went up the lakes to Grand River, near Brantford, and Chief Deseronto came up the Bay of Quinté to Tyendinaga. They returned and reported, and it was decided that the nation should divide, and accordingly fifteen families came up the bay and landed at a spot near what is now known as McCullough's Dock, in May, 1784. The rest of the nation passed up the lake and settled at Grand River. To these fifteen families, whose landing they were celebrating, George III, in a deed dated April, 1783, granted the Tyendinaga Reserve. They had prospered fairly, had two churches, one of which had cost \$7,000, the other \$4,000, and had four school-houses for the instruction of their children. The fifteen families who had landed had increased to a community of over one thousand souls. He thanked his audience for joining in their celebration, and that there was no enmity now between white and red men. * * * The chief took his seat amid loud applause, the choir singing "Rule, Britannia."

Rev. J. C. Ash, of Shannonville, * * * said that it was exceedingly appropriate to sing "Rule, Britannia," for the Indians had never been enslaved. The past history of the Mohawk Nation, he stated, afforded an illustration of the unswerving loyalty which had never been surpassed, if indeed ever equaled. They had given up their magnificent territories and had come to Canada in order to be under the old flag. Britain had always protected and remained true to the aboriginal tribes, and always evinced a parental regard for the aboriginal people who come under her dominion. When he came to Canada, thirteen years ago, it was said that the Indian races were doomed to extinction, but the remarks of their chief, showing that they had grown from fifteen families to 1,000 people, contradicted such an assertion. Under the benign influences of religion and the absence of the cursed fire-water they were certain to prosper and enjoy greater blessings to come. * * *

Rev. R. H. Harris, of Brighton, spoke, referring the principle of loyalty which actuated the Mohawks, said that the Mohawk Nation had left a mark, broad and deep, on the history of the country.

John White, esq., M. P., on coming to the front, was loudly cheered. He referred to the fact that there were 100,000 Indians in the Northwest (Canada), and that these were ever ready to yield obedience to the British flag. * * * He had been cordially welcomed on his recent visit to the West, because he came from the home of the great Mohawk Nation. Referring to the fact that the Indians had, as tenants, many white men who acknowledged that their landlords were good fellows. One thousand mounted police could not keep the peace in the Northwest were it not for the respect paid by the Indians to the British flag. * * *

Dr. Oronhyatekha, a Mohawk, said that after so much eloquence from clergymen and members of Parliament, they would not consent to listen to a common Indian. Still he was proud of being a Mohawk, as they were the best people on the face of the earth, and that for the following reasons: Every Mohawk who was left alive had left the other side after the war; but not so the whites—some of them remained. He then gave a humorous account of the origin of the Indians, which accounted for the superiority of the red men. It was asserted that Indians made women do all the work and treated them as inferior creatures; but this was incorrect, as they knew to their cost. They did just as they pleased, and as a matter of fact the chieftainship in Indian tribes descends by the woman, and woman controls the education of the children. Sir John Macdonald, as Mr. White had stated, had reason to be a friend to the Indians, as he had got the idea of confederation from the confederacy of the Six Nations. Again, philologists had shown that language is the index of character. Indians cannot swear except in English, and, further still, they had never drunk whisky until the advent of the whites. This was the result of bad company. He prayed the white men to keep liquor from the Indian. He wanted the members of Parliament present to tell of the class of people they had met, and to work in order that the Indians might get the right of the franchise.

Rev. S. Forneri, of Adolphustown, was the next speaker. * * * The Indians were, he proceeded to say, in the first rank of U. E. Loyalists, as, according to Rev. Dr. Stuart, they had landed on Quinté fourteen days before their white brethren. * * * The idea of a confederation was suggested to the United States by the Six Nations, and we had got the idea from our neighbors. * * *

He thought we all should continue to sink or swim with England. * * * We should rather remain satisfied with British connection. The Mohawks did not wish to sever their connection with Britain, and if closer connection were made, as some supposed, the Mohawk Nation would have a representative, as in 1860 they had elected the Prince of Wales a chieftain. * * *

Rev. E. H. M. Baker, rural dean, expressed the pleasure it afforded him, as the clergyman who had the Indians as his spiritual charge, of welcoming so many visitors. He had come from the United States, but he was born a British subject. He said that they were that day by a curious coincident celebrating three great events; first, it was the tercentenary of the handing over by the Six Nations of the Ohio Valley to the British authorities; secondly, it was the bicentenary of the conversion of the Mohawks to Christianity, and thirdly, their landing in 1784. The Mohawks had come from the United States because they foresaw it would be for their good, and he then graphically described the encroachment of the whites on the Indians in that country. He said that he discerned in the near future two political movements, viz, the passage of a prohibitory law, which would be a boon to the Indians, and the other, the enfranchisement of the Indians. When these two measures were secured there was sure to follow prosperity for the Indian population of Canada.

Rev. G. A. Anderson, of Penetanguishene, dealt with the religious history of the Mohawks. Rev. Dr. Moore had been sent out by Queen Anne to the Mohawk Valley. He was succeeded by Rev. Mr. Andrews in 1710, who brought the communion service which was there to be seen beside him on the stand. He had erected a chapel, the money being furnished by the Queen's bounty. Mr. Barclay was the next clergyman, and he in time was followed by the well-known Dr. John Stuart, who came with them to Canada and erected a chapel of large oak timber, the remains of which could be seen a few years ago. The Mohawks when they came brought a little captive white girl, who refused to part from the Indians even at the solicitation of her friends. Her name was Christina Smart and she died in 1881, aged one hundred and eleven years, and she was the great grandmother of their honored chief, Sampson Green. The reserve previous to their arrival had been occupied by the Ojibways, and many old relics of that tribe had been turned up during recent years. He hoped the

nation would continue to prosper and that God's blessing would descend upon their children's children.

Rev. T. G. Porter, of Shannonville, had no doubt that the trials and sacrifices which they had passed through as a people in their early history were the direct means of preserving their existence as a nation at this day and they should be thankful for the fact. They now enjoyed the protection of the British flag, whereas if they had remained in the United States, they would have been compelled to leave their homes and move farther on, as had been the case with the tribes in that country.

After an eloquent speech in Mohawk by the chairman and an address in English by Chief Green, thanking all for their kindness in attending, and the ladies who assisted in preparing refreshments, cheers were given for the Queen, Sir John Macdonald, Lady Macdonald and others. "God save the Queen" was sung with great effect, and the meeting came to a close.

SIX NATIONS AND MOHAWK CENTENNIAL ON THE GRAND RIVER RESERVE, NEAR BRANTFORD, ONTARIO, OCTOBER 24, 1884.

[From the Brantford Evening Telegram.]

Friday was the closing day of the seventeenth agricultural exhibition of the Six Nations Indians at Brantford.

On the whole the exhibition was a very good one, and reflected much credit upon the Indians of the reserve, and the president and directors of the society.

One hundred years ago the ancestors of the inhabitants of the reserve received, at the hands of Sir Frederick Haldimand, the royal charter, granting to them, as a reward for their fidelity to the British Crown during the American Revolution, the land which their descendants still hold. In commemoration of this event a celebration was held yesterday to which the lieutenant-governor of the province, Senator Plumb, and other prominent gentlemen, together with a number of Indian chiefs, were invited. At elevated points on the show grounds flag-staffs were erected, from which floated the British ensign, for the honor of which the Mohawks and confederate tribes had sacrificed so much, and a speaker's stand was provided for the accommodation of the distinguished visitors." * * * Two Indian bands were in attendance and saluted the visitors with several musical selections. Upon the platform in the council house were seated Hon. J. Burr Plumb, William Patterson, M. P., Superintendent Gilkison, ex-Mayor Henry, Dr. William T. Harris and Chiefs Henry Clinch and Alexander Smith, the first named acting as chairman and the latter as interpreter. To the right of the stand were seated Chiefs Elias Johnson, of the Lewiston Reserve, La Forte, of Onondaga Castle Reserve, near Syracuse, N. Y., Jacob Hill, of Green Bay, Wis., and Powless, Fraser, Thomas, Doxtater, Hill, Key, Buck, Porter, Jonathan, and Wage, of the Six Nations Reserve, and Rev. Bearfoot, of Point Edward.

Superintendent Gilkison said that the occasion they had met to celebrate was one memorable in the history of the Six Nations Indians and it was with pleasure that he acted as chairman. He spoke of the fidelity of the Six Nations to England's King in a time of great need, and reviewed the granting of the Brant Reserve to them as a slight compensation for the losses sustained by them, and the hardships to which they were subjected during the struggle. In this connection Mr. Gilkison read a copy of the decree, signed by Sir Frederick Haldimand, by which a tract of land 6 miles deep, on both sides of the Grand River, extending from its mouth to the source, was ceded to the Mohawks and allied tribes. The speaker then alluded to the great strides which the Indians had made toward civilization, as shown in their churches, schools, and in the agricultural exhibition which has just been concluded.

William Patterson, M. P., then referred to the great advancement the country had made, and said that inhabitants of Brant County, and especially the city of Brantford, were under deep obligations to the Indians for the lands which had been pro-

cured from them. The Government had always dealt honorably with the Indians, and the speaker expressed a hope that this policy would always be pursued in the future. For years the white men and the Indians had dwelt in harmony, side by side, without murmurings, much less revolt, on the part of the latter, which he hoped would continue in the future.

Senator Plumb, of Canada, was next introduced. He began his eloquent and interesting address by stating that he felt highly honored and pleased by the invitation to attend the exhibition, and take part in the celebration with those whom the Government were bound to protect and cherish in every way in their power. He then referred to the formation of the league of the "Long House," by which the several tribes composing the Six Nations were bound together and became an invincible power upon the continent. The immense territories acquired by them, and the many nations which they conquered, with no other weapons but those formed of shell and stone, were recounted by Mr. Plumb in graphic language. In the middle of the seventeenth century the Six Nations had reached the summit of their power. The Dutch settlers had entered into friendly relations with them, and this was continued by the English. With them the Mohawks formed a covenant chain, which had never been broken, but remained untarnished still. The Six Nations were the highest type of Indians ever known upon the continent, and the speaker hoped that their nationality would never be merged into that of the whites. The hatchet was buried, and he hoped that they would be as successful in peace as they had been in war. It was with great sorrow that they abandoned their beautiful lands in the center of New York, but they remained true to the cause of Britain's King and sacrificed all to keep their promise as expressed by the covenant chain formed in previous years. The gratitude of the King to them for their aid was shown by the liberal grant of land which had been made to them. After having passed through a period of war and semi-civilization, they were rapidly reaching a complete civilization, as evinced by their schools and agricultural exhibition, which latter would compare favorably with many of the local fairs held by their white brethren. Education was now the first necessity, and every one should take advantage of the school privileges held out to him. A great improvement had been made, but there was still room for more, and the speaker hoped that they would continue until they had reached a complete civilization.

HON. HORATIO SEYMOUR'S NOTES ON THE IROQUOIS INDIANS, 1884.

Hon. Horatio Seymour, of Utica, N. Y., August 9, 1884, in answer to Hon. James Sheldon, of Buffalo, requesting his presence, wrote of the Iroquois as follows:

I am gratified by your invitation to visit Buffalo to take part in the historical celebration in October, but I dare not accept it.

I am glad it is to be held, for it will excite an interest in events which have been neglected in the past. I may be able to contribute in some degree to its success by sending to your society a book, published by Hugh Gaines in 1757, in relation to the controversy between Great Britain and France, with regard to their claims in North America. Incidentally, it throws light upon the influence and power of the Six Nations. I think the book is rare, as I know but another copy, which is in the State library, at Albany.

I will also send to you a map made by the British ordnance department about 1720, which, among other things, lays down or defines the bounds of the conquests of the Iroquois. The southern line runs through the center of the colony of North Carolina, westward to the Mississippi River; thence, along that river and the course of the Illinois, to the southern end of Lake Michigan; thence, through the center of that lake, to a point in Canada north of the great lakes; thence eastward to the Atlantic. The book and this map show that the claim of the English to the territory west of Rome,

in this State, was based on the assertion that the Iroquois had become their subjects, and had brought with them their jurisdiction over the country they had conquered. I do not think it is generally understood that this was the basis of the British claim to the Northwest. The French did not deny the statement with regard to the conquest and power of the Iroquois, but they said, in answer to the claim that those Indians had become subjected to the British Crown, that no Englishman would dare to tell them that they were subjects, for if they did so they would peril their lives.

I have a number of old documents which might be of use to those who will take part in your celebration. I will send the book and map to you by express. * * *

I trust the day has come when the people of New York will look up and make a record of facts bearing upon its history.

MR. CATLIN'S NOTES ON THE IROQUOIS.

The Six Nations was a confederacy formed by six tribes, who joined in a league as an effective mode of gaining strength and preserving themselves by combined efforts which would be sufficiently strong to withstand the assaults of neighboring tribes or to resist the incursions of white people in their country. This confederacy consisted of the Senecas, Oneidas, Onondagas, Cayugas, Mohawks, and Tuscaroras; * * * they held their sway in the country, carrying victory and consequently terror and dismay wherever they warred. Their war-parties were fearlessly sent into Connecticut and Massachusetts, to Virginia, and even to the Carolinas, and victory everywhere crowned their efforts. Their combined strength, however, in all its might, poor fellows, was not enough to withstand the siege of their insidious foes—a destroying flood that has risen and advanced, like a flood-tide upon them and covered their country, has broken up their stronghold, has driven them from land to land, and in their retreat has drowned most of them in its waves.—G. C., 1829.

W. C. BRYANT'S NOTES ON THE IROQUOIS INDIANS.

The Iroquois aimed at universal sovereignty, and one of the conditions of peace imposed by the haughty victors was total abstinence from war.* Acknowledged masters of the continent, the energies which had found exercise in war would naturally have turned to pursuits more consonant with peace. The process of transformation would have required centuries. But think of the long ages which witnessed the evolution of the modern Englishman from the painted savage whom Cæsar met in Britain.

Oratory was not alone a natural gift, but an art, among the Iroquois. It enjoined painful study, unremitting practice, and sedulous observation of the style and methods of the best masters. Red Jacket [see No. 263] did not rely upon his native powers alone, but cultivated the art with the same assiduity that characterized the great Athenian orator. The Iroquois, as their earliest English historian observed, cultivated an attic or classic elegance of speech which entranced every ear among their red auditory.

Their language was flexible and sonorous, the sense largely depending upon inflection, copious in vowel sounds, abounding in metaphor; affording constant opportunity for the ingenious combination and construction of words to image delicate and varying shades of thought, and to express vehement manifestation of passion: admitting of greater and more sudden variations of pitch than is permissible in English oratory, and encouraging pantomimic gesture for greater force and effect. In other words, it was not a cold, artificial, mechanical medium for the expression of thought and emotion, or the concealment of either, but was constructed, as we may fancy, much as was the tuneful tongue spoken by our first parents, who stood in even closer relations to nature.

* The name by which their constitution or organic law was known among them was *Kayanerenh. Kowa*, the great peace.—Hale's Book of Rites, page 33.

That great incentive to eloquence, patriotism, was not lacking to these Ciceros of the wilds. No nation of which we have a record was dominated in a larger degree by this lofty sentiment. They were proud of their history and their achievements, devotedly attached to their institutions, and enthusiastic at the mention of the long line of chieftains and sages who, from the era of Hi-a-wa-tha had assisted in erecting this grand Indian empire. The time will come when the institutions, polity, eloquence, and achievements of this remarkable people will be themes of study for the youth in our schools of learning. The unvarying courtesy, sobriety, and dignity of their convocations led one of their learned Jesuit historians to liken them to the Roman senate.—W. C. Bryant, Oct. 9, 1884.

EX-JUDGE G. W. CLINTON ON THE IROQUOIS, BUFFALO, OCT. 9, 1884.

The histories of the several nations of the great confederacy before, and, indeed, long after their league was formed through the influence of Hayenwatha (Hiawatha), is very far from clear; and their history from their first contact with the whites, so far as we have it written, is full of doubts, and gaps, and contradictions. Tradition, however, helped by belts or pictures, dies out, especially in unlettered tribes constantly imperiled by migration and by war, and is apt to be degraded into fable and lapse into folk-lore. The disposition of the Indian to withhold his traditions from the white man, or to deliver them to him falsely, or with a biblical covering, has died out. Certainly we cannot believe that it exists in the least degree in the noble representatives of each and every tribe of the Six Nations, and in the representative of the famous Lenape, who have this day cheered and gratified the society and the public with their presence and co-operation. They will, I doubt not, willingly and zealously aid the society in recovering whatever now remains unknown to it of their traditions and history, and in detecting falsehood and bringing truth to light. Of course, the so-called tradition of the Senecas that the original people of their nation sprung from the crest of Ge-nun-de-wan-gah, the Great Hill at the head of the Canandaigua Lake, is not a myth, for it covers no meaning and shadows forth no fact in their history. Like all other such stories, it was an invention of some Indian mother, handed down for the entertainment of the children, and never gained credit in the nation.

The better theory is that God created a primal couple and endowed the race with the same power with which he endowed, though in a less degree, the horse, the dog, the cat, the ox, the fowls, and other animals, which he designed to be the servants and familiars of mankind—the power of varying and adapting himself to climate and to circumstances, as he moved on in his migrations, to conquer and to occupy the whole habitable world. I know not that any nation of the Aquanuschioni has any tradition or fixed belief of its origin, or when and whence it reached America, or of its migrations. We must remember that without letters history is impossible. Belts, picture writings, and mounds of earth and stone are all perishable, and traditions dependent on them for endurance must in a few years or ages fade away and perish. We must remember, too, that the Iroquois could count but very little, if any, beyond their fingers; and, of course, they had no era to date from and no record of the years and centuries. Hence their history, prior to its interblending with that of the whites, is, in the main, dark and confused. It is most likely that they and all the peoples of our hemisphere derived their origin from Asia. The traditions of the Lenape, as recorded by Heckewelder, may be true—the tradition that they and the Iroquois or Mengwes came from far west, crossed the Mississippi together, expelled the Mound Builders east of it, and so eventually won their ancient seats. But one fact seems clear, and that is that the Five Nations, though so near in blood and almost identical in language, in customs, and in spirit, were but fitfully at peace, and waged bloody and demoralizing wars with each other until Hiawatha, than whom the human race has never produced a wiser statesman, in some uncertain time, but probably in about 1460, induced them to form their confederacy, and so laid, broad and deep, the foundations of all their greatness. Their union gave them a strength which defied all invaders. When as-

sailed they were as compact and indomitable as the Macedonian phalanx. They conquered very widely and made far distant nations their tributaries. They united policy with power, and replenished their members when thinned by war by adopting the fittest of their captives. They were the Romans of this continent—Romans of a stone age. If they had had iron and letters they would have conquered North America, and advanced in mechanic arts and all the sciences, perhaps repelled the intruding white man and carried peaceful commerce or revengeful war across the broad Atlantic. And when they had run through the common course of all the ancient nations and fallen through luxury and sin, they would have left the world the records of a history as full of moving incidents and heroic acts as that of Greece or Rome. But, while this great but savage confederacy was in the dawn of its glory and advancement, the white man came, and the Iroquois were no longer the Ongwe Honwee of the land. The white man gave them arms and clothing for their furs and tendered them letters and religion; but they also brought them rum, won lands from them by fraud or force, made them dependents, and kept them occupied in war. Ah me! it was cruel in Great Britain and France to foster their red children's appetite for war. Their protection was such "as vultures give to lambs, covering them and devouring them."

I recall with pride the fact that at the outbreak of the Revolution and of the war of 1812, efforts of this State and of the Confederate States were employed to bind the red men to neutrality. But, alas! they were armed and incited to war by Great Britain; and yet Great Britain, when she recognized our independence, forgot her Indian allies within our boundaries and made no provision for their safety. Red Jacket said "When you Americans and the King made peace, he did not mention us and showed us no compassion, notwithstanding all he had said to us and all we had suffered. This has been the occasion of great sorrow and loss to us, the Five Nations. When you and he settled the peace between you two great nations he never asked us for a delegation to attend to our interests." So, in the long state of bitter feeling between our country and Great Britain, during her retention of our frontier posts, she egged the Indians on to war with us, in the hope of their making the Ohio a part of our northern boundary. Then, and long before that time, some of the Indian tribes realized that, to their own great loss and danger, Great Britain, in her selfish policy, was bribing them to fight battles not their own. Heckewelder was right in his high estimate of the shrewdness and eloquence of the speech of Captain Pipe, the Delaware, in December, 1801, to the British commandant at Detroit, at whose instance he had made war against the Long Knives. He told him expressly that the whites had got up a war among themselves and ought themselves to wage it; that the British had compelled their red children to take up the hatchet and join in a war for which they had no cause or inclination, and intimated his conviction that the British would make peace and throw their then useless tools aside.

But to return to the Iroquois. In their early and palmy state they command our admiration, even as they now, when fallen so far below it, command our sympathy and love. They were, indeed, fierce and cruel, but not more so than the fathers and progenitors of the European nations were even after they had attained iron and had letters. Recall the rude, barbarian hordes who created primal Greece and Rome; think of the death of Regulus by Carthaginian hands; of the swarms from the Scandinavian hive that peopled Gaul and revived all Europe; of man's inhumanity to man in all times and all nations; and can we render judgment of peculiar condemnation against the Iroquois because they warred by ambush and surprise, scalped those who fell beneath their hatchet, and tortured their prisoners? In the white man's wars against them he, too, not infrequently tore the scalp from the head of his red enemy and tucked it under his belt. In August, 1778, when Charles Smith, a troublesome emissary of the enemy, was shot by a party of riflemen belonging to the force of Col. William Butler, in command at Schoharie, they brought in his scalp and it was sent to General Stark, the then commandant at Albany. (Clinton Papers, 1639 and 1650.) We did not wholly humanize the Indians who were our friends in the war of the Revolution. The Oneidas and Tuscaroras, in September, 1778, in giving to Major Coch-

ran, then commanding at Fort Schuyler, an account of their descent upon Butternuts and Unadilla, delivered to him some prisoners and declared that they did not take scalps. But when, in November, 1781, Major Ross's command had been defeated by Colonel Willett, near Johnstown, and was fleeing with desperate haste into the wilderness, an Oneida slew the infamous Walter Butler, at a ford of the West Canada Creek, and scalped him. You will remember, too, that at the council of 1790, at Tioga Point, when Thomas Morris was adopted by the Senecas, under Red Jacket's original name of Otetiani, or Always Ready, a foolish Oneida, as he struck the post during the ceremonies of the initiation, boasted of the number of scalps his nation had taken in the war of the Revolution, and so provoked the Senecas to boast of the number of scalps of the Oneidas they had taken, and to call them cowards. (Stone's Life of Red Jacket, pages 41-44.)

But it behooves us to remember that the Iroquois were hired to war against us and hounded on to the perpetration of those atrocities by white men; and that, apart from war, to which they were too often impelled, as were the warlike nations of antiquity, by mere ambition and the lust of fame, they were generous and humane. Their councils were models of decorous and dignified debate. Their policy was far seeing and tended to the assertion of wide-stretching peace. They planted colonies and, while their blows were terrible and they exacted tribute from the conquered, war ceased with conquest, and the light tribute guaranteed protection.

Of their eloquence I have said something, but I must add that Logan, the Mingo, chief, whose celebrated speech was declared by Jefferson to be unexcelled by anything in the orations of Demosthenes or Cicero, or of any European orator, was a Cayuga, though he lived apart from his nation. But transcendent eloquence was the common property of the Five Nations. What a masterly, nervous, and cutting speech was that of the Onondaga chief, whom La Hontan calls the Grangula, to M. de la Barre, at the Bay of Famine, in August, 1684! How proud and defiant was his declaration, as the mouthpiece of the Five Nations, and especially of the Senecas, to the French governor who came complaining of the Senecas and threatening war! "We have conducted the English to our lakes in order to trade with the Outawas and the Hurons, just as the Algonquins conducted the French to our five cantons, in order to carry on a commerce which the English claimed as their right. We are born freemen, and have no dependence either upon the Onontio or the Corlaer. We have power to go where we please, to conduct whom we will to the places we resort to, and to buy and sell where we think fit. If your allies are your slaves or children you may treat them as such, and rob them of the liberty of entertaining any nation but your own."* What pathos there is in the memorial of Cornplanter, Halftown, and Bigtree, of December 2, 1790, addressed to Washington, and complaining of the purchases of Phelps and Livingston as fraudulent: "Father, you have said that we are in your hand, and that by closing it you can crush us. Are you determined to crush us? If you are, tell usso that those of our nation who have become your children, and have determined to die so, may know what to do. In this case one chief has said he would ask you to put him out of pain. Another, who will not think of dying by the hand of his father or of his brother, has said he will retire to the Chautauqua, eat of the fatal root, and sleep with his fathers in peace. Before you determine on a measure so unjust, look up to God, who made us as well as you!" (Clinton MSS., 6,077.) How grand, how touching! And yet, O Senecas! you have permitted the names of these two chiefs, so worthy of remembrance, to perish.

* The Grangula who delivered this speech was, most probably, the Hotrehouati, or Hateouati, of de la Barre (IX Col. Doc., 243, 236), whose speech as recorded in de la Barre's return of his proceedings to his sovereign (IX Col. Doc., 237) is very different from the one recorded by La Hontan, and was made up, I think, to save the mortification of the French commandant and gratify his King. Mr. Bryant informs me that Grangula was a title applied to a great chief and, consequently, Dr. C. Callagan (IX Col. Doc., 243) was mistaken in his assertion that it was merely the Latinization by La Hontan of *Grande Gueule*, the name given by the French to Outreouati.

The Iroquois appreciated the worth of woman and gave her a high place in their counsels. In 1789, at Albany, Good Peter, in his speech for the Cayugas and Senecas to the governor and the commissioners of Indian affairs, said: "Our ancestors considered it a great transgression to reject the counsel of their women, particularly of the governesses. Our ancestors considered them mistresses of the soil. Our ancestors said, 'Who bring us forth? Who cultivate our lands? Who kindle our fires and boil our pots but the women. * * * The women say, let not the traditions of the fathers with respect to women be disregarded; let them not be despised; God is their maker.' * * * The female governesses beg leave to speak with that freedom allowable to women and agreeable to the spirit of our ancestors. They exhort the great chief to put forth his strength and preserve their peace, for they are the life of the nation." And when the Senecas at Big Tree, in 1797, refused to negotiate with Thomas Morris, and Red Jacket, with undue haste, had declared the council fire covered up, the women and the warriors interposed and consummated a treaty. Its women are, indeed, the life of every aggregation of mankind, and the true gauge of the worth and dignity of every tribe and nation of the earth is the standing and influence of its women. Maltreatment and contempt may degrade their women; women grow pure and loving through reasonable reverence, and so strengthen and elevate the men.

In general, the men of the Five Nations were, and still are, noble in person, and the young men especially were and are classical in form and feature. Hence it was that when West, the great American painter, first saw the Apollo Belvidere he exclaimed: "How like a young Mohawk warrior!" I can readily accept the tradition that their women, like the women of all peoples, by far excelled the men in grace and beauty, because in the present I perceive its truth. Certainly, a young Iroquois maiden of uncontaminated blood, just entered upon womanhood, unworn by harsh and unbecoming labor, pure as unclouded heaven, and with the words of her nation dropping from her tongue like the low tinklings of a harp, is beautiful exceedingly.

Very many of the Iroquois, women as well as men, had exhibited intellectual power and broad philanthropy, but, if legends be true, the name of none of them was held in reverence by all the Indians as was that of Tamanund. But all aboriginal America, in my humble judgment, does not furnish to us a name so worthy of undying reverence as that of Hiawatha, the statesman and lover of peace, who framed the League of the Five Nations, secured its adoption and started the confederacy on its glorious career.

But I must cease my vain attempts to paint these nations as they were in the olden time, and turn abruptly to the present. We are your brothers, O Iroquois, and it is in sorrow and not in exultation, and solely with a hope of arousing you to righteous and effectual effort to regain the prosperity of the past, that I ask you to look your present condition and prospects in the face. And now, Iroquois brothers of Canada, I beg you to take notice that this statement and all the remarks that may follow it are addressed to the Iroquois within this State. You are under a different government, and I am glad in the belief that your condition is much happier than theirs. But you and they are one, and we Americans are brothers and friends of both.

The Iroquois can no longer arrogate to themselves the title of Ongwe Honwee. In 1811 De Witt Clinton wrote thus: "The Six Nations have lost their high character and standing. * * * Their old men who witnessed the former glory and prosperity of their country, and who have heard from the mouths of their ancestors the heroic achievements of their countrymen, weep like infants when they speak of the fallen condition of the nation. They, however, derive some consolation from a prophecy of ancient origin and universal currency among them, that the man of America will, at some future time, regain his ancient ascendancy and expel the man of Europe from this western hemisphere." At this day such a hope is futile. Even the Seneca has lost, I trust, his insane appetite for war. The man of Europe covers the continent.

The man of America is represented by tribes and nations, feeble of themselves and relying for protection upon the man of Europe. At the outset of the war of the Revolution the Mohawks retired to Canada, and the eastern door of the Long House was broken down forever. After the close of that war the main body of the Cayugas also went to Canada. The Onondagas have been reduced to a feeble remnant. The western door is gone. The Long House has been swept away, and there is naught left of it but some poor, dispersed, decaying fragments. The broken bands that are left within the State are bereft of all that the Long House covered, save some petty reservations. The population of the State in 1794 was about 340,000, and that of the United States was about 4,000,000. The population of New York four years ago was 5,000,000, and that of the United States was 50,000,000. In 1794, when the treaty of Canandaigua was being considered, you spoke of the council of thirteen fires, and that council is now one of thirty-eight fires, and eight more are being built. There is no possibility of retrieving the power of the Six Nations by war. Never, in the hereafter, can they or any of them wage an independent war on their own account. If they go to war at all—which may the good God forbid!—it must be as auxiliaries of the great powers that shelter them. The contracted reservations yield little or no game. You must till the ground and engage in mechanical employments. Some white men are continually seeking to prey upon you, and others are constant in your defense. You have friends and protectors in great numbers and of great apparent power; but, alas! you are dwindling, and it would seem that some of your nations must ere long vanish in the mass of white men or become utterly extinct.

I am very glad to believe that the State of New York and the United States have always been and are friends of the Iroquois. Brothers of the Seneca Nation! have you forgotten how, in or about 1784, when you had been persuaded to "execute a deed for your whole country * * * and had sold the burial places of your fathers, and the bones and ashes of your ancestors, and had not reserved land sufficient to lay down your head or kindle a fire upon," the State of New York interposed, in vindication of its just dignity, and gave you complete relief? Did not De Witt Clinton, the then governor of the State, write thus to you in 1820: "Brothers! this State will protect you in the full enjoyment of your property. We are strong and will shield you from oppression. The Great Spirit looks down on the conduct of mankind and will punish us if we permit the remnant of the Indian nations which is with us to be injured. We feel for you, brothers, and we shall watch over your interests. We know that in the future state we shall be called upon to answer for our conduct to our fellow creatures." The State has always felt her solemn responsibility and that promise so given for her. The report of the joint committee of Four Yearly Meetings of the Friends certified thus in 1847: "The uniform justice and compassion of New York toward the Six Nations who were located on its territory presents, in retrospect, one of the most pleasant scenes on the pages of our history." It has exerted its power to protect you in the possession of your lands and to keep out intruders; to incite you to advances in knowledge and to the practices of industry; it gave you a charter, under which, as a distinct people, you exercise all the powers of self-government consistent with your condition. The Society of Friends have been your constant advisers and benefactors. All Christian men and all wise and conscientious men who have been or are your neighbors, have been and are anxious for your happiness and safety. Surely you have not forgotten Thomas C. Love and Thomas A. Osborne, your warm and judicious friends; nor the Rev. Asher Wright, who resided with you so long and worked so zealously for your salvation. But, notwithstanding all this active friendship and strong protection, the nation has been almost continually harassed, and has not made advances that hold forth reasonable assurance of future progress. Who can effectually protect you and your possessions from sordid and rapacious white men? The laws and denunciations of the State and nation are as ineffectual as is the brute thunder to deter a pack of wolves from tearing down a deer at bay. Nothing but a just sense of your own worth and dignity as men, and

the grace of the Christian's God, can shield you from the temptations which, when triumphant, sink us below the level of the beasts that perish.

Brothers! The plain and simple truth is this: All this sympathy and friendship, and all the aid and protection our governments can give you, must be as ineffectual to save you as is a zephyr to uproot a sturdy oak, if you do not rouse yourselves to a sense of your own worth as men and your dignity as Iroquois, and resolve to protect yourselves. True friendship must say to you, "Awake! Arise! or be forever fallen!"

Brothers! Ask yourselves whether you retain your ancestral reverence for woman, a reverence without which you cannot rise. Your territory is very small, your numbers inconsiderable. What hope can there be of doing great actions and winning fame on so contracted a theater? Can any one of you, however gifted by nature, stay in and devote himself to his little country and win glory in art or arms or expanded usefulness? If ambitious, must he not, like Donehogawa, your chief sachem, leave you and his petty country in order to do such deeds as gave him high honor and high distinction? That honor and distinction which make him a man of mark in the United States tends to prove that the Senecas are not degenerate nor wanting in native power.

Brothers! May I not truly conclude that your lack of ambition and despondency spring wholly from your position as a people cooped up and confined in an alien and powerful nation of widely different institutions, and the sense that upon that nation you are dependent; that you lie in the hollow of its hand; that it can close it and crush you in an instant, while you cannot have the least effect upon it or its fortunes. The high spirit of the men whose remains you have this day placed safely in old mother earth would have revolted at such a state of things. They would have sought escape from it; and the only escape from it that I can perceive is citizenship. Your lineage is illustrious, and if, as I believe, you have inherited its intellect and courage, you will arouse yourselves, cast despondency aside, and repel the wolves that threaten your existence; you will seek advancement in knowledge, cherish purity of morals and belief, and so prove yourselves worthy of and win American citizenship. Your country will then be bounded by the great oceans and nearly cover a continent. You will have an almost limitless field for the exercise of intellect and the exhibition of science, and have fit and abundant fields for the display of your hereditary eloquence. Can you doubt that Hiawatha, or Ototarho, or Joseph Brant, or Red Jacket, or Logan, or Cornplanter, or Farmer's Brother would have played a grand part in such a field? There is not a living thing, from the lordly buffalo to the smallest fly—not a beast, a bird, a fish, a reptile, an insect, or a worm that does not show forethought and take pains to secure the safety and the comfort of its offspring; yea, some of the most timid draw courage from love and die in their defense. You are invoked, not merely to take care of your own interests, but also to secure happiness and honor to your children and your children's children forever. In attaining the dignity of American citizenship you need not make any substantial sacrifice. You may, and, I think, ought, to retain your organization as Senecas and hold fast to your lands, and be true to the old League of the Iroquois, at least as a band of social union. I read, indeed, that the confederation is broken, and that the league has perished. If that be true, still there is every reason that the remnants of the Six Nations should be reunited by the strong bond of their ancient common glory and a sense of the closeness of their brotherhood, and remain Aquanuschioni forever. I am glad to find that the Onondagas and the Mohawks keep the compact made when the league was formed. Atotarho, the representative of the old emperor of the Five Nations, wears not the grim visage and bears not the matted crown of threatening snakes that Cusick gave him, but brings with him peace to all and brotherly enjoyment; Hiawatha, too, honors this assembly with his presence, and perpetuates also the honored name of David Thomas.

And now, brothers of the Iroquois, I must express a wish which lies close to my heart. I wish that every unpublished and recoverable fact of your grand and eventful history should be recovered and given to the world. **You have no truer friend than**

he who is the Gazing-at-the-Fire of your Senecas and the Bright Sky of your Mohawks, and there is not in Buffalo nor, I believe, anywhere a man who would be so zealous in searching for the hidden facts of your history, and so competent to arrange and annotate and give them to the world; and my heart's desire is that you should encourage him to the undertaking and give him your countenance and aid.

I am an old and weary man, and very few, if any of you, will ever see my face again, and I shrink from the pain of parting. But I cannot say farewell without again declaring that this final disposition by us of the mortal remains of Sagoyewatha and his comrades, sanctioned and participated in, not only by all the Senecas and by all the other Iroquois, is a solemn recognition of our common brotherhood. These remains now rest in close companionship, and near and around them repose those of Love, Tracy, Fillmore, Hall, good Doctor Shelton, and many others of their white admirers and friends, so that when the Redeemer shall come in glory and the last trump sounds, and the earth and the sea shall give up their dead, those white men and those red men may assume their spiritual bodies and rise together, hymning their gratitude to God and enter heaven in company. Farewell!—Ex-Judge Geo. W. Clinton.

General Ely S. Parker, at Buffalo, October 8, 1884, gave the following sketch of the Iroquois:

Much has been said and written of the Iroquois people. All agree that they once owned and occupied the whole country now constituting the State of New York. They reached from the Hudson on the east to the lakes on the west, and claimed much conquered territory.

I desire only to direct attention to one phase of their character, which, in my judgment, has never been brought out with sufficient force and clearness, and that is, their fidelity to their obligations and the tenacity with which they held to their allegiance when once it was placed. More than two hundred and fifty years ago, when the Iroquois were in the zenith of their power and glory, the French made the mistake of assisting the northern Indians with whom the Iroquois were at war. They never forgot or forgave the French for the aid they gave their Indian enemies, and the French were never afterward able to gain their friendship. About the same time the Holland Dutch came up the Hudson, and though, perhaps, they were no wiser than their French neighbors they certainly pursued a wiser policy by securing the friendship of the Iroquois. The Indians remained true to their allegiance until the Dutch were superseded by the English, when they also transferred their allegiance to the new comers. They remained steadfast to the faith they had given, and assisted the English people to put down the rebellion of the American colonies against the mother government. The colonies succeeded in gaining their independence and establishing a government of their liking, but in the treaty of peace which followed the English entirely ignored and forgot their Indian allies, leaving them to shift for themselves. A portion of the Iroquois under Captain Brant followed the fortunes of the English into Canada, where they have since been well cared for by the provincial and home governments. Those who remained in the United States continued to struggle for their homes and the integrity of what they considered their ancient and just rights. The aid, however, which they had given against the cause of the American Revolution had been so strong as to leave an intense burning hostility to them in the minds of the American people, and to allay this feeling and to settle for all time the question of rights as between the Indians and the whites, General Washington was compelled to order an expedition into the Indian country of New York to break the Indian power. This expedition was under command of General Sullivan. The Indians left to themselves and bereft of British aid made Sullivan's success an easy one. He drove them from their homes, destroyed and burned their villages, cut down their corn-fields and orchards, leaving the poor Indian homeless, houseless, and destitute. We have been told this evening that the "Long House" of the Iroquois had been

broken. It was, indeed, truly broken by Sullivan's invasion. It was so completely broken that never again will the "Long House" be reconstructed.

At the end of the Revolutionary war (1783) the Indians sued for peace. They were now at the mercy of General Washington and the American people. A peace was granted them, and small homes allowed in the vast domains they once claimed as absolutely and wholly theirs by the highest title known among men, viz, by the gift of God. The mercy of the American people granted them the right to occupy and cultivate certain lands until some one stronger wanted them. They hold their homes to-day by no other title than that of occupancy, although some Indian bands have bought and paid for the lands they reside upon the same as you, my friends, have bought and paid for the farms you live upon. The Indian mind has never to this day been able to comprehend how it is that he has been compelled to buy and pay for that which has descended to him from time immemorial, and which his ancestors had taught him was the gift of the Great Spirit to him and his posterity forever. It was an anomaly in civilized law far beyond his reasoning powers.

In the treaty of peace concluded after Sullivan's campaign the remnants of the Iroquois transferred their allegiance to the United States, and to that allegiance they have remained firm and true to this day. They stood side by side with you in the last war with Great Britain, in the defense of this frontier, and fought battles under the leadership of the able and gallant General Scott. Again, the sons of the Iroquois marched shoulder to shoulder with you, your fathers, your husbands, and your sons in the last great rebellion of the South, and used, with you, their best endeavors to maintain the inviolability and integrity of the American Constitution, to preserve unsullied the purity of the American flag, and to wipe out forever from every foot of American soil the curse of human slavery. Such, in brief, has been their fidelity to their allegiance.

RECENT COUNCILS OF THE SIX NATIONS.

The council of the sachems, chiefs and warriors of the Six Nations, held at the rooms of the Buffalo Historical Society, on the 8th of October, 1884, at the ceremonies of reinterment of Red Jacket, was the first general council of the united Iroquois which has been held since the conclusion of the Revolutionary war and the consequent disruption of the league.—W. C. Bryant.

(See No. 263, Red Jacket, herein.)

After the return of the Six Nations Indians to Canada from Buffalo in October, 1884, they met in council, and passed the following amongst other resolutions:

Extracts from the minutes.

THE SIX NATIONS IN COUNCIL, Brantford, Ontario (Canada), October 14, 1884.

Present, the visiting superintendent, interpreter, and twenty-nine chiefs.

The chiefs having deliberated upon and discussed the report of their delegates attending the recent ceremonies in the city of Buffalo, the speaker of the council arose and, addressing the superintendent, said:

On the arrival of their delegates in Buffalo, on Wednesday last, they had the honor of being received by a deputation of gentlemen, conducted to carriages, and conveyed to a hotel, where they were entertained in the most hospitable manner, made to feel at home among friends, not as strangers. They were requested on the same day to meet their brethren resident in the State of New York, when, being assembled, they were invited to consult and arrange for Indian ceremonies attending the reinterment of the remains of Red Jacket and his warriors upon the following day.

The delegates were astonished and gratified with the grand and imposing procession and other proceedings, and felt proud in being chosen to assist on so solemn and memorable occasion. This council acknowledge the honor conferred upon the illustrious dead of their race, and feel the red man has received a recognition hitherto unsurpassed, if not unprecedented, which will not be forgotten, but be a lasting record in the hearts of the Indians and in succeeding generations.

INDIAN DELEGATES AT RED JACKET'S OBSEQUIES.

The following is a correct list of the Indian delegates of the Six Nations to the Red Jacket obsequies, Buffalo, October 9, 1884, residing in the United States and Canada:

WILLIAM JONES—*Tho-na-so-wah*. Big Sand. Seneca.

JOHN JACKET—*Sho-gyo-a-ja-ach*. Holding up our Earth. Grandson of Red Jacket. Seneca.

MARY A. J. JONES—*Je-on-do-oh*. It has put the Tree again into the Water. Seneca.

ABBY JACKET—*Oh-no-syo-dyno*. It has Thrown Away the House. Granddaughter of Red Jacket. Seneca.

SARAH W. JACKET—*O-ge-jo-dyno*. It has Thrown Away the Corn Tassel. Seneca.

IRENE JONES—*Gaw-yah-was*. It Sifts the Skies. Seneca.

WILLIAM NEPHEW—*So-no-jo-wah*. The Nephew. Seneca. Grandson of Governor Blacksnake, alias The Nephew.

IRENE A. JONES—*Ga-on-ye-was*. It Sifts the Skies. Seneca. Daughter of Mrs. Irene Jones.

Rev. Z. L. JIMESON—*Ska-oh-ya-dih*. Beyond the Sky. Seneca.

ANDREW SNOW—*Tow-sen-e-doh*. Seneca.

CHARLES JONES. Youngest son of Capt. Horatio Jones, the famous captive. Genesee, N. Y.

CHESTER C. LAY—*Ho-do-au-joah*. Bearing the Earth. United States interpreter, Seneca Nation.

General ELY S. PARKER—*Do-ne-ho-ga-wa*. Open Door. One of the leading sachems of the League of the Iroquois.

Mrs. E. S. PARKER.

WILLIE RED JACKET JONES—*Sho-gyo-a-ja-ach*. Holding up our Earth. Seneca.

ISAAC T. PARKER—*Da-jis-sta-ga-na*. Seneca.

JOHN MT. PLEASANT—*Dah-gah-yah-dent*. Falling Woods. Tuscarora.

Mrs. J. MT. PLEASANT—*Ge-goh-sa-seh*. Wild Cat. Seneca.

Mrs. MARY J. PIERCE. Widow of the late Maris B. Pierce, a chief of the Seneca Nation. Seneca.

MOSES STEVENSON—*Au-o-wah-nay*. Broad Path. Seneca.

Canadian delegation.

BENJAMIN CARPENTER—*Des-ka-he*. More than Eleven. Cayuga.

JOHN FRASIER—*Astaw-en-ser-on-ha*. Rattler. Mohawk.

JOSEPH PORTER—*Oron-ya-de-ka*. Burning Sky. Oneida.

HENRY CLENCH—*Kan-oq-wa-ya*. Corn Cob. Oneida.

LEVI JONATHAN—*Kad-ar-gua-ji*. Well Bruised. Onondaga.

PETER POWLESS—*Sa-de-ka-ri-wa-de*. Two Stories Alike. Mohawk.

MOSES HILL—*Fyo-gwa-wa-ken*. Holding Company. Tuscarora.

JOHN BUCK—*Sha-na-wa-de*. Beyond the Swamp. Onondaga.

JAMES JAMISON—*De-yo-no-do-gen*. Between Two Mountains. Cayuga.

JOHN HILL. Seneca.

ROBERT DAVID—*Sakoyewatha*. Keeper Awake. Cayuga.

JOSIAH HILL—*Sa-ko-ka-ryes*. Cannibal. Tuscarora. Nanticokes, now mixed with Tuscaroras.

Rev. ALBERT ANTHONY—*She-quack-nind*. The Lone Pine. Delaware. Missionary to Six Nations. A Delaware chief.

Miss JESSIE OSBORNE—*Sa-pa-na*. The Lily. Mohawk, and great granddaughter of Captain Brant, Mohawk.

Miss EVA H. JOHNSON—*Ka-ra-wa-na*. Drifting Canoe. Miss E. PAULINE JOHNSON—*Ken-yen-neen-tha*. The Snow Drift. Daughters of the late chief, George H. M. Johnson. Residence, Chiefswood, Tuscarora, Canada. Mohawk.

J. T. GILKISON, Brantford, Ontario. Superintendent and commissioner of the Six Nations Indians, Brantford, Canada.

For historical information relating to the Iroquois and Six Nations, see "The Life and Times of Red Jacket—Sago-ye-wat-ha, being the sequel to the History of the Six Nations," by Col. William L. Stone, 1841, and the "League of the Hode-no-san-nec, or Iroquois," by Lewis A. Morgan, Rochester, 1851.

MO-HEE-CON-NEU, OR "MO-HE-GAN," THE GOOD CANOE-MEN.

[Stockbridge: Laws of the United States. Stockbridge: Indian Bureau, June, 1835.]

Numbers 400 or 500; formerly of Massachusetts; a band of the famous tribe of Pequots; now semi-civilized.

Mr. Catlin was with these Indians in 1830 at New Stockbridge and Brotherton, in Western New York. They were subsequently removed to Wisconsin. (See below.)

272. Ee-tow-o-kaum, Both Sides of the River; chief of the tribe, with a psalm-book in one hand and a cane in the other. Christianized. Painted in 1831.

(Plate No. 199, page 102, vol. 2, Catlin's Eight Years.)

The chief of this tribe, *Ee-tow-o-kaum* (Both Sides of the River, No. 272), is a very shrewd and intelligent man, and a professed, and I think sincere Christian.

273. Waun-naw-con, The Dish (John W. Quinney); missionary preacher. Civilized. Painted in 1830.

(Plate No. 200, page 102, vol. 2, Catlin's Eight Years.)

Waun-naw-con (The Dish), John W. Quinney, in civilized dress, is a civilized Indian, well educated, speaking good English, is a Baptist missionary preacher, and a very plausible and eloquent speaker.

MR. CATLIN'S NOTES ON THE MO-HE-CON-NEUH, OR MOHEGAN INDIANS.

There are 400 of this once powerful and still famous tribe residing near Green Bay, on a rich tract of land given to them by the Government, in the Territory of Wisconsin, near Winnebago Lake, on which they are living very comfortably, having brought with them from their former country, in the State of Massachusetts, a knowledge of agriculture, which they had there effectually learned and practiced. [Written in 1848.]

This tribe are the remains and all that are left of the once powerful and celebrated tribe of Pequots of Massachusetts. History tells us that in their wars and dissensions with the whites a considerable portion of the tribe moved off under the com-

mand of a rival chief, and established a separate tribe or band, and took the name of Mo-hee-con-neuh, which they have preserved until the present day; the rest of the tribe having long since been extinct.—G. C.

ALGONKIN—PEQUODS.

(SEE ALGONKINS.)

Of the five principal nations of New England in 1674, the Pequods or Mohegans, the two being considered as one, were tribes of considerable influence and strength of numbers, claiming authority over all the Indians of the Connecticut Valley. Jonathan Edwards states that the language of the Stockbridge of Mulhekanew (Mohegan) was spoken throughout New England. Nearly every tribe had a different dialect, but the language was radically the same. Elliot's translation of the Bible is in a particular dialect of this language. The Stockbridges, so named from the place of their residence, were originally a part of the Housatic tribe of Massachusetts, to whom the legislature of that State granted a section of land in 1736. They were subsequently removed to New Stockbridge and Brotherton, in Western New York, many other tribes of New England and also of New York joining them. They had good lands and fine farms, and were rapidly becoming worthy of citizenship, when, in 1857, they were removed to a reservation near Green Bay, Wisconsin, where they now remain, on which their agent reported no white man could obtain a comfortable livelihood by farming. They have been divided for some time into two bands, known as the "citizen" and "Indian" factions, the former having lived off from the reservation for the past twelve years. In 1875 one hundred and thirty-four of the "citizens" received their per capita share of the tribal property, and became private citizens of the United States. The tribe has one hundred and eighteen members remaining.—W. H. Jackson, 1877.

Nos. 1050, 1049, and 1065 of Hayden's Catalogue are fine specimens of Stockbridge and Brothertons.

PRESENT LOCATION AND NUMBER, JUNE 30, 1885.

Stockbridges at Green Bay Agency, Wisconsin, September, 1884, 136; August 1, 1885, 133. All civilized, and speak the English language.

Of the Stockbridges, Agent Andrews writes as follows, in September, 1884:

There is but a remnant of this tribe remaining, numbering only 136, several divisions of the tribe having been made, and a part each time becoming citizens. Under the existing laws of the State of Wisconsin nearly all the male portion of this tribe over twenty-one years of age are qualified electors, and I am unable to see any reason why the whole tribe should not become citizens and their tribal relations abandoned, and they brought under the influence and control of the laws of the State, but leaving their lands held in trust by the Government and exempt from taxation for a limited period; and I am inclined to the opinion that such a course would have a beneficial effect upon the morals of the members of this tribe and greatly improve their present condition.

DEL-A-WARES.

[Delawares: Laws of the United States. Delawares: Indian Bureau, June, 1885.]

Remains of a bold, daring, and numerous tribe, formerly of the States of Pennsylvania and Delaware, and the terror of all the eastern tribes. Gradually wasted away by wars, removals, small-pox, and whisky; now living on the western borders of Missouri, and number only 824; lost by small-pox at different times, 10,000.

Mr. Catlin saw the Delawares on their reservation on the Kaw, now Kansas, River, in 1831-'32.

274. Bód-a-sin ———; the chief; a distinguished man. (No plate.)

275. Ni-có-man, the Answer; the second chief, with bow and arrows in his hand. Painted in 1831-'32.

(Plate No. 197, page 102, vol. 2, Catlin's Eight Years.)

276. Non-on-dá-gon, ———; a chief, with a ring in his nose. Painted in 1831-'32. (Plate No. 198, page 102, vol. 2, Catlin's Eight Years.)

Non-on-dá-gon, with a silver ring in his nose, is another of the chiefs of distinction, whose history I admired very much, and whom, from his gentlemanly attentions to me, I became much attached to. In both of these instances (Nos. 275, 276) their dresses were principally of stuffs of civilized manufacture, and their heads were bound with vari-colored handkerchiefs or shawls, which were tastefully put on like a Turkish turban.—G. C.

MR. CATLIN'S NOTES ON THE DELAWARE INDIANS.

The very sound of this name [Delawares] has carried terror wherever it has been heard in the Indian wilderness; and it has traveled and been known, as well as the people, over a very great part of the continent. This tribe originally occupied a great part of the eastern border of Pennsylvania, and great part of the States of New Jersey and Delaware. No other tribe on the continent has been so much moved and jostled about by civilized invasions; and none have retreated so far, or fought their way so desperately, as they have honorably and bravely contended for every foot of the ground they have passed over. From the banks of the Delaware to the lovely Susquehanna, and *my native valley*, and to the base of and over the Alleghany Mountains, to the Ohio River, to the Illinois and the Mississippi, and at last to the west of the Missouri, they have been moved by treaties after treaties with the Government, who have now assigned to the mere handful of them that are left a tract of land, as has been done a dozen times before, in *fee simple, forever!* In every move the poor fellows have made they have been thrust against their wills from the graves of their fathers and their children, and planted, as they now are, on the borders of new enemies, where their first occupation has been to take up their weapons in self-defense, and fight for the ground they have been planted on. There is no tribe, perhaps, amongst which greater and more continued exertions have been made for their conversion to Christianity—and that ever since the zealous efforts of the Moravian missionaries, who first began with them—nor any amongst whom those pious and zealous efforts have been squandered more in vain, which has, probably, been owing to the bad faith with which they have so often and so continually been treated by white people, which has excited prejudices that have stood in the way of their mental improvement.

This scattered and reduced tribe, which once contained some 10,000 or 15,000, numbers at this time but 800; and the greater part of them have been, for the fifty or sixty years past, residing in Ohio and Indiana. In these States their reservations became surrounded by white people, whom they dislike for neighbors, and their lands too valuable for Indians, and the certain consequence has been that they have sold out and taken lands west of the Mississippi, onto which they have moved, and on which it is, and always will be, almost impossible to find them, owing to their desperate disposition for roaming about, indulging in the chase and in wars with their enemies.

The wild frontier on which they are now placed affords them so fine an opportunity to indulge both of these propensities, that they will be continually wandering in little and desperate parties over the vast buffalo plains, and exposed to their enemies, till at last the new country, which is given to them in "*fee simple, forever,*" and which is destitute of game, will be deserted, and they, like the most of the removed remnants of tribes, will be destroyed, and the faith of the Government well preserved, which has offered *this* as their *last move*, and these lands as *theirs in fee simple, forever.*



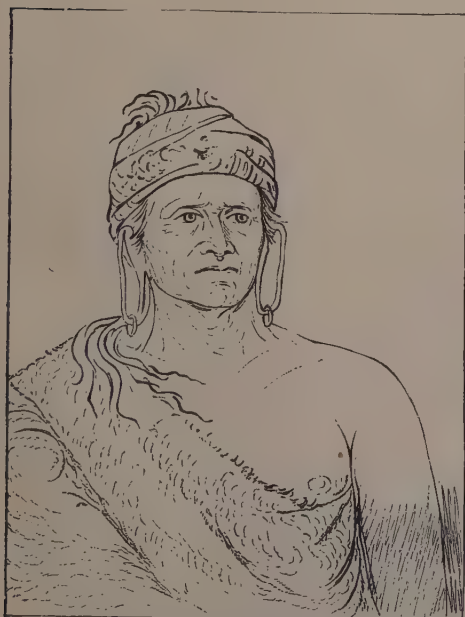
NON-ON-DÁ-GON.

Delaware chief. No. 276, page 198.
(Plate 198, Vol. II, Catlin's Eight Years.)



NICÓ-MAN, THE ANSWER.

Delaware, No. 275, page 198.
(Plate 197, Vol. II, Catlin's Eight Years)



LAY-LÁW-SHE-KAW, HE WHO GOES UP THE RIVER.

An aged Shawnee chief. No. 277, page 200.
(Plate 211, Vol. II, Catlin's Eight Years.)



TEN-SQUAT-A-WAY, THE OPEN DOOR.

Brother of Tecumseh. No. 279, page 201.
(Plate 214, Vol. II, Catlin's Eight Years.)

In my travels on the Upper Missouri and in the Rocky Mountains I learned, to my utter astonishment, that little parties of these adventurous myrmidons, of only six or eight in numbers, had visited those remote tribes, at two thousand miles distance, and in several instances, after having cajoled a whole tribe—having been feasted in their villages, having solemnized the articles of everlasting peace with them, and received many presents at their hands, and taken affectionate leave—have brought away six or eight scalps with them, and, nevertheless, braved their way and defended themselves as they retreated in safety out of their enemies' country and through the regions of other hostile tribes, where they managed to receive the same honors and come off with similar trophies.

Amongst this tribe there are some renowned chiefs, whose lives, if correctly written, would be matter of the most extraordinary kind for the reading world, and of which it may be in my power at some future time to give a more detailed account.—G. C.

ALGONKIN—DELAWARES.

When first discovered by the whites the Delawares were living on the banks of the Delaware in detached bands under separate sachems, and called themselves Renappi—a collective term for men—or, as it is now written, Lenni Lenâpe. In 1616 the Dutch began trading with them, maintaining friendly relations most of the time, and buying so much of their land that they had to move inland for game and furs. William Penn and his followers succeeding, kept up the trade and bought large tracts of land, but the Indians claimed to have been defrauded, and showed a reluctance to move. They then numbered about 6,000. With the assistance of the Indians of the Six Nations the authorities compelled the Delawares to retire. At the beginning of the Revolution there were none east of the Alleghanies. By treaty in 1789 lands were reserved to them between the Miami and Cuyahoga and on the Muskingum, in Ohio. They were called by the Indians of the Northwest Territory Elanab'ah, or people from the sunrise. In 1818 the Delawares ceded all their lands to the Government and removed to White River, Missouri, to the number of 1,800, leaving a small number in Ohio. Another change followed eleven years after (1829), when 1,000 settled by treaty on the Kansas and Missouri Rivers, the rest going south to Red River.

During the late rebellion they furnished 170 soldiers out of an able-bodied male population of 201 to the Union cause; in 1866 sold their land to the railroad which ran across it, and buying land of the Cherokees, settled where the main body now resides, merging with the Cherokees, small bands being scattered about among the Wichitas and Kiowas.

In 1866, by a special treaty, they received and divided the funds held for their benefit, took lands in severalty, and ceased to be regarded as a tribe. They have given up their Indian ways and live in comfortable houses. Many of them are efficient farmers and good citizens. They are becoming so incorporated with other tribes that there has been no late enumeration made of them as a whole.—W. H. Jackson, 1877.

For an exhaustive history of the Delaware Indians, see "The Lenâpé and their legends, with a complete text and symbols of the Walam Olum—a new translation, and an inquiry into its authenticity, by Daniel G. Brinton, A. M., M. D.," etc. Philadelphia, 1885.

DELAWARES IN CANADA, JUNE, 1885.

A few Delawares, 130 in all, living near the remnant of the Six Nations, now reside on the Grand River Reserve, in Canada, near Brantford, Ontario. At the reinterment of the remains of Red Jacket, at Buffalo, N. Y., October 9, 1884, Rev. Albert Anthony (Lone Pine) and

three chiefs from Canada were present. In an interview they gave the following data as to the Delawares:

Our people [the Delawares] call themselves *L'enäpe*, meaning men, or the real or true men. We often speak of ourselves as the *Wa-pa-nachki*, or people of the morning,* in allusion to our supposed eastern origin. Our traditions affirm that at the period of the discovery of America our nation resided on the island of New York (Manhattan?). We called that island *Man-ä-hä-touh*, the place where timber is procured for bows and arrows. The word is compounded of *N'man-hum-in*, I gather, and *tan-ning*, at the place. At the lower end of the island was a grove of hickory trees of peculiar strength and toughness. Our fathers held this timber in high esteem as material for constructing bows, war clubs, &c.

When we were driven back by the whites our nation became divided into two bands, one was termed *Minsi*, the great stone, the other was called *We-naw-mien*, down the river, they being located farther down the stream than our settlement.

We called the Susquehanna *A-theth-qua-nee*, the roily river. The Monongahela was called *Me-hman-nau-wing-geh-lau*, many landslides.

When we lived on the banks of that river, say as late as one hundred and thirty years ago, a herd of bisons used annually to come down the western bank of the river. We called this animal *Ah-pa-quah-checoë*, wild cow. The Alleghany Mountains were called by us *Al-lick-e-wa-ny*, he is leaving us and may never return. Reference is made, I suppose, to departing hunters or warriors who were about to enter the passes of those rugged mountains.

There are about 130 of our people residing on the Grand River Reserve; the residue are scattered over the continent.—Transactions of the Buffalo (N. Y.) Historical Society, "Red Jacket," vol. 3, pages 102, 103, 1885.

PRESENT LOCATION AND NUMBER IN THE UNITED STATES.

Delawares at Kiowa, Comanche, and Wichita Agency, Indian Territory, June, 1884, 74; August 31, 1885, 71. Slowly decreasing. Civilized. Farmers and herders.

Delawares, near the Cherokees, one of the five civilized tribes in Indian Territory, supposed to be about 1,000. Civilized. Farmers and herders. Joined the Cherokees in 1866; tribal relations abandoned.

(See Hayden's Portraits; and also title Cherokee, herein.)

SHA-WÁ-NO (SHAW-NEE).

[Shawnee: Laws of the United States. Shawnee and Shawano: Indian Bureau, June, 1885.]

Remains of a numerous tribe, formerly inhabiting part of Pennsylvania, afterwards Ohio, and recently removed west of the Mississippi River. Number at present about 1,200; lost one-half by small-pox at different times. Semi-civilized; intemperate.

Mr. Catlin visited them in 1831, on the Kon-zas (Kansas) River.

277. Lay-láw-she-kaw, He who Goes up the River; a very aged man, chief of the tribe; his ears slit and elongated by wearing weights in them, according to the custom of the tribe, and his hair whitened with age. Painted in 1831.

(Plate No. 211, page 116, vol. 2, Catlin's Eight Years.)

A very aged but extraordinary man, with a fine and intelligent head, and his ears slit and stretched down to his shoulders, a custom highly valued in this tribe,

* The Senecas called the Delawares *Dyo-hens-govola*; literally, from whence the morning springs.

which is done by severing the rim of the ear with a knife, and stretching it down by wearing heavy weights attached to it at times, to elongate it as much as possible, making a large orifice, through which, on parades, &c., they often pass a bunch of arrows or quills and wear them as ornaments. In this instance (which was not an unusual one) the rims of the ears were so extended that they touched the shoulders, making a ring through which the whole hand could easily be passed.

278. * *Ká-te-quaw*, The Female Eagle; a fine-looking girl, daughter of the above chief. (See No. 277, *Lay-láw-she-kaw*.)

(See Plate No. 212, page 117, vol. 2, Catlin's Eight Years.)

Of this picture Mr. Catlin writes:

The daughter of this old chief (*La-láw-she-kaw*, No. 277), *Ka-te-quaw* (The Female Eagle, was an agreeable girl of fifteen years of age, and much thought of by the tribe.

279. *Ten-squat-a-way*, The Open Door; called the "Shawnee Prophet," brother of Tecumseh; blind in one eye, holding his *medicine* or mystery fire in one hand, and his "*sacred string of beans*" in the other, a great *mystery-man*.

(Plate No. 214, page 117, vol. 2, Catlin's Eight Years.)

Ten-squa-ta-way (The Open Door), called the *Shawnee Prophet*, is perhaps one of the most remarkable men who has flourished on these frontiers for some time past. This man is brother of the famous Tecumseh, and quite equal in his *medicines* or mysteries to what his brother was in arms; he was blind in his left eye, and in his right hand he was holding his *medicine fire* and his *sacred string of beans* in the other. With these mysteries he made his way through most of the northwestern tribes, enlisting warriors wherever he went to assist Tecumseh in effecting his great scheme of forming a confederacy of all the Indians on the frontier to drive back the whites and defend the Indians' rights, which he told them could never in any other way be protected. His plan was certainly a correct one, if not a very great one, and his brother, the Prophet, exercised his astonishing influence in raising men for him to fight his battles and carry out his plans. For this purpose he started upon an embassy to the various tribes on the Upper Missouri, nearly all of which he visited with astonishing success; exhibiting his mystery fire, and using his sacred string of beans, which every young man who was willing to go to war was to touch, thereby taking the solemn oath to start when called upon, and not to turn back.

In this most surprising manner this ingenious man entered the villages of most of his inveterate enemies, and of others who never had heard of the name of his tribe, and maneuvered in so successful a way as to make his medicines a safe passport for him to all of their villages; and also the means of enlisting in the different tribes some eight or ten thousand warriors, who had solemnly sworn to return with him on his way back, and to assist in the wars that Tecumseh was to wage against the whites on the frontier. I found, on my visit to the Sioux, to the Puncabs, to the Riccarees, and the Mandans, that he had been there, and even to the Blackfeet; and everywhere told them of the potency of his mysteries, and assured them that if they allowed the fire to go out in their wigwams, it would prove fatal to them in every case. He carried with him into every wigwam that he visited the image of a dead person of the size of life, which was made ingeniously of some light material, and always kept concealed under bandages of thin white muslin cloths and not to be opened; of this he made great mystery, and got his recruits to swear by touching a sacred string of white beans, which he had attached to its neck or some other way secreted about it. In this way, by his extraordinary cunning, he had carried terror into the country as far as he went, and had actually enlisted some eight or ten thousand men, who were sworn to follow him home; and in a few days would have

* Lost or destroyed.

been on their way with him, had not a couple of his political enemies in his own tribe followed on his track, even to those remote tribes, and defeated his plans by pronouncing him an imposter and all of his forms and plans an imposition upon them, which they would be fools to listen to. In this manner this great recruiting officer was defeated in his plans for raising an army of men to fight his brother's battles; and to save his life he discharged his medicines as suddenly as possible, and secretly traveled his way home, over those vast regions, to his own tribe, where the death of Tecumseh and the opposition of enemies killed all his splendid prospects and doomed him to live the rest of his days in silence and a sort of disgrace, like all men in Indian communities who pretend to *great medicine*, in any way, and fail, as they all think such failure an evidence of the displeasure of the Great Spirit, who always judges right.

This, no doubt, has been a very shrewd and influential man, but circumstances have destroyed him, as they have many other great men before him; and he now lives respected, but silent and melancholy in his tribe. I conversed with him a great deal about his brother Tecumseh, of whom he spoke frankly, and seemingly with great pleasure; but of himself and his own great schemes he would say nothing. He told me that Tecumseh's plans were to embody all the Indian tribes in a grand confederacy, from the province of Mexico to the Great Lakes, to unite their forces in an army that would be able to meet and drive back the white people, who were continually advancing on the Indian tribes and forcing them from their lands towards the Rocky Mountains; that Tecumseh was a great general, and that nothing but his premature death defeated his grand plan.

Ten-squat-a-way (Open Door), the Prophet, brother of Tecumthe, [see portrait.—McKenny & Hall, vol. 1, page 38,] one of three brothers born at a birth at Old Chillicothe (Ohio), in 1775.

His name, The Open Door, was intended to represent him as the way, or door, which had opened for the deliverance of the red people from the incoming whites. His town on the Wabash (Indiana) was known as the "Prophets' town." He was an emissary of evil in the interest of Tecumthe and ———.

The Prophet possessed neither the talents nor the frankness of his brother. As a speaker he was fluent, smooth, and plausible, and was pronounced by Governor Harrison the most graceful and accomplished orator he had seen amongst the Indians; but he was sensual, cruel, weak, and timid. He never spoke when Tecumthe was present. At the council at Vincennes, in 1810, The Prophet stood quietly unmoved while his brother Tecumthe objected to a former land treaty, saying, "What, sell a country; why not sell the air, the clouds, and the great sea, as well as the earth? Did not the Great Spirit make them all for the use of his children?"

The Prophet was an extensive polygamist, having an unusual number of wives, whom he forced to work for him. His history is inseparable from that of his brother Tecumthe, up and to the death of the latter at the battle of the Thames in 1812. After the death of Tecumthe The Prophet dropped to the dignity of an ordinary Indian, and quietly passed away.

280.* *Pah-te-coo-saw*, The Straight Man; semi-civilized.

(See Plate No. 213, page 117, vol. 2, Catlin's Eight Years.)

Of this picture Mr. Catlin writes:

Pah-te-coo-saw, The Straight Man (Plate No. 214), a warrior of this tribe, has distinguished himself by his exploits; and when he sat for his picture had painted his face in a very curious manner with black and red paint.

281. *Lay-lóo-ah-pee-ái-shee-kaw*, Grass, Bush, and Blossom; half civil, and more than half drunk. Painted 1831. (No plate.)

Besides the personages whom I have above mentioned, I painted the portraits of several others of note in the tribe, and amongst them *Lay-loo-ah-pe-ai-shee-kaw* (Grass,

* Lost or destroyed.

Bush, and Blossom), whom I introduce in this place, rather from the very handy and poetical name than from any great personal distinction known to have been acquired by him.

282. C6o-po-saw-quay-te, Woman (the indescribable). (No plate.)

This portrait is not mentioned in Catlin's *Eight Years*—no outline drawing made by Mr. Catlin, and not noted in the catalogue of the Cartoon Collection.

MR. CATLIN'S NOTES ON THE SHAWNEE INDIANS.

The history of this once powerful tribe is so closely and necessarily connected with that of the United States and the Revolutionary war that it is generally pretty well understood. This tribe formerly inhabited great parts of the States of Pennsylvania, New Jersey, and (for the last sixty years) a part of the States of Ohio and Indiana, to which they had removed; and now a considerable portion of them, a tract of country several hundred miles west of the Mississippi, which has been conveyed to them by Government in exchange for their lands in Ohio, from which it is expected the remainder of the tribe will soon move. It has been said that this tribe came formerly from Florida, but I do not believe it. The mere fact that there is found in East Florida a river by the name of *Su-wa-nee*, which bears some resemblance to *Shawa-no*, seems, as far as I can learn, to be the principal evidence that has been adduced for the fact. They have evidently been known, and that within the scope of our authenticated history, on the Atlantic coast—on the Delaware and Chesapeake Bays—and after that have fought their way against every sort of trespass and abuse, against the bayonet and disease, through the States of Pennsylvania, Delaware, Ohio, Indiana, Illinois, and Missouri, to their present location near the Kon-zas River, at least fifteen hundred miles from their native country.

This tribe and the Delawares, of whom I have spoken, were neighbors on the Atlantic coast, and alternately allies and enemies, have retrograded and retreated together, have fought their enemies united, and fought each other, until their remnants that have outlived their nation's calamities have now settled as neighbors together in the western wilds, where, it is probable, the sweeping hand of death will soon relieve them from further necessity of warring or moving, and the Government from the necessity or policy of proposing to them a yet more distant home. In their long and disastrous pilgrimage, both of these tribes laid claim to and alternately occupied the beautiful and renowned valley of Wy-6-ming; and after strewing the Susquehanna's lovely banks with their bones and their tumuli, they both yielded at last to the dire necessity which follows all civilized intercourse with natives, and fled to the Allegheny, and at last to the banks of the Ohio, where necessity soon came again, and again, and again, until the great *Guardian of all red children* placed them where they now are.

There are of this tribe remaining about 1,200, some few of whom are agriculturists, and industrious and temperate and religious people, but the greater proportion of them are miserably poor and dependent, having scarcely the ambition to labor or to hunt, and a passion for whisky-drinking that sinks them into the most abject poverty, as they will give the last thing they possess for a drink of it.

There is not a tribe on the continent whose history is more interesting than that of the Shawanos, nor any one that has produced more extraordinary men.

The great Tecumseh, whose name and history I can but barely allude to at this time, was the chief of this tribe, and perhaps the most extraordinary Indian of his age.

"The Shawanos," like most of the other remnants of tribes, in whose countries the game has been destroyed, and by the use of whisky have been reduced to poverty and absolute want, have become, to a certain degree, agriculturists; raising corn and

beans, potatoes, hogs, horses, &c., so as to be enabled, if they could possess anywhere on earth, a country which they could have a certainty of holding in perpetuity, as their own, to plant and raise their own crops and necessities of life from the ground.

The Government have effected with these people, as with most of the other dispersed tribes, an arrangement by which they are to remove west of the Mississippi, to lands assigned them, on which they are solemnly promised a home *forever*, the uncertain definition of which important word time and circumstances alone will determine.—G. C.

ALGONKIN—SHAWNEE.

The Shawnees or Shawanoes are an erratic tribe of Algonkin stock, supposed to have been one primarily with the Kickapoos. Were first discovered in Wisconsin, but moved eastwardly, and, coming in contact with the Iroquois south of Lake Erie, were driven to the banks of the Cumberland. Some passed thence into South Carolina and Florida, and, by the early part of the eighteenth century, had spread into Pennsylvania and New York. At the close of the Spanish and English war those in Florida emigrated and joined the northern bands, and, again coming into contact with the Iroquois, were driven westward into Ohio. Joined in Pontiac's uprising in 1763, and rallied under the English flag during the Revolution. In 1795 the main body of the tribe were on the Scioto, but some had already crossed the Mississippi and others south. Those in Missouri ceded their lands to the Government in 1825, and those in Ohio in 1831, for new homes in the Indian Territory. In 1834 the main body in the Indian Territory disbanded their tribal organization and divided their lands in severalty.

The *Eastern Shawnees* are those who emigrated direct from Ohio to the Indian Territory, where they now are. They number 97, and are successful agriculturists.

The *Absentee Shawnees* are those who, thirty-five years since, seceded from the main portion of the tribe in Kansas and located in the northern part of the Indian Territory, where they have received no aid from Government, but are now in a highly prosperous condition. They number 563 at the present time.—W. H. Jackson, 1877.

(See also "An Inquiry into the Identity and History of the Shawnee Indians," C. C. Royce, Magazine of Western History, May, 1885.)

PRESENT LOCATION AND NUMBER.

Eastern Shawnees, at Quawpaw Agency, Indian Territory, in June, 1884, 71; August, 1885, 69. Decreasing. Civilized. Farmers.

Agent W. H. Robb writes, August 31, 1884:

These people are for the most part intelligent, well behaved, desiring to improve and have their children grow up better than they themselves have been; they are all well advanced in civilization.

Absentee Shawnees at Sac and Fox Agency, Indian Territory, in August, 1884, 720; in August, 1885, 710. Decreasing.

Isaac A. Taylor, agent, writes, August 31, 1884:

The Absentee Shawnees are living on the same reservation with the Pottawatomies, with the exception of those who left some years ago and settled on the reservations now occupied by the Iowas and Mexican Kickapoos, where they have opened up small farms and are doing moderately well. There are about 720 Absentee Shawnees under the charge of this agency, who are entitled to homes on the 30-mile-square tract of land, as described, upon which the Pottawatomies are now living. They take their name from the fact of having separated from the Shawnee tribe of Indians long

years ago, and never rejoining them. It is a strong desire with them to live alone; consequently the opposition to allotting on the same reservation with the Pottawatomies, urging that they had settled on these lands long before the Pottawatomies, and that the land by right is theirs.

These people are engaged in raising hogs, ponies, and cattle, and are the most extensive agriculturists in this agency. Besides their gardening they will average about 8 acres of corn to the family.

Some Shawnees reside with the Cherokees in Indian Territory. Number not given.

CHER-O-KEES.

[Cherokee: Laws of the United States. Cherokee: Indian Bureau, June, 1885.]

Formerly of the State of Georgia, recently removed west of the Mississippi to the headwaters of the Arkansas. This tribe are mostly civilized and agriculturists; number, 22,900.

Mr. Catlin was with the Cherokees, near Fort Gibson, in 1836.

283. John Ross, a civilized and well educated man; head chief of the nation.

Painted in 1836.

(See Plate No. 215, page 119, vol. 2, Catlin's Eight Years.)

Of this picture and man, Mr. Catlin writes:

John Ross, a civilized and highly educated and accomplished gentleman, who is the head chief of the tribe.

This man, like most of the chiefs, as well as a very great proportion of the Cherokee population, has a mixture of white and red blood in his veins.

The Cherokees amount in all to about 22,000, 16,000 of whom are yet living in Georgia, under the Government of their chief, John Ross, whose name I have before mentioned. With this excellent man, who has been for many years devotedly opposed to the treaty stipulations for moving from their country, I have been familiarly acquainted; and, notwithstanding the bitter invective and animadversions that have been by his political enemies heaped upon him, I feel authorized, and bound to testify to the unassuming and gentlemanly urbanity of his manners, as well as to the rigid temperance of his habits, and the purity of his language, in which I never knew him to transgress for a moment, in public or private interviews.—G. C.

Shortly after Mr. Catlin wrote the above the remainder of the Cherokees were removed to beyond the Mississippi River.

In the movement for the civilization and adoption of an independent government among the Cherokees, John Ross, Elias Boudinot, John Ridge, and other Cherokees were pioneers from 1820 to 1848.

The most prominent man of this movement was John Ross, a Cherokee of the mixed blood. * * * [See portrait, page 176, vol. 3, McKenney & Hall.]

We must speak of him in general terms as the leader of his people in their exodus from the land of their nativity to a new country, and from the savage state to that of civilization. Through the whole of this interesting and exciting movement he has been an efficient actor, and, of some of the most important events the prime mover. He has no fame as a warrior, nor do we know that he has ever been in the field. His talents are those of the civilian. Plain and unassuming in his appearance, of calm and quiet deportment, he is a man of great sagacity and of untiring energy. Assiduous in the pursuit of his objects, he has spent many of his winters at Washington, where he was well known to all the leading statesmen and to the philanthropists

who concern themselves about the affairs of the neglected aborigines, while the remainder of his time had been actively employed among his own people. So far as we can judge of his character by his acts, we believe him to be an able man, who has done good service for his people.—McKenney & Hall, vol. 3, page 176.

Mr. Ross was born in Georgia, about 1790, and died at Washington City, August 1, 1866. He was a man of pronounced and marked executive ability, and was the leader of the "Ross party," amongst the Cherokees.

This picture is not in the cartoon collection.

284. *Tuch-ee*, called "Dutch," first war chief of the Cherokees; a fine looking fellow with a turbaned head. Painted in 1836.

(See Plate No. 218, pages 121, 122, vol. 2, Catlin's Eight Years.)

Of this picture and person Mr. Catlin writes :

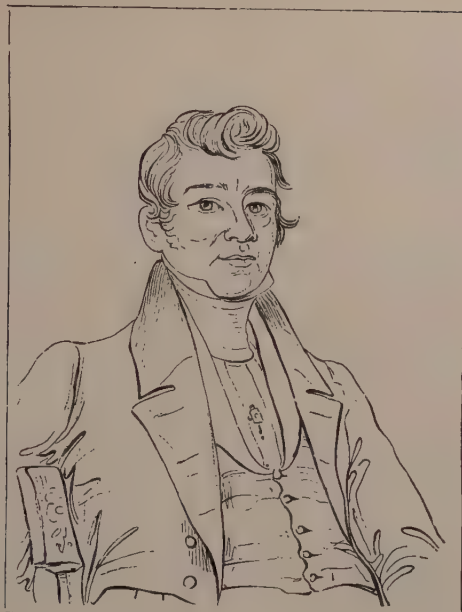
Besides the Cherokees in Georgia, and those that I have spoken of in the neighborhood of Fort Gibson, there is another band or family of the same tribe, of several hundreds, living on the banks of the Canadian River, a hundred or more miles southwest of Fort Gibson, under the government of a distinguished chief by the name of *Tuch-ee*, familiarly called by the white people "*Dutch*." This is one of the most extraordinary men that lives on the frontiers at the present day, both for his remarkable history and for his fine and manly figure and character of face.

This man was in the employment of the Government as a guide and hunter for a regiment of dragoons, on their expedition to the Camanches, where I had him for a constant companion for several months, and opportunities in abundance for studying his true character and of witnessing his wonderful exploits in the different varieties of the chase. The history of this man's life has been very curious and surprising; and I sincerely hope that some one, with more leisure and more talent than myself, will take it up and do it justice. I promise that the life of this man furnishes the best materials for a popular tale that are now to be procured on the western frontier.

He is familiarly known, and much of his life, to all the officers who have been stationed at Fort Gibson or at any of the posts in that region of the country.

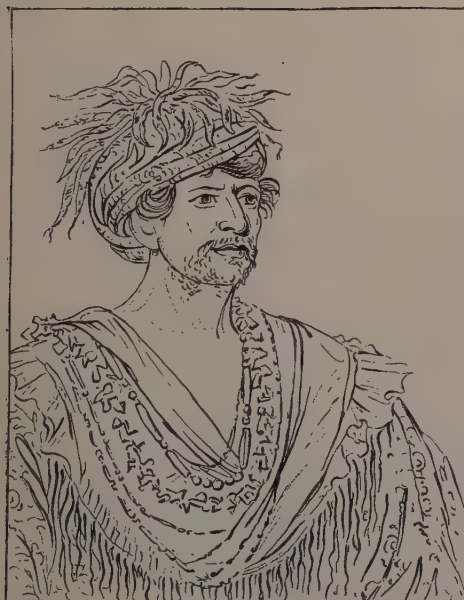
Some twenty years or more since, becoming fatigued and incensed with civilized encroachments that were continually making on the borders of the Cherokee country in Georgia, where he then resided, and probably foreseeing the disastrous results they were to lead to, he beat up for volunteers to emigrate to the West, where he had designed to go and colonize in a wild country beyond the reach and contamination of civilized innovations, and succeeded in getting several hundred men, women, and children, whom he led over the banks of the Mississippi, and settled upon the headwaters of the White River, where they lived until the appearance of white faces, which began to peep through the forests at them, when they made another move of six hundred miles, to the banks of the Canadian, where they now reside, and where by the system of desperate warfare which he has carried on against the Osages and the Camanches, he has successfully cleared away from a large tract of fine country all the enemies that could contend for it, and now holds it, with his little band of myrmidions, as their own undisputed soil, where they are living comfortably by raising from the soil fine crops of corn and potatoes and other necessaries of life; whilst they indulge, whenever they please, in the pleasures of the chase amongst the herds of buffaloes, or in the natural propensity for ornamenting their dresses and their war clubs with the scalp lock of their enemies.—G. C.

In the Cartoon Catalogue, page 23, cartoon No. 71 *b*, this picture is noted as "*Tuch-ee* (called Dutch), chief of a band, one of the most celebrated of the frontier Indians of the United States."



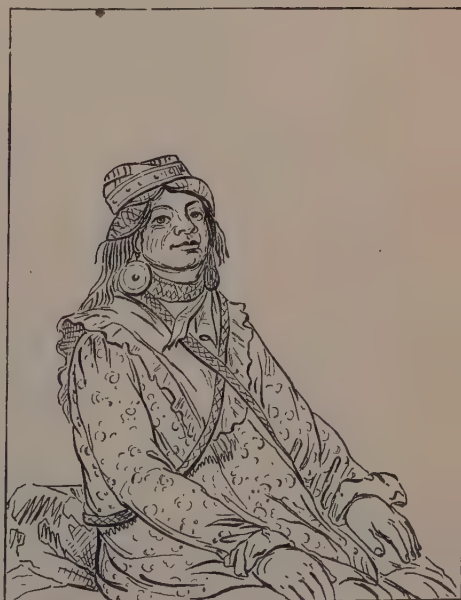
JOHN ROSS.

Head chief of Cherokees. No. 283, page 205.
(Plate 215, Vol. II, Catlin's Eight Years.)



TÚCH-EE, DUTCH.

First war chief of the Cherokees. No. 284, page 206.
(Plate 218, Vol. II, Catlin's Eight Years.)



AH-HEE-TE-WAH-CHEE.

Cherokee woman. No. 287, page 208.
(Plate 220, Vol. II, Catlin's Eight Years.)

Tahchee—Cherokee word for Dutch. Born at Turkeytown, on the Coosa River, now Alabama, about 1790.

He was five feet eleven inches in height, of admirable proportions, flexible and graceful in his movements, and possessed great muscular power and activity, while his countenance expressed a coolness, courage, and decision which accord well with his distinguished reputation as a warrior.

The treaty made by the United States with the Cherokees in the year 1828 gave great dissatisfaction to many of that tribe, and was so offensive to Dutch that he determined to abandon the country. He removed to Red River, and thence, after three years, to Bowler settlement, in Texas. Here he became so violent a partisan in the Indian wars that Colonel Arbuckle, the commander of the American forces, offered a reward of \$500 for his capture.

Intelligence of this was carried to Dutch, who received it with contempt. To show his daring, he set out toward the fort, reaching a trading-house on the river Neosho, wherein were some friendly Osage Indians. Just alongside of the fort he attacked the Indians, and killed and scalped one. With his rifle in one hand and the scalp in the other, he escaped by jumping down a precipice, amidst a shower of balls. He escaped to Red River.

Shortly after this the offer of reward for him was withdrawn by Colonel Arbuckle, and Dutch became a friend of the whites. He was a great hunter and guide, and was employed by the United States authorities in this capacity for years.

He built a home on the Canadian River, where he had large herds of cattle and horses.

He was a man of sound character, and one to be relied upon. As a warrior none stood higher amongst the Indians. He was engaged in more than thirty battles with the Osage and other Indians, and killed with his own hands twenty-six of his adversaries. He died about 1843.

285. Cól-lee (Jol-lee?), chief of a band of the Cherokees. (Since dead.) Painted in 1836.

(Plate No. 217, page 119, vol. 2, Catlin's Eight Years.)

Six or seven thousand of the tribe (Cherokees) have several years since removed to the Arkansas, under the guidance and control of an aged and dignified chief by the name of *Jol-lee*.

This man, like most of the chiefs, as well as a very great proportion of the Cherokee population, has a mixture of white and red blood in his veins, of which, in this instance, the first seems decidedly to predominate.—G. C.

286. Téh-ke-neh-kee, The Black Coat, a chief also of considerable standing. Painted in 1836. (No plate.)

Another chief, and second to this, amongst this portion of the Cherokees, by the name of *Téh-ke-neh-kee* (The Black Coat), I have also painted and placed in my collection.—G. C.

287.* *Ah-hee-te-wah-chee*, a very pretty woman, in civilized dress, her hair falling over her shoulders. Painted in 1836.

(See Plate No. 216, page 119, vol. 2, Catlin's Eight Years.)

Mr. Catlin's observations on this picture will be found on page 119, vol. 2 of his *Eight Years*—a mere incidental mention.

A series of Cherokee portraits are given in the *Hayden Catalogue*, Nos. 66 to 72, page 103.

MR. CATLIN'S NOTES* ON THE CHEROKEE INDIANS.

The Cherokees living in the vicinity of and about Fort Gibson, on the Arkansas, and seven hundred miles west of the Mississippi River, are a third part or more of the once very numerous and powerful tribe who inhabited and still inhabit a considerable part of the State of Georgia, and under a treaty made with the United States Government have been removed to those regions, where they are settled on a fine tract of country; and having advanced somewhat in the arts and agriculture before they started, are now found to be mostly living well, cultivating their fields of corn and other crops, which they raise with great success.

Under a serious difficulty existing between these people (who by former solemn treaties with the United States Government were acknowledged a free and independent nation, with powers to make and enforce their own laws) and the State of Georgia, which could not admit such a government within her sovereignty, it was thought most expedient by the Government of the United States to propose to them, for the fourth or fifth time, to enter into treaty stipulations again to move, and by so doing to settle the difficult question with the State of Georgia, and at the same time to place them in peaceable possession of a large tract of fine country, where they would forever be free from the continual trespasses and abuses which it was supposed they would be subjected to if they were to remain in the State of Georgia, under the present difficulties and the highly excited feelings which were then existing in the minds of many people along their borders.

I have traveled pretty generally through the several different locations of this interesting tribe, both in the western and eastern divisions, and have found them, as well as the Choctaws and Creeks, their neighbors, very far advanced in the arts, affording to the world the most satisfactory evidences that are to be found in America of the fact that the Indian was not made to shun and evade good example, and necessarily to live and die a brute, as many speculating men would needs record them and treat them, until they are robbed and trampled into the dust; that no living evidences might give the lie to their theories, or draw the cloak from their cruel and horrible iniquities.

As I have repeatedly said to my readers, in the course of my former epistles, that the greater part of my time would be devoted to the condition and customs of the tribes that might be found in their primitive state, they will feel disposed to pardon me for barely introducing the Cherokees and several others of these very interesting tribes, and leaving them and their customs and histories (which are of themselves enough for volumes) to the reader, who is, perhaps, nearly as familiar as I am myself with the full and fair accounts of these people, who have had their historians and biographers.

The history of the Cherokees and other numerous remnants of tribes, who are the exhabitants of the finest and most valued portions of the United States, is a subject of great interest and importance, and has already been woven into the most valued histories of the country, as well as forming material parts of the archives of the Government, which is my excuse for barely introducing the reader to them, and beckoning him off again to the native and untrodden wilds, to teach him something new and unrecorded. Yet I leave the subject as I left the people (to whom I became attached,

* Lost or destroyed.

for their kindness and friendship), with a heavy heart, wishing them success and the blessing of the Great Spirit, who alone can avert the *doom* that would almost seem to be fixed for their unfortunate race.

At this time the most strenuous endeavors are making on the part of the Government and the State of Georgia for the completion of an arrangement for the removal of the whole of this tribe, as well as of the Choctaws and Seminoles; and I have not a doubt of their final success, which seems, from all former experience, to attend every project of the kind made by the Government to their red children.*—G. C.

IROQUOIS—CHEROKEES.

When first discovered the Cherokees were occupying the mountainous country about the headwaters of the Tennessee River and portions of Georgia and South Carolina, up to 1830. They form a family by themselves, supposed, however, to be somewhat remotely connected with the great Iroquois family. They call themselves in their language Tsaraghee. According to their traditions they came to this country before the Creeks, dispossessing a people of whom there is no record. Before and during the Revolution they were friendly to and aided the English. A treaty of peace was made with them by which they acknowledged the sovereignty of the United States November 28, 1785, and were confirmed in the possession of their lands, occupying a considerable portion of Tennessee and parts of North Carolina, Georgia, Alabama, and Mississippi. Commenced migrating to the trans-Mississippi country as early as 1790, consequent upon the encroachments of civilization, and in 1818 3,000 more emigrated. As frequent cessions of their lands had reduced their territory to less than 8,000 square miles in extent, and also in consequence of the hostility of the Georgians, they were all removed in 1838 to their present reservation in the Indian Territory, excepting about 1,000, who remained in North Carolina. At the opening of the war of the rebellion they had progressed to a high degree of prosperity, but suffered great injury from both parties ravaging their country, and also in the emancipation of their slaves. Nearly all the Cherokees at first joined the Confederacy but after the fight at Pea Ridge, 9,000, under Colonel Downing, with a majority of the nation, abandoned the Southern cause and joined the Union forces; 6,500 adhered to the Confederacy to the end. At the time of their removal west the Cherokees numbered about 27,000. In 1867 they were reduced to 13,566, but since then have increased, so that they now number about 18,000. There are about 1,700 yet in North Carolina, in a prosperous condition, owning about 70,000 acres of land.

The reservation in the Indian Territory comprises about 5,000,000 acres, only one-third of it capable of cultivation, and of which they are now working some 90,000 acres. Their crops for 1875 aggregated 630,000 bushels corn, 70,000 bushels wheat, 35,000 bushels oats, 50,000 tons hay, 500,000 feet of lumber, &c. They have 63 schools, attended by nearly 2,000 children, that are supported by a fund of \$1,580,000 held by the United States. Under their present constitution they are governed by a national committee and council elected for two years. The executive, or chief, is elected for four years.

The following portraits show the effects of the civilizing influences they have been living under, and also the extensive admixture of white blood among them by inter-marriage.—W. H. Jackson, 1877.

PRESENT LOCATION AND NUMBERS, 1885-1886

Cherokees (Eastern) in North Carolina, Georgia, and Tennessee, 3,000; civilized farmers.

* Since writing the above the Government have succeeded in removing the remainder of the Cherokees beyond the Mississippi, where they have taken up their residence alongside of their old friends, who emigrated several years since under *Jol-lee*, as I have before mentioned. In the few years past the Government has also succeeded in stipulating with, and removing west of the Mississippi, nearly every remnant of tribes spoken of in this and the last two letters.—G. C., 1838.

The North Carolina Cherokee Agency is at Nantahalalah, N. C. Cherokees at Union Agency, Indian Territory, one of the five civilized tribes, 22,000; civilized.

The agent writes, August 29, 1884, "The number of full-blood Indians is decreasing."

(See also title, "The Five Civilized Tribes," page 221, herein.)

MUS-KÓ-GEE (CREEK).

[Creek: Laws of the United States. Creek: Indian Bureau, June, 1885.]

Recently removed from Georgia and Alabama to the Arkansas, 700 miles west of the Mississippi. Present number, 21,000; semi-civilized and agricultural.

Mr. Catlin visited them near Fort Gibson in 1836.

288. *Steeh-tcha-kó-me-co*, The Great King, called "Ben Perryman;" one of the chiefs of the tribe. Painted in 1836.

(Plate No. 219, page 122, vol. 2, Catlin's Eight Years.)

289. *Hól-te-mál-te-téz-te-néek-ee*, ———, "Sam Perryman;" brother of the chief above, and a jolly, companionable man. Painted in 1836.

(Plate No. 220, page 122, vol. 2, Catlin's Eight years.)

In Plates 219 (No. 288) and 220 (No. 289) I have given the portraits of two distinguished men, and I believe both chiefs. The first by the name of *Stee-cha-co-me-co* (The Great King), familiarly called "Ben Perryman;" and the other, *Hól-te-mál-te-téz-te-nechk-ee* (———), called "Sam Perryman." These two men are brothers, and are fair specimens of the tribe, who are mostly clad in calicoes and other cloths of civilized manufacture, tasseled and fringed off by themselves in the most fantastic way, and sometimes with much true and picturesque taste. They use a vast many beads and other trinkets to hang upon their necks and ornament their moccasins and beautiful belts.—G. C.

Perryman is the name of the Creek chief in 1885.

290. *Wat-ál-le-go*, ———; a brave.

291. *Hose-put-o-káw-gee*, ———; a brave.

292. *Tchow-ee-pút-o-kaw*, ———; woman.

293. *Tel-maz-há-za*, ———; a warrior of great distinction.

All painted in 1836; but no plates.

Series of Creek photographs are noted in Hayden's Catalogue, pages 95, 96, from Nos. 97 to 108.

(See also title, "The Five Civilized Tribes," page 221, herein.)

MR. CATLIN'S NOTES ON THE CREEK (OR MUS-KO-GEE) INDIANS.

Have, until quite recently, occupied an immense tract of country in the States of Mississippi and Alabama; but by a similar arrangement (and for a similar purpose) with the Government have exchanged their possessions there for a country adjoining to the Cherokees, on the south side of the Arkansas, to which they have already all removed, and on which, like the Cherokees, they are laying out fine farms and building good houses, in which they live, in many instances surrounded by immense fields of corn and wheat. There is scarcely a finer country on earth than that now owned by the Creeks; and in North America, certainly no Indian tribe more advanced in the



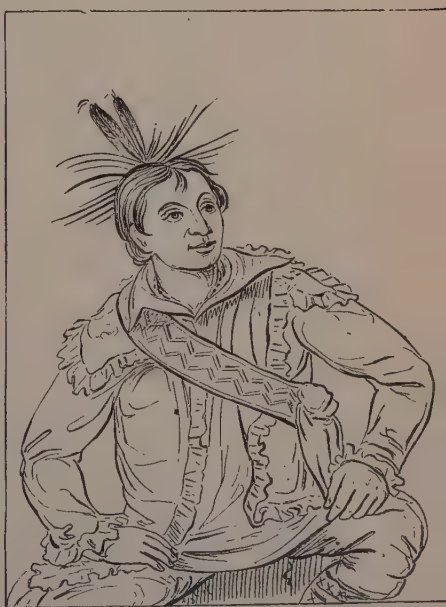
STEEH-TCHA-KÓ-ME-CO, THE GREAT KING, OR
BEN PERRYMAN.

A chief Creek. No. 288, page 210.
(Plate 219, Vol. II, Catlin's Eight Years.)



MÓ-SHO-LA-TÚB-BEE, HE WHO PUTS OUT AND KILLS.

Choctaw, No. 294, page 212.
(Plate 221, Vol. II, Catlin's Eight Years.)



Á-TCHOO-TÚC-KNEE, THE SNAPPING TURTLE.

Choctaw, No. 296, page 212.
(Plate 222, Vol. II, Catlin's Eight Years.)

arts and agriculture than they are. It is no uncommon thing to see a Creek with twenty or thirty slaves at work on his plantation, having brought them from a slave-holding country, from which, in their long journey and exposure to white man's ingenuity, I venture to say that most of them got rid of one-half of them whilst on their long and disastrous crusade.

The Creeks, as well as the Cherokees and Choctaws, have good schools and churches established amongst them, conducted by excellent and pious men, from whose example they are drawing great and lasting benefits.—G. C.

THE CREEK INDIANS.*

The Creeks are known in their own language as the Muskokee or Muskogee, and occupied originally the greater part of Georgia, Alabama, and Florida. Their traditions say that they emigrated from the Northwest until they reached Florida, when they fell back to the country between the headwaters of the Alabama and Savannah Rivers. As this was full of small rivers and creeks, it was called by the early settlers the Creek Country, hence the name of the Creek Indians, who, when first known to the whites, were living there. Those remaining in Florida were called the Seminoles, or Isti-semole (wild men). The nation became a confederacy of tribes, speaking other languages, modifying somewhat the original Muskogee, but who, nevertheless, numbered seven-eighths of their whole number. Before a dominant power was established in the South they were courted by the Spanish, French, and English, and were about equally divided in their allegiance to these nations, but the final success of the English brought them entirely under their influence. "They took an active part in the war of the Revolution against the Americans, and continued their hostilities till the treaty concluded at Philadelphia in 1795. They then remained at peace eighteen years; but at the beginning of the last war with Great Britain a considerable portion of the nation, excited, it is said, by Tecumseh, and probably receiving encouragement from other sources, took arms without the slightest provocation, and at first committed great ravages in the vicinity of their western frontier. They received a severe chastisement, and the decisive victories of General Jackson at that time, and some years later over the Seminoles, who had renewed the war, have not only secured a permanent peace with the Southern Indians, but, together with the progress of the settlements, have placed them all under the absolute control of the United States. The Creeks and Seminoles, after some struggles among themselves, have ceded the whole of their territory and accepted in exchange other lands beyond the Mississippi."—Gallatin.

Twenty-four thousand five hundred and ninety-four were removed west of the Mississippi, only 744 remaining on their old hunting-grounds. At the breaking out of the civil war the Western Creeks numbered less than 15,000. The tribe divided and engaged in pitch battles against each other, the Unionists suffering badly, many fleeing to Kansas. They were brought together again after the war, and in 1872 numbered 13,000, on a reservation of over 3,000,000 acres in the Indian Territory.

By the report of the Commissioner of Indian Affairs for 1876, they were numbered at 14,000, including 3,000 mixed-bloods, and all wearing citizens' dress and living in good houses. They have 36 school buildings, with an attendance of about 750 pupils. Over \$24,000 was expended upon their education. There are 20 churches on the reserve, with a membership among the Creeks of over 3,000. They rank among the first of civilized tribes.—W. H. Jackson, 1877.

PRESENT LOCATION AND NUMBER.

Creeks at Union Agency, Indian Territory, August 31, 1885, 14,000. Civilized. Farmers and herders. The agent writes:

One of the five civilized tribes; the number of full-blood Indians is decreasing.

* See "A Migration Legend of the Creek Indians", with a linguistic, historic, and ethnographic introduction, by Albert S. Gatschet. No. 4. "Brinton's Library of Aboriginal American Literature," edited by D. G. Brinton, M. D., etc. Phil., 1884.

CHOC-TAW.

[Choctaw: Laws of the United States. Choctaws and Ch'ah'ta: Indian Bureau, June, 1885.]

Recently removed by Government from the States of Georgia and Alabama to the Arkansas, seven hundred miles west of the Mississippi. Present number [in 1836], 15,000. Semi-civilized.

Mr. Catlin was with the Choctaws near Fort Gibson in 1836. They were on a large tract of rich land south of the Arkansas and the Canadian Rivers. They were living adjoining the Creeks and the Cherokees, now Indian Territory.

294. *Mó-sho-la-túb-bee*, He who Puts Out and Kills; first chief of the tribe. Painted in 1836.

(Plate No. 221, page 123, vol. 2, Catlin's Eight Years.)

A gentlemanly-looking man (died recently of small-pox).

A very interesting account of this man and his family can be found in two pamphlets, viz:

A thrilling sketch of the life of the distinguished chief Okah Tubbee, *alias* William Chubbee, son of the head chief Mosholeh Tubbee, of the Choctaw Nation of Indians, by Rev. L. L. Allen, 12mo., pp. 43: N. Y., 1843; and

A sketch of the life of Okah Tubbee, *alias* William Chubbee, son of the head chief Mosholeh Tubbee, of the Choctaw Nation of Indians, by Laah Ceilmanatoi Elaah-Tubbee, his wife. 12mo., cover 2 l., pp. 84: Springfield, Mass. Printed for Okañ Tubbee, by H. S. Taylor, 1843.

295. *Kút-tee-o-túb-bee*, How Did He Kill? A noted brave. Painted in 1836.

296. *Há-tchoo-túc-knee*, The Snapping Turtle; Peter P. Pitchlynn, half-bred and well educated man. Painted in 1836.

(Plate No. 222, page 123, vol. 2, Catlin's Eight Years.)

The portrait of a distinguished and very gentlemanly man, who has been well educated and who gave me much curious and valuable information of the history and traditions of his tribe. Familiarly called by the whites, Peter P. Pitchlynn.

297. ———, woman; hair in braid; remarkable expression.

298. *Tul-lock-chísh-ko*, He who Drinks the Juice of the Stone.

299. *Tul-lock-chísh-ko*, He who Drinks the Juice of the Stone. Full length, in the dress and attitude of a ball-player, with ball-sticks in his hand, and a tail, made of white horse-hair, attached to his belt. Painted in 1836.

(Plate No. 223, page 125, vol. 2, Catlin's Eight Years.)

Mr. Catlin witnessed a game of ball by the Choctaws in 1836. (See description hereafter in "Games.")

The mode in which these sticks (for playing ball) are constructed and used will be seen in the portrait of *Tul-lock-chísh-ko* (He who Drinks the Juice of the Stone), the most distinguished ball-player of the Choctaw Nation (No. 299), represented in his ball-play dress, with his ball-sticks in his hands.

In every ball-play of these people it is a rule of the play that no man shall wear moccasins on his feet, or any other dress than his breech-cloth around his waist, with a beautiful bead belt, and a "tail," made of white horse-hair or quills, and a "mane" on the neck, of horse-hair, dyed of various colors.—G. C.

A series of photographs of Choctaws may be found in Hayden's Catalogue, page 98, 13 numbers.



TUL-LOCK-CHÍSH-KO, HE WHO DRINKS THE JUICE OF THE STONE.

Choctaw Ball Player in full dress. No. 299, page 212.

(Plate 223, Vol. II, Catlin's Eight Years.)



MR. CATLIN'S NOTES ON THE CHOCTAW INDIANS.

CHOCTAWS AND CHICKASAWS, FORMERLY ADDICTED TO FLATTENING THE HEADS OF CHILDREN.

With No. 197 Mr. Catlin notices the fact that some few years before 1832 the Choctaws and Chickasaws flattened heads in the same manner as the Nez Percé or Upper Columbia Indians. He comments on it, after speaking of the fact (see No. 197) that the Choctaws then and now living did not, and do not, flatten their heads.

The distance of the Choctaws from the country of the Chinooks is certainly between two thousand and three thousand miles; and there being no intervening tribes practicing the same custom, and no probability that any two tribes in a state of nature would ever hit upon so peculiar an absurdity, we come, whether willingly or not, to the conclusion that these tribes must, at some former period, have lived neighbors to each other or have been parts of the same family, which time and circumstances have gradually removed to such a very great distance from each other. Nor does this, in my opinion (as many suppose), furnish any very strong evidence in support of the theory that the different tribes have all sprung from one stock, but carries a strong argument to the other side by furnishing proof of the very great tenacity these people have for their peculiar customs, many of which are certainly not general, but often carried from one end of the continent to the other, or from ocean to ocean, by bands or sections of tribes, which often get "run off" by their enemies in wars, or in hunting, as I have before described, thus to emigrate to a vast distance is not so unaccountable a thing, but almost the *inevitable result* of a tribe that have got set in motion, all the way amongst deadly foes, in whose countries it would be fatal to stop.

I am obliged, therefore, to believe that either the Chinooks emigrated from the Atlantic, or that the Choctaws came from the west side of the Rocky Mountains, and I regret exceedingly that I have not been able as yet to compare the languages of these two tribes, in which I should expect to find some decided resemblance. They might, however, have been near neighbors, and practicing a copied custom where there was no resemblance in their language.

Whilst among the Choctaws I wrote down from the lips of one of their chiefs the following tradition, which seems strongly to favor the supposition that they came from a great distance in the west, and probably from beyond the Rocky Mountains:

Tradition.—"The Choctaws a great many winters ago commenced moving from the country where they then lived, which was a great distance to the west of the great river and the mountains of snow, and they were a great many years on their way. A great medicine-man led them the whole way, by going before with a red pole, which he stuck in the ground every night where they encamped. This pole was every morning found leaning to the east, and he told them that they must continue to travel to the east until the pole would stand upright in their encampment, and that there the Great Spirit had directed that they should live. At a place which they named *Nah-ne-wa-ye* (the sloping hill) the pole stood straight up, where they pitched their encampment, which was one mile square, with the men encamped on the outside and the women and children in the center, which remains the center of the old Choctaw Nation."

The following traditions, relating to the Choctaws, were told Mr. Catlin in 1836, at Fort Gibson, by Peter P. Pitchlynn, a very intelligent and influential man in the tribe (see No. 296):

The Deluge.—"Our people have always had a tradition of the Deluge, which happened in this way: There was total darkness for a great time over the whole of the earth; the Choctaw doctors or mystery-men looked out for daylight for a long time, until at last they despaired of ever seeing it, and the whole nation were very unhappy. At last a light was discovered in the north, and there was great rejoicing,

until it was found to be great mountains of water rolling on, which destroyed them all except a few families, who had expected it and built a great raft, on which they were saved."

Future state.—"Our people all believe that the spirit lives in a future state; that it has a great distance to travel after death towards the west; that it has to cross a dreadful, deep, and rapid stream, which is hemmed in on both sides by high and rugged hills; over this stream, from hill to hill, there lies a long and slippery pine log, with the bark peeled off, over which the dead have to pass to the delightful hunting-grounds. On the other side of the stream there are six persons of the good hunting-grounds, with rocks in their hands, which they throw at them all when they are on the middle of the log. The good walk on safely to the good hunting-grounds, where there is one continual day; where the trees are always green; where the sky has no clouds; where there are continual fine and cooling breezes; where there is one continual scene of feasting, dancing, and rejoicing; where there is no pain or trouble, and people never grow old, but forever live young and enjoy the youthful pleasures.

"The wicked see the stones coming, and try to dodge, by which they fall from the log, and go down thousands of feet to the water, which is dashing over the rocks, and is stinking with dead fish and animals, where they are carried around and brought continually back to the same place in whirlpools; where the trees are all dead, and the waters full of toads and lizards and snakes; where the dead are always hungry, and have nothing to eat, are always sick, and never die; where the sun never shines, and where the wicked are continually climbing up by thousands on the sides of a high rock, from which they can overlook the beautiful country of the good hunting-grounds, the place of the happy, but never can reach it."

Origin of the Craw-fish band.—"Our people have amongst them a band which is called the *Craw-fish band*. They formerly, but at a very remote period, lived under ground, and used to come out of the mud; they were a species of craw-fish, and they went on their hands and feet, and lived in a large cave, deep under ground, where there was no light for several miles. They spoke no language at all, nor could they understand any. The entrance to their cave was through the mud, and they used to run down through that and into their cave, and thus the Choctaws were for a long time unable to molest them. The Choctaws used to lay in wait for them to come out into the sun, where they would try to talk to them and cultivate an acquaintance.

"One day a parcel of them were run upon so suddenly by the Choctaws that they had no time to go through the mud into their cave, but were driven into it by another entrance which they had through the rocks. The Choctaws then tried a long time to smoke them out, and at last succeeded. They treated them kindly, taught them the Choctaw language, taught them to walk on two legs, made them cut off their toe nails, and pluck the hair from their bodies, after which they adopted them into their nation, and the remainder of them are living under ground to this day."

MUSKOGEE—CHOCTAWS.

The Choctaws, or Chahtas, at the time of De Soto's visit in 1540, were living south of the Chickasaws and west of the Creeks. Unlike the surrounding tribes, they were peaceably disposed, and a nation of farmers, and much farther advanced in civilization than any of their neighbors. Coming in contact with the French, Spanish, English, and Americans, they have never been at war with any of them. Commenced moving west of the Mississippi in 1801, and by 1830 had exchanged all their lands for other in the Indian Territory. By 1861 had advanced far in civilization, numbering with the Chickasaws 25,000 with 5,000 slaves. In the civil war they joined first the South and then the North, losing a great deal in property and a reduction to 17,000 of their population. They now number 16,000, of whom two-thirds are of mixed blood. Are governed by a written constitution, elect their chief every four years, have a council consisting of forty members, and a judiciary, and trial by jury.—W. H. Jackson, 1877.



MICK-E-NO-PÁH.

First chief of the Seminoles. No. 300, page 215.
(Plate 305, Vol. II, Catlin's Eight Years.)

PRESENT LOCATION AND NUMBER.

Choctaws at Union Agency, Indian Territory, August 31, 1885, 18,000. All civilized. Farmers and traders. One of the five civilized tribes. See also title "The Five Civilized Tribes," page 221, herein.

SEM-I-NÓ-LEE (RUNAWAY); 3,000.

[Seminole: Laws of the United States. Seminole: Indian Bureau, June, 1885.]

Occupying the peninsula of Florida; semi-civilized, partly agricultural. The Government has succeeded in removing about one-half of them to the Arkansas, during the last four years, at the expense of \$32,000,000, the lives of twenty-eight or thirty officers and six hundred soldiers.

Mr. Catlin was with them at Fort Moultrie, South Carolina, December, 1837, and January, 1838.

300. Mick-e-no-páh, ————; first chief of the tribe; full length, sitting cross-legged. Painted in 1837.

(Plate No. 305, page 221, vol. 2, Catlin's Eight Years.)

This man owned one hundred negroes when the war broke out, and was raising large and valuable crops of corn and cotton.

Mick-e-no-páh (No. 300) is the head chief of the tribe, and a very lusty and dignified man. He took great pleasure in being present every day in my room whilst I was painting the others, but positively refused to be painted until he found that a bottle of whisky and another of wine, which I kept on my mantel-piece, by permission of my kind friend Captain Morrison, were only to deal out their occasional kindnesses to those who sat for their portraits, when he at length agreed to be painted "if I could make a fair likeness of his legs," which he had very tastefully dressed in a handsome pair of red leggins, and upon which I at once began (as he sat cross-legged), by painting them on the lower part of the canvass, leaving room for his body and head above; all of which, through the irresistible influence of a few kindnesses from my bottle of wine, I soon fastened to the canvass, where they will firmly stand, I trust, for some hundreds of years.—G. C.

JUDGE JAMES HALL'S NOTES ON MICANOPY.

Micanopy (head chief), with portrait, McKenney & Hall, vol. 2, page 188, by inheritance the principal chief, or head man, of all of the bands of Seminoles; by some writers called king, and by others called governor; a very black man; his grandfather, King Payne, married a Yemassee woman, his slave.

He commanded in the defeat and massacre of Major Dade's command, December 28, 1835, near the crossing of the Big and Little Outhlacoochee River, Florida, where, out of a force of more than 100, 3 only survived.

MR. M. M. COHEN'S NOTES ON MICANOPY.

Mr. Cohen, in his "Notice of Florida," gives the following description of Micanopy:

The governor is of low, stout, and gross stature, and what is called loggy in his movements; his face is bloated and carbuncled; eyes heavy and dull, and with a mind like his person. Colonel Gadsden told me, at Payne's Landing [that], after

having *double* rations he complained of *starving*. He reminds me of the heroes of the Trojan war, who would eat up a whole lamb, or half a calf. He owns a hundred negroes, and a large stock of cattle and horses. The "top governor" has two wives; one a very pretty squaw, and the other a half-breed negress. She is the ugliest of all women, and recalls the image of Bombje of the Frizzled Head in Paulding's Koning's works.

301. Os-ce-o-lá, The Black Drink; a warrior of very great distinction.

Painted only five days before his death, while he was a prisoner of war at Fort Moultrie. This remarkable man, though not a chief, took the lead in the war, and was evidently (at the time he was captured) followed by the chiefs, and looked upon as the *master-spirit* of the war. (See No. 308.)

302. Ee-mat-lá, King Philip; an old man, second chief. Like Osceola, he died while a prisoner, a few weeks after I painted him. Painted in 1837.

(Plate No. 300, page 220, vol. 2, Catlin's Eight Years.)

Mr. Catlin speaks of him as one who had "been a man of great notoriety and distinction in his time, but was now too old for further war-like enterprise."

303. Ye-hów-lo-gee, The Cloud; a chief who distinguished himself in the war. Painted in 1837.

(Plate No. 299, page 220, vol. 2, Catlin's Eight Years.)

A very good-natured, jolly man, growing fat in his imprisonment, where he gets enough to eat.—G. C.

304. Co-ee-há-jo, ———; a chief, very conspicuous in the present war. Painted in 1837.

(Plate No. 301, page 220, vol. 2, Catlin's Eight Years.)

305. Láh-shee, The Licker; a half-breed warrior, called "Creek Billy." Painted in 1837.

(Plate No. 302, page 221, vol. 2, Catlin's Eight Years.)

A distinguished brave of the tribe, and a very handsome fellow.

306. How-ee-dá-hee, ———; a Seminolee woman. (No plate.)

307. () ———; a Seminolee woman. Painted in 1837.

(Plate No. 304, page 221, vol. 2, Catlin's Eight Years.)

307½. Os-ce-o-la Nick-a-no-chee, a Seminolee boy. Painted in 1840.

(Plate No. 303, page 221, vol. 2, Catlin's Eight Years.)

This remarkably fine boy, by the name of *Os-ce-o-la Nick-a-no-chee*, has recently been brought from America to London, by Dr. Welch, an Englishman, who has been for several years residing in Florida. The boy, it seems, was captured by the United States troops at the age of six years; but how my friend the doctor got possession of him, and leave to bring him away, I never have heard. He is acting a very praiseworthy part, however, by the paternal fondness he evinces for the child, and fairly proves this by the very great pains he is taking with his education. The doctor has published recently a very neat volume, containing the boy's history, and also a much fuller account of *Os-ce-o-la* and incidents of the Florida war, to which I would refer the reader—G. Catlin in England, 1842, page 221, vol. 2, Eight Years.



EE-MAT-LÁ, KING PHILLIP.

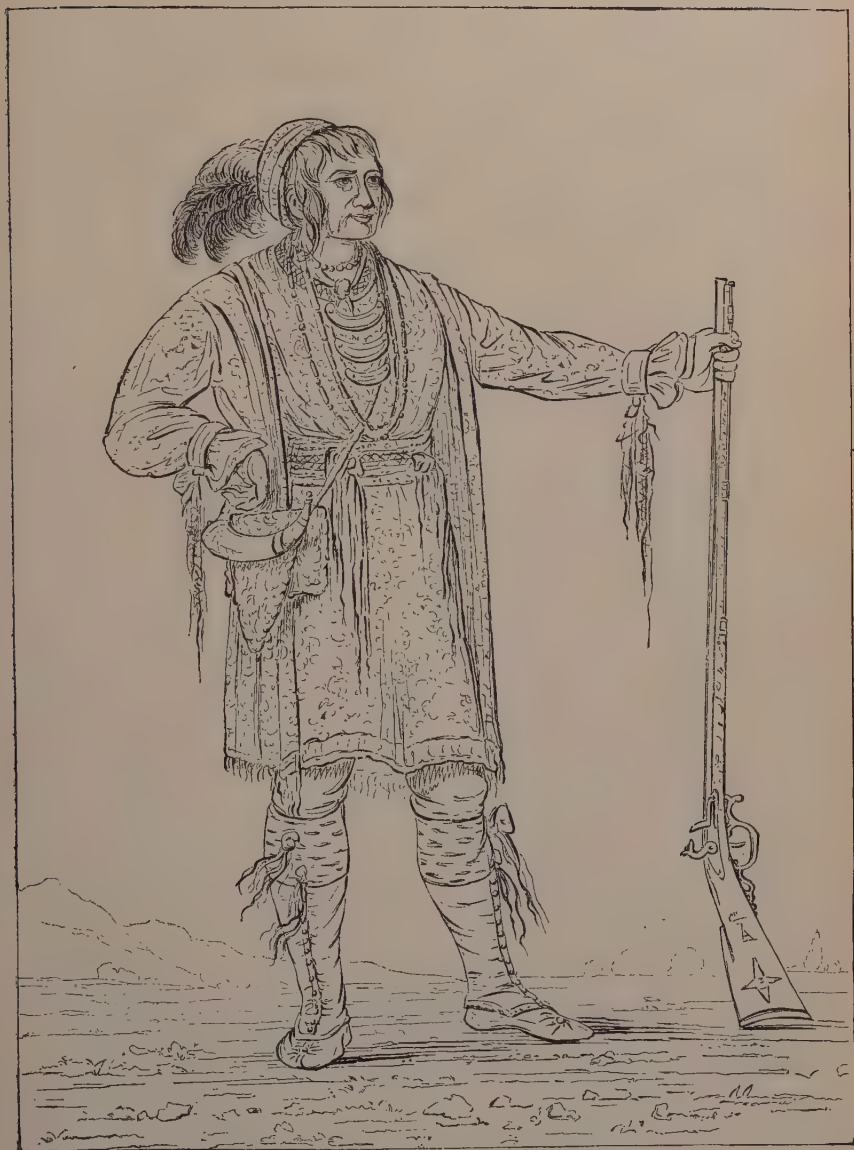
Second chief of the Seminoles. No. 302, page 216.
(Plate 300, Vol. II, Catlin's Eight Years.)



OS-CE-O-LA NICK-A-NO-CHEE.

A Seminole boy, No. 307 A, page 216.

(Plate 303, Vol. II, Catlin's Eight Years.)



OS-CE-O-LÁ, THE BLACK DRINK.

Seminole, No. 308, pages 216, 219.

(Plate 298, Vol. II, Catlin's Eight Years.)

308. *Os-ce-o-lá*, The Black Drink. Full length, with his rifle in his hand, calico dress, and trinkets, exactly as he was dressed and stood to be painted five days before his death. Painted in 1838.

(Plate No. 298, page 219, vol. 2, Catlin's Eight Years.)

Born on the Talapoosa River in the Creek Nation in the years between 1800 and 1806; died at Fort Moultrie, S. C. (where he is buried), January 30, 1838.

MR. CATLIN'S NOTES ON OSCEOLA AT FORT MOULTRIE, S. C.

The prisoners who are held here, to the number of 250, men, women, and children, have been captured during the recent part of this warfare, and amongst them the distinguished personages whom I named a few moments since; of these, the most conspicuous at this time is *Os-ce-o-la*, commonly called Powell, as he is generally supposed to be a half-breed, the son of a white man (by that name) and a Creek woman.

I have painted him precisely in the costume in which he stood for his picture, even to a string and a trinket. He wore three ostrich feathers in his head, and a turban made of a varicolored cotton shawl—and his dress was chiefly of calicoes, with a handsome bead sash or belt around his waist, and his rifle in his hand.

This young man is, no doubt, an extraordinary character, as he has been for some years reputed, and doubtless looked upon by the Seminoles as the master spirit and leader of the tribe, although he is not a chief. From his boyhood he had led an energetic and desperate sort of life, which had secured for him a conspicuous position in society; and when the desperate circumstances of war were agitating his country he at once took a conspicuous and decided part; and in some way, whether he deserved it or not, acquired an influence and a name that soon sounded to the remotest parts of the United States and amongst the Indian tribes to the Rocky Mountains.

This gallant fellow, who was, undoubtedly, captured a few months since, with several of his chiefs and warriors, was at first brought in to Fort Mellon, in Florida, and afterwards sent to this place for safe-keeping, where he is grieving with a broken spirit, and ready to die, cursing white men, no doubt, to the end of his breath.

The surgeon of the post, Dr. Weedon, who has charge of him, and has been with him ever since he was taken prisoner, has told me from day to day that he will not live many weeks; and I have my doubts whether he will, from the rapid decline I have observed in his face and in his flesh since I arrived here.

During the time that I have been here I have occupied a large room in the officers' quarters, by the politeness of Captain Morrison, who has command of the post and charge of the prisoners; and on every evening, after painting all day at their portraits, I have had *Os-ce-o-la*, *Mick-e-no-pa*, Cloud, *Co-a-had-jo*, King Philip, and others in my room until a late hour at night, where they have taken great pains to give me an account of the war and the mode in which they were captured, of which they complain bitterly.

I am fully convinced, from all that I have seen and learned from the lips of *Osceola* and from the chiefs who are around him, that he is a most extraordinary man, and one entitled to a better fate.

In stature he is about at mediocrity, with an elastic and graceful movement; in his face he is good-looking, with rather an effeminate smile, but of so peculiar a character that the world may be ransacked over without finding another just like it. In his manners and all his movements in company he is polite and gentlemanly, though all his conversation is entirely in his own tongue; and his general appearance and actions those of a full-blood and wild Indian.

Since I finished my portrait of *Os-ce-o-la*, and since writing the first part of this letter, he has been extremely sick, and lies so yet, with an alarming attack of quinsy, or putrid sore throat, which will probably end his career in a few days. Two or three times the surgeon has sent for the officers of the garrison and myself to come and see

him *dying*. We were with him the night before last till the middle of the night, every moment expecting his death, but he has improved during the last twenty-four hours, and there is some slight prospect of his recovery. The steamer starts to-morrow morning for New York, and I must use the opportunity, so I shall from necessity leave the subject of Os-ce-o-la and Seminoles for future consideration. Adieu.

Mr. Catlin left Fort Moultrie for the North January 29, 1838.

JUDGE JAMES HALL'S NOTES ON OSCEOLA.

Powell: Osceola, Ocela, Asseola, Osiniola, and Assini Yahola, but Asseola is his true name. It is derived from Asse, "the black drink," and Ola, "a water-fall."

We have, in another place, mentioned a peculiar custom of the Creeks, who, previous to entering into council, assemble in groups and drink freely of the decoction of a certain herb of their country, which operates as an emetic, and whose effect they imagine is to purify and invigorate both the mind and body, so as to prepare them for the business of thought and debate. This beverage, when taken warm and in large quantities, is called the "black drink," from its color; and among the several names applied to it to express its quality or effects are those of Asse, Assinola, and Assini Yahola.

The name Asseola when freely translated signifies the plentiful drinker of the black drink, or one who imbibes this fluid in torrents. * * *

The paternal grandfather of Asseola was a Scotchman, who married a Creek woman; his father, therefore, was a half-breed, but his mother was a Creek of the pure blood.

He was born on the Tallapoosa River in the Creek Nation, somewhere between the years 1800 and 1806, and must have been between thirty and thirty-five years of age at the time of his death. His European descent is said to have been distinctly indicated in his complexion and eyes, which were lighter than those of his people, as well as in his features and expression of his countenance. * * *

MR. M. M. COHEN'S NOTES ON OSCEOLA.

In his "Notices of Florida and the Campaigns," Mr. Cohen says:

When conversing on topics agreeable to him his countenance manifests more the disposition of the white than of the red man. There is great vivacity in the play of his features, and when excited his face is lighted up as by a thousand fires of passion, animation, and energy. His nose is Grecian at the base, and would be perfectly Phidæan but that it becomes slightly arched. There are indomitable firmness and withering scorn in the expression of his mouth, though the lips are tremulous from intense emotions, which seem ever boiling up within him. About his brow care and thought and toil have traced their channels, anticipating on a youthful face the work of time.

He was the best runner, hunter, ball-player, and athlete of his tribe.

He was not a chief, and up to about 1832 had no followers. The subject of the removal of the Seminoles from Florida to west of the Mississippi River, and become a constituent part of the Creek Nation, as provided by the treaty at Payne's Landing. Asseola opposed this and the removal, and became rebellious. He became rude to General Thompson, the agent, and by his order Colonel Fanning arrested and confined him. As he went to the guard-house he exclaimed, "The sun," pointing to its position, "is so high. I shall remember the hour. The agent has his day. I will have mine." He appeared contrite, and was soon released. In November, 1835, the Seminole war began. On December 28, 1835, Asseola and a party murdered General Thompson, the agent, at Fort King. In 1837 Asseola was captured by or surrendered to General Jesup. The prisoners captured along with Asseola were immediately transferred to Charleston, S. C., where they were confined upon Sullivan's Island until arrangements were made for their removal to their new homes. While a prisoner Asseola was an object of much curiosity. His fame was widely extended. He was not only considered as

the hero of the war, but had been extravagantly praised in the newspapers for brilliant and noble qualities, which probably existed only in the imaginations of the writers. He was visited by many persons, and amongst others by several artists, who took likenesses of him, one of the finest of which is that taken for the War Department. (See page 200.)

Asseola had two wives, both of whom were young and pretty, and one of them was particularly attractive in her personal appearance. They lived together in perfect harmony, having one table in common—to use our own phraseology—or, to speak more in accordance with the fact, sitting around the same kettle, but occupying separate lodges. They accompanied him in his confinement, and during his illness watched and nursed him with great solicitude and tenderness.—Condensed from McKenney & Hall, vol. 2, pages 199-215.

MANNER OF OSCEOLA'S DEATH.

In a note on page 221, vol. 2, Catlin's Eight Years, Mr. Catlin gives an interesting account of Osceola's death:

From accounts which left Fort Moultrie a few days after I returned home, it seems that this ill-fated warrior died a prisoner the next morning after I left him, and the following very interesting account of his last moments was furnished me by Dr. Weedon, the surgeon, who was by him, with the officers of the garrison, at Osceola's request:

"About half an hour before he died he seemed to be sensible that he was dying; and although he could not speak, he signified by signs that he wished me to send for the chiefs and for the officers of the post, whom I called in. He made signs to his wives (of whom he had two, and also two fine little children by his side) to go and bring his full dress which he wore in time of war, which, having been brought in, he rose up in his bed, which was on the floor, and put on his shirt, his leggins, and moccasins, girded on his war-belt, his bullet-pouch, and powder-born, and laid his knife by the side of him on the floor. He then called for his red paint, and his looking-glass, which was held before him, when he deliberately painted one-half of his face, his neck and his throat, his wrists, the backs of his hands, and the handle of his knife red with vermillion, a custom practiced when the irrevocable oath of war and destruction is taken. His knife he then placed in its sheath under his belt, and he carefully arranged his turban on his head and his three ostrich plumes that he was in the habit of wearing in it. Being thus prepared in full dress, he laid down a few minutes to recover strength sufficient, when he rose up as before, and with most benignant and pleasing smiles, extended his hand to me and to all of the officers and chiefs that were around him and shook hands with us all in dead silence, and also with his wives and his little children. He made a signal for them to lower him down upon his bed, which was done, and he then slowly drew from his war-belt his scalping-knife, which he firmly grasped in his right hand, laying it across the other on his breast, and in a moment smiled away his last breath without a struggle or a groan."

MR. CATLIN'S NOTES ON THE SEMINOLE AND EUCHEE INDIANS.

FORT MOULTRIE, SOUTH CAROLINA,
December, 1837, and January, 1838.

Since the date of my last letter I have been a-wanderer, as usual, and am now at least two thousand miles from the place where it was dated. At this place are held two hundred and fifty of the Seminoles and Eucheas, prisoners of war, who are to be kept here awhile longer, and transferred to the country assigned them, seven hundred miles west of the Mississippi, and fourteen hundred from this. The famous *Os-ee-o-la* is amongst the prisoners; and also *Mick-e-no-pah*, the head chief of the tribe, and *Cloud*, *King Phillip*, and several others of the distinguished men of the

nation, who have celebrated themselves in the war that is now waging with the United States Government.

There is scarcely any need of my undertaking in an epistle of this kind to give a full account of this tribe, of their early history, of their former or present location, or of their present condition, and the disastrous war they are now waging with the United States Government, who have held an invading army in their country for four or five years, endeavoring to dispossess them and compel them to remove to the West, in compliance with treaty stipulations. These are subjects generally understood already (being matters of history), and I leave them to the hands of those who will do them more complete justice than I could think of doing at this time with the little space that I could allow them, in the confident hope that justice may be meted out to them, at least by the historian, if it should not be by their great Guardian, who takes it upon herself, as with all the tribes, affectionately to *call* them her "*red children*."

For those who know nothing of the Seminoles it may be proper for me here just to remark that they are a tribe of three or four thousand, occupying the peninsula of Florida and speaking the language of the Creeks, of whom I have heretofore spoken, and who were once a part of the same tribe.

The word Seminolee is a Creek word, signifying runaways, a name which was given to a part of the Creek Nation who emigrated in a body to a country farther south, where they have lived to the present day, and continually extended their dominions by overrunning the once numerous tribes that occupied the southern extremity of the Florida Cape, called the Eucheas, whom they have at last nearly annihilated and taken the mere remnant of them in as a part of their tribe. With this tribe the Government have been engaged in deadly and disastrous warfare for four or five years, endeavoring to remove them from their lands in compliance with a treaty stipulation, which the Government claims to have been justly made and which the Seminoles aver was not. Many millions of money and some hundreds of lives of officers and men have already been expended in the attempt to dislodge them, and much more will doubtless be yet spent before they can be removed from their almost impenetrable swamps and hiding places, to which they can for years to come retreat, and from which they will be enabled, and no doubt disposed, in their exasperated state, to make continual sallies upon the unsuspecting and defenseless inhabitants of the country, carrying their relentless feelings to be reeked in cruel vengeance on the unoffending and innocent.

MUSKOGEE—SEMINOLES.

At the close of the Seminole war, "Coo-coo-chee," or "Wild Cat," one of the most distinguished of their chiefs and warriors, gives this view of the white man's policy toward his tribe :

I was once a boy. Then I saw the white man afar off. I hunted in these woods, first with a bow and arrow, then with a rifle. I saw the white man, and was told he was my enemy. *I could not shoot him as I would a wolf or a bear! Yet like these he came upon me.* Horses, cattle, and fields he took from me. He said he was my friend. He abused our women and children, and told us to go from the land. Still he gave us his hand in friendship. We took it. Whilst taking it he had a snake in the other. His tongue was forked. He lied, and stung us. I asked but for a small piece of these lands—enough to plant and to live upon—far south, a spot where I could lay the ashes of my kindred, and even this has not been granted to me. *I feel the irons in my heart.*

THE SEMINOLES.

The Isti-Semole (wild men) who inhabit the peninsula of Florida (1836) are pure Muskogees, who have gradually detached themselves from the confederacy, but were still considered members of it till the United States treated with them as with an

independent nation. The name of Seminoles was given to them on account of their being principally hunters and attending but little to farming.

They were very hostile to the Americans up to the cession of Florida in 1819, but a treaty was finally made with them in 1823. Other treaties followed looking to their removal westward, in attempting to carry out which a war ensued, lasting from 1835 until 1842. Nearly 2,000 had then been removed, leaving about 300 in Florida and 145 of these, under Billy Bowlegs, joined the western band in the Indian Territory in 1858. Had much trouble in getting settled upon a reservation, locating finally upon a tract of 200,000 acres bought of the Creeks in Indian Territory about 1842, where they now number 2,553—a prosperous and civilized tribe.—W. H. Jackson, 1877.

PRESENT LOCATION AND NUMBER.

Seminole at Union Agency, Indian Territory, August 31, 1885, 3,000. Civilized. Farmers and herders, slightly increasing in numbers.

EU-CHEE.

[With Seminoles. No tribal existence, June, 1885.]

Remnant of a powerful tribe who once occupied the southern part of the peninsula of Florida; were overrun by the Creeks and Seminoles, the remnant of them merging into the Seminole tribe, and living with them now as a part of their nation. Present number, 150.

Mr. Catlin saw them with the Seminoles while prisoners at Fort Moultrie, South Carolina, in December, 1837, and January, 1838.

309. Etch-ée-fix-e-co, The Deer without a Heart, called "*Euchee Jack*"; a chief of considerable renown.

310. Chee-a-ex-e-co, ———; quite a modest and pretty girl, daughter of the above chief.

PRESENT LOCATION AND NUMBER.

They have no tribal existence; joined the Seminoles in 1842; now in Indian Territory.

THE FIVE CIVILIZED TRIBES.

THE CHEROKEES, CREEKS, CHOCTAWS, SEMINOLES (CHICKASAWS), AND EUCHEES. (NOS. 283 TO 310.)

The five civilized tribes above enumerated are now located in Indian Territory. The report of Agent Robert L. Owen, at Muskogee, Union Agency, Indian Territory, for the year ending August 31, 1885, is almost given herein in full.

For the history of the Indian Territory, together with map of its lands, see "Public Domain," 3d edition, 1884, Ex. Doc. 47, part 2, 46th Congress, 3d session, by Thomas Donaldson.

For the condition, history, and laws of the Indians in the Indian Territory, see Report of the Committee on Indian Affairs, United States Senate, Report 1278, 49th Congress, 1st session, parts 1, 2, and 3, June 4, 1886.

REPORT OF AGENT OWEN FOR 1885 AS TO THE FIVE CIVILIZED TRIBES IN INDIAN TERRITORY—THEIR HISTORY, LAWS, AND PRESENT CONDITION.

UNION AGENCY, MUSKOGEE, INDIAN TERRITORY,

August 31, 1885.

The jurisdiction of this agency extends over the Choctaws, Cherokees, Creeks, Chickasaws, and Seminoles, commonly called the "five civilized tribes." Their territory lies in the eastern portion of the Indian Territory, extending from Kansas to Texas, and lying adjacent and on the west of Southwest Missouri and Arkansas.

POPULATION.

Cherokees (native), adopted whites, Delawares, Shawnees, and freedmen.....	about..	22,000
Choctaws (native), adopted whites, and freedmen	do....	18,000
Chickasaws, natives	do....	6,000
Muscogees, or Creeks	do....	14,000
Seminoles	do....	3,000
The whites, lawfully in the country as licensed traders, railroad and Government employés, and their families, probably number		3,000
The number of farm laborers and workmen and their families, under permit of Indian authorities, is probably.....		17,000
There are probably of emigrants, visitors, and pleasure-seekers, some.....		1,500
There are of claimants to citizenship denied by Indian people, probably		5,000
And about three or four thousand willful intruders; making a total population of over.....		90,000

GOVERNMENT.

The different nations composing this agency have regular constitutional governments. Their constitutions are based on that of the United States, *mutatis mutandis*. A sketch of the constitution of the Cherokees, their laws, and institutions, is given as illustrative of the others:

The constitution of the Cherokee Nation declares, first, the boundary of its lands; second, "that the lands of the Cherokee Nation shall remain common property, but the improvements made thereon and in possession of the citizens of the nation are the exclusive and indefeasible property of the citizens respectively who made or may rightfully be in possession of them." No citizen shall dispose of such farms to United States citizens, and after two years' abandonment the farms form part of the public domain, and may be settled and taken possession of by other citizens. The property of a deceased citizen is disposed of by his will, properly recorded, or, in absence of a will, by laws regulating inheritance. The laws make provision for administrators and executors of wills, &c., the district courts having full probate jurisdiction.

The power of the Cherokee government is divided into three distinct departments, the legislative, executive, and judicial, and no person or persons belonging to one of these departments shall exercise any of the powers properly belonging to either of the others, except in the cases expressly directed or permitted in the constitution. The legislative power, called the national council, consists of a senate and house of representatives, called the council. The national council exercises the usual functions of State legislatures. The supreme executive power is vested in "the principal chief of the Cherokee Nation," who has about the same authority as a governor of a State, exercising the veto power, pardoning prerogative, &c. He is elected by *viva voce* vote of the majority of the people and serves for four years. There is the treasurer and assistant treasurer, the national auditor, nine sheriffs, one for each political district, many deputy sheriffs, one district clerk for each of the nine political districts, also deputy clerks and solicitors or prosecuting attorneys for each district. The principal chief has four executive secretaries, whose salaries average about \$1,250 each per

annum, and his office is thoroughly well organized. He has also an advisory board, called the executive council.

The judiciary is composed of nine district courts, three circuit courts, and one supreme court, the latter being a court of appeals. A motion to abate or dismiss a suit, or demurrer overruled in the circuit court, may be appealed to the supreme court. Cases involving the death penalty are in the original and exclusive jurisdiction of the supreme court. In these courts may be sued out writs of attachment, garnishment, ejectment, &c., under the provisions of the Cherokee statute.

In the Cherokee Nation the wife may hold property in her own name, and not subject to the will of her husband, and *vice versa*. The constitution further provides against *ex post facto* laws, that those accused shall have fair trial by jury, and all citizens shall be secure in their persons, houses, papers, and possessions from unreasonable seizures and searches, and no warrant to search any place or to seize any person or things shall issue without describing them as nearly as may be, nor without good cause, supported by oath or affirmation; that "no person who denies the being of a God, or a future state of reward and punishment, shall hold any office in the civil department of this nation." Freedom of worship is guaranteed forever. No person shall, for the same offense, be twice put in jeopardy of life or limb. The trial by jury to remain inviolate, and section 9, article 11, of the constitution declares as follows:

Religion, morality, and knowledge being necessary to good government, the preservation of liberty and the happiness of mankind, schools and the means of education shall forever be encouraged in this nation.

THE SCHOOL SYSTEM

of the Cherokee Nation is quite complete. The board of education, composed of three persons of liberal literary attainments, moral and temperate, appointed by the principal chief and confirmed by the senate, has entire charge of the schools, with power to adopt rules and regulations not inconsistent with the laws for its own government, and for the government of the male and female seminaries, orphan asylum, and primary schools; to prescribe and enforce a series of uniform text-books, &c., and they have accordingly adopted and enforced complete rules and regulations. Teachers must have proper certificate of examining board before they can be appointed, and, as a class, they average about as well as the teachers of adjacent States. In 1880, December 10, the national council apportioned the primary schools according to the population at that time, as follows:

District.	Number of children.	Number of schools.
Cooweescoowee.....	874	16
Delaware.....	806	15
Saline.....	384	7
Going Snake.....	735	13
Flint.....	420	8
Tahlequah.....	757	14
Illinois.....	595	11
Sequoyah.....	372	7
Canadian.....	461	9
Total.....	6,204	100

The enrollment last year was over 4,000, or about 70 per cent., and the average attendance was about 2,600, or about 42 per cent. of the total school population of 1880, when the census was taken. This average is very high, considering that the children have to walk from a quarter to 4 miles to attend school, and is partly due, probably, to the fact that the law of the Cherokees in paying teachers stimulates the attendance, as the salary is fixed at \$30 per month for an average of 15 pupils or under, and \$1 extra per month for each when the average rises above 15 till it reaches 35, when \$50 per month is paid, the maximum salary for primary schools,

The Cherokee Orphan Asylum, where the nation furnishes everything—medical attendance, clothing, &c.—is a splendid and commodious building with a large farm attached. It can care for about 175 children, and does average about 150. Its course of study is from the merest elements to a high-school course of a medium order. It had last year at its June commencement a very nice display from the kindergarten department, introduced some two years ago, to the great advantage of the younger children, the small full-bloods taking hold of its lessons with great aptitude, and with much more spirit than they do with the ordinary school branches.

The male and female seminaries near Tahlequah have excellent large brick buildings, with first-rate high-school course of study, with good faculties, are beautifully situated, and in a flourishing condition. They average about 125 pupils each. The nation in each supports absolutely 50 boarders, and furnishes board, lodging, fuel, lights, washing, text-books, and instructions, for \$5 per month, in national scrip. I have directed catalogues of these schools to be sent you, and desire to submit them as a part of this report, as they will give a better idea of the actual advancement of these people than many words of general comment.

The Cherokees have a national jail of sandstone rock, three stories high, under the charge of the high sheriff and his guard. It is surrounded by a close board fence about 10 feet high, and has a very well-built gallows in the inclosure, which is not the worse for wear, as the authorities incline to be very merciful. There are over 20 prisoners, who are required to work and who wear the zebra suit. There is also a national blind asylum, at which are kept and cared for the blind and infirm, and also a few demented persons. This building is of brick, four stories high, and must have cost \$15,000.

The outline of the Cherokees illustrates the general condition and tendency of the five civilized tribes.

SCHOOLS.

Muscogee or Creek Nation :	National schools.
Eufala district.....	9
Wewoka district.....	5
Deep Fork district.....	4
Okmulgee district.....	
Arkansas district.....	6
Coweta district.....	1

All these must average at least 20 children.

Baptist University, near Muscogee.

Howell Institute, in Muscogee.

Kane School, near Muscogee.

Tallahassee Mission School.

Wealaka Mission School.

Levering Mission School.

Asbury Mission School.

New York Mission School.

Choctaw Nation have three large academies and many primary schools and missions, of whose names and locations, &c., I have no data at all adequate at present.

Chickasaw Nation has four large academies, a number of primary schools and mission schools, of which I have no adequate data at present,

Cherokee Nation :

Three high schools, as stated.

One hundred primary schools, as stated.

The Worcester Academy, Vinita.

The Baptist Mission, Tahlequah.

The Presbyterian Mission, Tahlequah.

The Moravian Mission, Oaks.

The Presbyterian Mission, Childer's Prairie.

Episcopalian School, Prairie City.

Others of which I have no adequate data.

A large per cent. of the teachers are natives, and the schools are taught in English, though in full-blood settlements the teachers generally speak both languages, a very necessary accomplishment in teaching to those who speak only the Indian language.

CITIZENSHIP.

The citizens of the nation are composed of many classes and grades. The Cherokee Nation will illustrate the other nations. Her citizens are full-blood Cherokees; half-blood Cherokees to one-sixty-fourth Cherokees and —— white stock; Cherokee crossed on Creek, on Choctaw, on Chickasaw, &c., and on the African stock; adopted citizens of the Cherokee Nation—full-blood Shawnees, full-blood Delawares, full-blood Creeks, full-blood white men, full-blood African, and the same stock variously blended with Cherokees and with other races, including Creeks, Choctaws, Osages, Chickasaws. The much larger part of the nation is of the Cherokee blood, about 8,000 full-blood and 8,000 mixed-blood Cherokees, and about 5,000 of the other races mentioned.

The other nations are not mixed so much with other races as the Cherokees, but resemble it in degree.

There is a large class of citizens of these nations needing attention badly at the hands of the Government—those claiming to be citizens of the Indian nations but denied by the nations. This class is not subject to United States law, because they submit affidavits that they are Indians. The Indian courts refuse to take cognizance of them, because they declare them to be citizens of the United States who are pretending fraudulently to be Indians in order to use and enjoy Indian land, timber, grass, &c., without paying tax. I have been informed that affidavits were manufactured by some of these over names as widely known as those of John Smith and George Washington, either as forgeries of these names or by parties claiming those names, and subsequently not to be found. Some of these claims are undoubtedly fraudulent and others are just and deserving of respect.

This class, however, is a serious annoyance to all parties, as they are amenable to no law, and when they complain to the agent for civil redress against an Indian citizen there is no method but to suggest compromises, arbitration, and gracefully evade all responsibility, as in view of the treaties it would seem unwarranted and arbitrary in the agent to sit as a judge in a civil case between two parties the Government views as Indian citizens, and where the treaty confers exclusive jurisdiction to local courts. Where civil cases arise between an Indian and United States citizen, and the United States citizen refuses to keep his contracts, he may be put across the line, where he may be subject to the civil law; but if the Indian is at fault the white man is advised that he has no right to make a contract with the Indian citizen, and if he does so, does it at his risk. This seems to be a serious chasm in the operation of law. Moreover, an Indian may go into the States and get large credits, bring the merchandise into the country, and then pay or not, as he chooses. When United States citizens have married Indians, they, at least, it seems to me, ought not to be allowed such dishonorable privilege. Civil jurisdiction ought to be placed somewhere, that all parties might at least have the privilege of being heard. This privilege of refusing to pay honest debts brings discredit on the Indian country, and seriously retards and interferes with a healthy intercourse, which, of all causes, would operate most strongly to the development of its people.

The most important matter to these nations, however, is the settlement of the cases of disputed citizenship, as they are not only a fruitful source of trouble, but are increasing in a manner alarming to the Indian people. Active and continuous effort should be made to decide as speedily as possible upon some plan, acceptable to the Government and the Indian nations, to definitely determine the rights of cases now

on hand and those hereafter to arise. The evils of a large class of people among the Indian people amenable to no law cannot be overestimated.

The intruders may be classed into those innocently coming into the country, not knowing that it is unlawful; those fraudulently pretending to be of Indian blood; those persistently and willfully defying and evading the authorities simply for the privilege of living in the Indian country; escaped criminals and felons from the States seeking refuge here. Along the border the intruders steal timber and coal and use the Indian grass without compunction.

Since taking charge of this agency I have suggested a plan, and am putting it in operation, of deputizing several members of the Indian police force for each nation to make the intruder question their special business, making a descriptive list of intruders, and acting under direction of this office strictly, but paid a special salary by the nations for whom they work.

The salary paid by the Government of \$8 per month is not enough to support them and their families while riding constantly on this service over a wide scope of country. It would not pay the expenses of a single week. The danger and labor must be paid for or else the men cannot be obtained. This plan is practical and will enable an element to be controlled which has not been controlled heretofore, and which has been a source of many serious difficulties and crimes.

CRIMES.

Crimes in the nations are diminishing steadily, owing largely to the efficient manner in which the court at Fort Smith, Ark. (the Federal district court for the western district of Arkansas), is conducted. There they capture, try, convict, and sentence the criminal "with neatness and dispatch." It is dreaded by the criminal class and admired by law-abiding citizens.

The efficiency of the Indian courts in punishing crime among their own citizens is gradually improving, but is as yet by no means perfect. The criminal jurisdiction of the courts, however, reaches all classes except that favored man, the disputed claimant for Indian citizenship, who may kill or be killed by Indians without any court exercising jurisdiction.

AGENT'S JURISDICTION.

The United States agent is kept busy trying to determine who are intruders, of the great number reported to the agency as such; then putting them out the limits of the agency; and, lastly, keeping them out with a United States Indian police force, paid \$8 a month, out of which each man must furnish his own horse, saddle, and bridle, pay his own expenses, and care for his family in a luxurious manner, if he chooses to do so. The United States is available for this purpose, but it is like using a sledge-hammer to fan away the flies with—strong enough to crush the fly, but not nicely adjusted to the business.

Where men are charged with evading their just obligations by coming into or staying in the Indian Territory, he is required to put them and their effects across the line, where they may be subject to civil law. He also decides very many civil disputes arising between United States citizens alone, and between United States citizens and Indians, acting as arbitrator, and generally supervises the intercourse with the Indians agreeably to law and the regulations of the Indian Department. It is his duty further to prevent crime and assist in the arrest and delivery of criminals, to supervise the intercourse of Indians with each other, to pay out per capita where it may be due from the Government to the Indians in the limits of the agency, and conduct such investigations as may be referred to him by the honorable Secretary of the Interior Department.

POLICE.

The Indian police consists of 40 privates and 3 officers, who are located at different points throughout the limits of the agency, so as to make the force as efficient as pos-

sible. Were the area equally divided it would give 712 square miles to each as his circuit. This police force, despite its inadequate salary, has been of incalculable service in impressing upon the lawless the idea that the eye of the Government is on them, in preventing crime and bringing criminals to justice, recovering stolen property, &c. If their salaries could be increased it would be a wise economy in increasing and maintaining its efficiency.

MATERIAL GROWTH.

The growth of the Indian people in material wealth has been rapid during the last few years, and while during the year just closed the losses have been heavy in cattle by comparison with other years, the crops have been reasonably good, large areas of new land have been put in cultivation, and it is only a matter of few years when the people will be a wealthy and strong community. The half-breed particularly is intelligent and progressive, surrounding himself with the comforts and refinements of life, and using all means at his control to acquire and enjoy the advantages of accumulated wealth. Leaving out his idea as to what is good for the Indian, he differs but little from his Kansas or Texas cousin. There are enormous quantities of hay put up on the prairies, and this, with the extensive grazing and great extension of farms, argues that a few seasons will remove the envious growl of the "boomer" that the Indian is not using the land.

INDIAN PORTRAITS.

[Nos. 1 to 310; pages 1 to 227 herein.]

CERTIFICATES.

[See page 8 herein for fac-similes.]

Mr. Catlin in almost every case appended to his portraits a certificate in aid of its authenticity, such as the following:

I hereby certify that the persons whose signatures are affixed to the certificates used below by Mr. Catlin are officers in the service of the United States, as herein set forth, and that their opinions of the accuracy of the likenesses and correctness of the views, &c., exhibited by him in his "Indian Gallery" are entitled to full credit.

J. R. POINSETT,

Secretary of War, Washington.

With regard to the gentlemen whose names are affixed to certificates below I am fully warranted in saying that no individuals have had better opportunities of acquiring a knowledge of the persons, habits, costumes, and sports of the Indian tribes, or possess stronger claims upon the public confidence in the statements they make respecting the correctness of delineations, &c., of Mr. Catlin's "Indian Gallery;" and I may add my own testimony with regard to many of those Indians whom I have seen, and whose likenesses are in the collection and sketched with fidelity and correctness.

C. A. HARRIS,

Commissioner of Indian Affairs, Washington.

I have seen Mr. Catlin's collection of portraits of Indians, many of which were familiar to me, and painted in my presence; and, as far as they have included Indians of my acquaintance, the *likenesses* are easily recognized, bearing the most striking resemblance to the originals, as well as faithful representations of their costumes.

W. CLARK,

Superintendent of Indian Affairs, Saint Louis.

I have examined Mr. Catlin's collection of the Upper Missouri Indians to the Rocky Mountains, all of which I am acquainted with, and indeed most of them were painted when I was present, and I do not hesitate to pronounce them correct likenesses and readily to be recognized. And I consider the *costumes*, as painted by him, to be the only correct representations I have ever seen.

JOHN F. A. SANFORD,

*U. S. Indian Agent for Mandans, Rickarees, Minatarees,
Crows, Knisteneaux, Assinneboins, Blackfeet, &c.*

Having examined Mr. Catlin's collection of portraits of Indians of the Missouri and Rocky Mountains, I have no hesitation in pronouncing them, so far as I am acquainted with the individuals, to be the best I have ever seen, both as regards the expression of countenance and the exact and complete manner in which the costume has been painted by him.

J. L. BEAN,

S. Agent for Indian Affairs.

I have been for many years past in familiar acquaintance with the Indian tribes of the Upper Missouri and the Rocky Mountains, and also with the landscape and other scenes represented in Mr. Catlin's collection, and it gives me great pleasure to assure the world that, on looking them over, I found the likenesses of my old friends easily to be recognized, and his sketches of manners and customs to be portrayed with singular truth and correctness.

J. PILCHER,

Agent for Upper Missouri Indians.

It gives me great pleasure in being enabled to add my name to the list of those who have spontaneously expressed their approbation of Mr. Catlin's collection of Indian paintings. His collection of materials places it in his power to throw much light on the Indian character; and his portraits, so far as I have seen them, are drawn with great fidelity as to character and likeness.

H. SCHOOLCRAFT,

Indian Agent for Wisconsin Territory.

Having lived and dealt with the Blackfeet Indians for five years past, I was enabled to recognize *every one* of the portraits of those people, and of the Crows also, which Mr. Catlin has in his collection, from the faithful likenesses they bore to the originals.

J. E. BRAZEAU.

Having spent sixteen years in the continual acquaintance with the Indians of the several tribes of the Missouri represented in Mr. Catlin's Gallery of Indian Paintings, I was enabled to judge of the correctness of the likenesses, and I *instantly recognized every one of them*, when I looked over them, from the striking resemblance they bore to the originals; so also of the landscapes on the Missouri.

HONORE PICOTTE.

The portraits in the possession of Mr. Catlin of Pawnee Picts, Kioways, Camanches, Wecos, and Osages were painted by him *from life*, when on a tour to their country with the United States Dragoons. The *likenesses* are good, very easily to be recognized, and the *costumes* faithfully represented.

HENRY DODGE,
Colonel of Dragoons.
 R. H. MASON,
Major of Dragoons.
 D. HUNTER,
Captain of Dragoons.
 D. PERKINS,
Captain of Dragoons.
 M. DUNCAN,
Captain of Dragoons.
 T. B. WHELOCK,
Lieutenant of Dragoons.

We have seen Mr. Catlin's portraits of Indians east of the Rocky Mountains, many of which are familiar to us; the likenesses are easily recognized, bearing a strong resemblance to the originals, as well as a faithful representation of their costumes.

J. DOUGHERTY,
Indian Agent.
 J. GANTT.

NOVEMBER 27, 1837.

We hereby certify that the portraits of the Grand Pawnees, Republican Pawnees, Pawnee Loups, Tappage Pawnees, Otoes, Omahaws, and Missouries, which are in Mr. Catlin's Indian Gallery, were painted from life by Mr. George Catlin, and that the individuals sat to him in the costumes precisely in which they are painted.

J. DOUGHERTY,
Indian Agent for Pawnees, Omahaws, and Otoes.
 J. GANTT.

NEW YORK, 1837.

I have seen Mr. Catlin's collection of Indian portraits, many of which were familiar to me, and painted in my presence at their own villages. I have spent the greater part of my life amongst the tribes and individuals he has represented, and I do not hesitate to pronounce them correct likenesses, and easily recognized; also his sketches of their *manners and customs*, I think, are excellent; and the *landscape views* on the Missouri and Mississippi are correct representations.

K. MCKENZIE,
Of the American Fur Company, Mouth of Yellowstone.

We hereby certify that the portraits of Seminoles and Eucheas, named in this catalogue, were painted by George Catlin, from the life, at Fort Moultrie; that the Indians sat or stood in the costumes precisely in which they are painted, and that the likenesses are remarkably good.

P. MORRISON,

Captain, Fourth Infantry.

J. S. HATHAWAY,

Second Lieutenant, First Artillery.

H. WHARTON,

Second Lieutenant, Sixth Infantry.

F. WEEDON,

Assistant Surgeon.

FORT MOULTRIE, *January 26, 1838.*

LANDSCAPES, SPORTING SCENES, MANNERS AND CUSTOMS.

[Pages 31-47 Catlin's Catalogues from 1838-1843; pages 33-51 Catlin's Catalogue of 1848.]

LANDSCAPES.

Nos. 311 to 403.

311. Saint Louis (from the river below, in 1832 and in 1836), a town on the Mississippi, with 25,000 inhabitants.* (No plate.)

The steamboat *Yellowstone* in the river, starting on her voyage up the Missouri and to the Yellowstone, in May, 1832. On the deck can be seen the Indians who were passengers and other travelers. As a specimen of inland water craft the *Yellowstone* is a novel one.

Mr. Catlin was first in Saint Louis in 1829, and from that period until 1838 was frequently there. It was in fact the depot for him for outfitting for his Indian travels, and to it he forwarded his Indian collections and paintings.

Saint Louis had been for more than thirty years prior to Mr. Catlin's visiting it the headquarters for western fur traders, trappers, and hunters. Choteau, Berthold, Manuel Lisa, and other Indian traders had made it famous. William Clark, of Lewis and Clark, exploration fame, had been a resident since 1808, and the Indian service, of which he was superintendent in 1829, made Saint Louis its depot. The army for the West and Northwest had its main post here, and the contractors for its supplies usually forwarded them by river for Saint Louis, either by the Missouri or Mississippi and their tributaries.

In 1832 Mr. Catlin writes of Saint Louis, on his return from the Upper Missouri, in a canoe with Batiste and Bogard, a 2,000-mile journey:

When we landed at the wharf my luggage was all taken out and removed to my hotel, and when I returned a few hours afterwards to look for my little boat, to which I had contracted a peculiar attachment (although I had left it in special charge of a person at work on the wharf), some *mystery* or *medicine* operation had relieved me from any further anxiety or trouble about it--it had gone and never returned, although it had safely passed the countries of mysteries, and had often laid weeks and months at the villages of red men, with no laws to guard it, and where it had also

* In 1880 Saint Louis had a population of 350,518.

often been taken out of the water by *mystery-men* and carried up the bank and turned against my wigwam, and by them again safely carried to the river's edge and put afloat upon the water when I was ready to take a seat in it.

Saint Louis, which is fourteen hundred miles west of New York, is a flourishing town of 15,000 inhabitants, and destined to be the great emporium of the West—the greatest inland town in America. Its location is on the western bank of the Mississippi River, twenty miles below the mouth of the Missouri, and fourteen hundred above the entrance of the Mississippi into the Gulf of Mexico.

This is the great depot of all the fur-trading companies to the Upper Missouri and Rocky Mountains and their starting place; and also for the Santa Fé and other trading companies who reach the Mexican borders overland, to trade for silver bullion from the extensive mines of that rich country.

I have also made it my starting point and place of deposit, to which I send from different quarters my packages of paintings and Indian articles, minerals, fossils, &c., as I collect them in various regions, here to be stored till my return, and where, on my *last return*, if I ever make it, I shall hustle them all together and remove them to the East.

To this place I had transmitted by steamer and other conveyance about twenty boxes and packages at different times, as my note-book showed, and I have, on looking them up and enumerating them, been lucky enough to recover and recognize about fifteen of the twenty, which is a pretty fair proportion for this wild and desperate country, and the very *conscientious hands* they often are doomed to pass through.—Pages 29, 30, vol. 2, Catlin's Eight Years.

Mr. Catlin, in "Life Amongst the Indians," 1861 (pages 169–172), writes :

The day before we reached Saint Louis [voyage down the Mississippi, 1836], being fatigued with paddling nine hundred miles, and having a strong wind against us, we hailed a steamer descending the river, and with ourselves had our little canoe and its contents lifted on board. I related to the captain my former misfortune in losing my canoe at Saint Louis, and told him I should take more care of this. He laughed at me heartily and said, "You have been very unlucky, but you shall at least be sure of one."

We arrived at Saint Louis too late in the evening to remove my canoe, and in the morning I was saved the trouble; and with it, on this occasion, had departed forever a large package which I had left in the cabin, with my name on it, containing several very beautiful articles of Indian costumes, pipes, &c. For the loss of these things on his vessel I remonstrated with the captain, and severely so, for the parcel taken from the cabin of his steamer with my name on it. For this he laughed me in the face again and said, "Why, don't you know, sir, that if you leave a box or a parcel in any steamboat on the Missouri or the Mississippi, with George Catlin marked on it, it is known at once by all the world to be filled with Indian curiosities, and that you will never see it again unless it goes ashore with you?"

This accounted for the losses I had met with on former occasions of boxes and parcels sent by steamers and other boats, from various remote places in the Indian countries to Saint Louis, containing one-third at least of all the Indian manufactures I ever procured, after I had purchased them at exorbitant prices; and oftentimes the poor Indians had stored them and carried them over rivers, and transported them over long distances in safety for me. What a comment is this upon the glorious advantages of civilization!

312. Beautiful Prairie Bluffs, view on Upper Mississippi, everywhere covered with a green turf. Painted in 1832.

(See Plate No. 119, vol. 2, Voyage down the Missouri, Catlin's Eight Years.)

313. *Bad Axe, battle ground where Black Hawk was defeated by General Atkinson above Prairie du Chien; Indians making defense and swimming the river in 1832. Painted in 1832. (No plate.)*

There is no more beautiful prairie country in the world than that which is to be seen in this vicinity. In looking back from this bluff, towards the west, there is, to an almost boundless extent, one of the most beautiful scenes imaginable. The surface of the country is gracefully and slightly undulating, like the swells of the retiring ocean after a heavy storm, and everywhere covered with a beautiful green turf and with occasional patches and clusters of trees. The soil in this region is also rich, and capable of making one of the most beautiful and productive countries in the world.

Ba'tiste and Bogard used their rifles to some effect during the day that we loitered here, and also gathered great quantities of delicious grapes. From this lovely spot we embarked the next morning, and glided through constantly changing scenes of beauty, until we landed our canoe at the base of a beautiful series of grass-covered bluffs, which, like thousands and thousands of others on the banks of this river, are designated by no name that I know of.

My canoe was landed at noon, at the base of these picturesque hills, and there rested till the next morning. As soon as we were ashore, I scrambled to their summits, took my easel and canvas and brushes to the top of the bluff, and painted two views from the same spot [No. 312] the one looking up and the other down the river. The reader, by imagining these hills to be five or six hundred feet high, and every foot of them, as far as they can be discovered in distance, covered with a vivid green turf, whilst the sun is gilding one side and throwing a cool shadow on the other, will be enabled to form something like an adequate idea of the shores of the Missouri. From this enchanting spot there was nothing to arrest the eye from ranging over its waters for the distance of twenty or thirty miles, where it quietly glides between its barriers, formed of thousands of green and gracefully sloping hills, with its rich and alluvial meadows and woodlands, and its hundred islands, covered with stately cottonwoods. In these two views the reader has a fair account of the general character of the Upper Missouri, and by turning back to Plate No. 39, vol. 1, No. 390, which I have already described, he will at once see the process by which this wonderful formation has been produced. In that plate will be seen the manner in which the rains are wearing down the clay bluffs, cutting gullies or sluices behind them, and leaving them at last to stand out in relief, in these rounded and graceful forms, until in time they get seeded over, and nourish a growth of green grass on their sides, which forms a turf and protects their surface, preserving them for centuries, in the forms that are here seen. The tops of the highest of these bluffs rise nearly up to the summit level of the prairies, which is found as soon as one travels a mile or so from the river, amongst these picturesque groups, and comes out at their top; from whence the country goes off to the East and the West, with an almost perfectly level surface.

These two views were taken about thirty miles above the village of the Punchas, and five miles above "the Tower," the name given by the travelers through the country to a high and remarkable clay bluff, rising to the height of some hundreds of feet from the water, and having in distance the castellated appearance of a fortification.

My canoe was not unmoored from the shores of this lovely spot for two days, except for the purpose of crossing the river, which I several times did, to ascend and examine the hills on the opposite side. I had Ba'tiste and Bogard with me on the tops of these green-carpeted bluffs, and tried in vain to make them see the beauty of scenes that were about us. They dropped asleep, and I strolled and contemplated alone, clamoring "*up one hill*" and sliding or running "*down another*," with no other living being in sight, save now and then a bristling wolf, which, from my approach, was reluctantly retreating from his shady lair, or sneaking behind me and smelling on my track.

—Pages 8, 9, vol. 2, Catlin's Eight Years.

- 314. Chippewas (Sioux) gathering wild rice.** Scene near the source of the Saint Peter's (Minnesota); shelling their rice into their bark canoes, by bending it over and whipping it with sticks. Painted in 1836.

(Plate No. 278, page 268, vol. 2, Catlin's Eight Years.)

Plate No. 278 is a party of Sioux, in bark canoes (purchased of the Chippewas), gathering the wild rice, which grows in immense fields around the shores of the rivers and lakes of these northern regions, and used by the Indians as an useful article of food. The mode of gathering it is curious, and, as seen in the drawing, one woman paddles the canoe, whilst another, with a stick in each hand, bends the rice over the canoe with one, and strikes it with the other, which shells it into the canoe, which is constantly moving along until it is filled.—G. C.

- 315. Beautiful Prairie Bluffs.** View near "Prairie la Crosse," above Prairie du Chien, Upper Mississippi. Painted in 1836.

(No plate.)

- 316. Cap au 'tail (Garlic Cape),** a bold and picturesque promontory on Upper Mississippi. Painted in 1836.

(Plate No. 250, page 144, vol. 2, Catlin's Eight Years.)

Another also beautiful scene.—G. C.

(See No. 319.)

- 317. Picturesque Bluffs,** above Prairie du Chien, Upper Mississippi. Painted in 1836. (No plate.)

- 318. Pike's Tent,** the highest bluff on the river, Upper Mississippi. Painted in 1836.

(Plate No. 249, page 143, vol. 2, Catlin's Eight Years.)

Named for Lieutenant Pike, afterwards General Z. B. Pike.

On our way after we had left the beautiful shores of Lake Pepin, we passed the magnificent bluff called Pike's Tent, and undoubtedly the highest eminence on the river, running up in the form of a tent, from which circumstance and that of its having been first ascended by Lieutenant Pike, it has taken the name of Pike's Tent, which it will doubtless forever retain.

The corporal and I ran our little craft to the base of this stupendous pyramid, and spent half a day about its sides and its pinnacle, admiring the lovely and almost boundless landscape that lies beneath it.

To the top of this grass-covered mound I would advise every traveler in the country, who has the leisure to do it, and sinew enough in his leg, to stroll awhile, and enjoy what it may be difficult for him to see elsewhere.—G. C.

- 319. View of Cornice Rocks and Pike's Tent,** distant seven hundred and fifty miles above Saint Louis, on Upper Mississippi. Painted in 1836.

(Plate No. 316, page 144, vol. 2, Catlin's Eight Years.)

Cap au 'tail (Garlic Cape), about twenty miles above Prairie du Chien, is another beautiful scene, and the Cornice Rocks, on the west bank, where my little bark rested two days, till the corporal and I had taken bass from every nook and eddy about them where our hooks could be dipped. To the lover of fine fish, and fine sport in fishing, I would recommend an encampment for a few days on this picturesque ledge, where his appetite and his passion will soon be gratified.—G. C.

- 320. Lover's Leap,** on Lake Pepin, Upper Mississippi; a rock five hundred feet high, where an Indian girl threw herself off a few years since to avoid marrying the man to whom she was to be given by her father. Painted in 1836.

(Plate No. 248, page 143, vol. 2, Catlin's Eight Years.)

Along the shores of this beautiful lake (Lake Pepin, an expansion of the Upper Mississippi River of four or five miles in width and twenty-five miles in length) we

[Corporal Allen and Mr. Catlin] lingered for several days, and our canoe was hauled a hundred times upon the pebbly beach, where we spent hours and days, robbing it of its precious gems, which are thrown up by the waves.

We found many rich agates, carnelians, jaspers, and porphyries. The agates are many of them peculiarly beautiful, most of them water-waved, their colors brilliant and beautifully striated. Point aux Sables has been considered the most productive part of the lake for these gems; but owing to the frequent landings of the steamboats and other craft on that point, the best specimens of them have been picked up, and the traveler will now be best remunerated for his trouble by tracing the shore around into some of its coves, or on some of its points less frequented by the footsteps of man.

The *Lover's Leap* is a bold and projecting rock, of six or seven hundred feet elevation on the east side of the lake, from the summit of which, it is said, a beautiful Indian girl, the daughter of a chief, threw herself off in presence of her tribe, some fifty years ago, and dashed herself to pieces, to avoid being married to a man whom her father had decided to be her husband, and whom she would not marry.—G. C.

321. Falls of Saint Anthony, nine hundred miles above Saint Louis; perpendicular fall, eighteen feet; Upper Mississippi. Painted in 1835.

(Plate No. 230, page 131, vol. 2, Catlin's Eight Years.)

Site of the city of Minneapolis in 1880, with 32,000 people.

Mr. Catlin made several visits to the Falls of Saint Anthony, first in 1835 and again in 1836. He met the Sioux here in 1835 and 1836.

The Falls of Saint Anthony, which are nine hundred miles above Saint Louis, are the natural curiosity of this country, and nine miles above the mouth of Saint Peter's, from whence I am at this time writing.

The Falls of Saint Anthony are about nine miles above this fort [Fort Snelling] and the junction of the two rivers; and, although a picturesque and spirited scene, is but a pygmy in size to Niagara and other cataracts in our country—the actual perpendicular fall being but eighteen feet, though of half a mile or so in extent, which is the width of the river, with brisk and leaping rapids above and below, giving life and spirit to the scene.—G. C.

322. Madame Ferrebault's Prairie, from the river above; the author and his companion descending the river in a bark canoe, above Prairie du Chien, Upper Mississippi; beautiful grass-covered bluffs. Painted in 1836.

(No plate.)

323. Little Falls, near the Falls of Saint Anthony, on a small stream. Painted in 1835.

324. La Montaigne que tremps dans l'Eau, Upper Mississippi, above Prairie du Chien. Painted in 1835.

325. Cassville, below Prairie du Chien, Upper Mississippi; a small village just commenced in 1835. Painted in 1835. [Now in Grant County, Wisconsin; population, 1880, 551; 32 miles above Dubuque, Iowa.]

326. Dubuque, a town in the lead-mining country. Painted in 1835.

On his voyage up the Mississippi River in 1835 Mr. Catlin writes:

A visit of a few days to Dubuque will be worth the while of every traveler; and for the speculator and man of enterprise it affords the finest field now open in our country. It is a small town of two hundred houses, built entirely within the last two years, on one of the most delightful sites on the river and in the heart of the richest and most productive parts of the mining region; having this advantage over most other mining countries, that immediately over the richest (and, in fact, all) of the lead mines; the land on the surface produces the finest corn, and all other vege-

tables that may be put into it. This is certainly the richest section of country on the continent, and those who live a few years to witness the result will be ready to sanction my assertion that it is to be the *mint of our country*.—G. C.

(See also No. 330.)

In 1880 a city of Iowa with 18,434 population.

327. Galena, a small town on the Upper Mississippi. Painted in 1835.

Now in Joe Daviess County, Illinois. In 1880 had a population of 7,019.

328. Rock Island (viz, Fort Armstrong—established in 1819, abandoned May 4, 1836), United States garrison, Upper Mississippi. Painted in 1835.

In 1880 a city in Illinois with about 16,000 population.

329. Beautiful Prairie Bluffs, on the Upper Mississippi. Painted in 1835.

(Plate No. 228, page 130, vol. 2, Catlin's Eight Years.)

To give an idea of the character of the scenes which I have * * * described along the stately shores of the Upper Mississippi, I have here inserted a river view taken about one hundred miles below this place [Falls of Saint Anthony].—G. C.

330. Dubuque's Grave, on the Upper Mississippi. Painted in 1835. (See also 326.)

(Plate No. 229, page 130, vol. 2, Catlin's Eight Years.)

Dubuque was the first miner in the lead mines under the Spanish grant. He built his own sepulcher, and raised a cross over it on a beautiful bluff, overlooking the river, forty years ago, where it now stands.

Dubuque's Grave is a place of great notoriety on this river, in consequence of its having been the residence and mining place of the first lead-mining pioneer of these regions, by the name of Dubuque, who held his title under a grant from the Mexican Government (I think), and settled by the side of this huge bluff, on the pinnacle of which he erected the tomb to receive his own body, and placed over it a cross with his own inscription on it. After his death his body was placed within the tomb, at his request, lying in state (and uncovered except with his winding-sheet), upon a large flat stone, where it was exposed to the view, as his bones now are, to the gaze, of every traveler who takes the pains to ascend this beautiful, grassy, and lily-covered mound to the top, and peep through the gratings of two little windows, which have admitted the eyes, but stopped the sacrilegious hands, of thousands who have taken a walk to it.

At the foot of this bluff there is now an extensive smelting furnace, where vast quantities of lead are melted from the ores which are dug out of the hills in all directions about it.—G. C.

On Mr. Catlin's return from his voyage to the Upper Mississippi in the fall of 1835, he visited the lead mines, and thus describes them:

I hauled my canoe out of the water at Dubuque, where I found my wife, again in the society of kind and hospitable friends, and found myself amply repaid for a couple of weeks' time spent in the examination of the extensive lead mines, walking and creeping through caverns, some eighty or one hundred feet below the earth's surface, decked in nature's pure livery of stalactites and spar, with walls and sometimes ceilings of glistening massive lead, and I hold yet (and ever shall), in my mind, without loss of a fraction of feature or expression, the image of one of my companions, and the scene that at one time was about him. His name is Jeffries; we were in Lockwood's Cave; my wife and another lady were behind, and he advancing before me, his ribs, more elastic than mine, gave him entrance through a crevice into a chamber yet unexplored; he dared the pool, for there was one of icy water, and translucent as the air itself.

We stood luckless spectators, to gaze and envy, while he advanced. The lighted flambeau in his hand brought the splendid furniture of this tessellated palace into view; the surface of the jostled pool laved his sides as he advanced, and the rich stalagmites that grew up from the bottom reflected a golden light through the water, while the walls and ceiling were hung with stalactites which glittered like diamonds.

In this wise he stood in silent gaze, in awe and admiration of the hidden works of nature; his figure, as high as the surface of the water, was magnified into a giant, and his head and shoulders not unfit for a cyclop; in fact, he was a perfect figure of Vulcan. The water in which he stood was a lake of liquid fire. He held a huge hammer in his right hand, and a flaming thunderbolt in his left, which he had just forged for Jupiter. There was but one thing wanting, it was the "sound of the hammer," which was soon given in peals upon the beautiful pendants of stalactite and spar, which sent back and through the cavern the hollow tones of thunder.—G. C., pages 148, 149, vol. 2, Catlin's Eight Years.

Julien Dubuque (called by the Indians "Little Night") was born in France in 1764, and removed to Canada when a boy.

He was of an adventurous spirit, and with two companions, in 1782, came to the United States and settled at Prairie du Chien, now Wisconsin, in 1783. He and his two friends also built a trading village at Prairie du Chien in 1783 as a rival to the post. The site of this village is now within the limits of the present city of Prairie du Chien. He afterwards built a trading-post near the present town of McGregor, Iowa.

He lived at Prairie du Chien for several years and traded amongst the Indians. "At this place, September 22, 1788, the chiefs of the Fox Indians, who lived in a village near the present city of Dubuque, on the west side of the Mississippi River," by a signed agreement conveyed to him a tract of land at the Spanish mines, 740 miles above Saint Louis, on the Mississippi River. The conveyance was for occupation and working the mines within the tract conveyed. This was the first conveyance of title to lands by Indians to a white man within the boundaries of the present State of Iowa, and on the grant Dubuque made the first white man's settlement in Iowa.

In 1794 he applied for and received a confirmation of his Indian grant from Baron de Carondelet, the Spanish governor. It contained a condition that he should not trade with the Indians—only mine—without the written consent of Don Andrew Todd, a merchant and Indian-trader, to whom Carondelet referred Dubuque's petition. Dubuque mined his lead mines, and the product was used by the Indians and whites of the West for many years. Several of the pipes in the original Catlin collection were ornamented with bands of lead from his mine. He married a Fox woman, Potosa, and became a man of influence with the Indians of the Mississippi country. He was a man of character and was respected by all who came in contact with him. He died March 24, 1810, at his mines, and was buried on the bluff, as shown by Mr. Catlin's picture, No. 330. Catfish Creek, a small stream, here empties into the Mississippi.

The grave was originally surrounded by a wall of limestone,

Over his vault, a leaden-doored one, was a cedar cross carrying an inscription in French, "Julien Dubuque, miner of the mines of Spain; died March 24, 1810; aged 45 and a half years." This remained until about 1853, when some vandal tore it down along with the vault. The city of Dubuque, with a population of 18,434 in 1880, is now his best monument.

331. River Bluffs, magnificent view, Upper Mississippi. Painted in 1835.

332. Fort Snelling, at the mouth of Saint Peter's. United States garrison, six miles below the Falls of Saint Anthony, Upper Mississippi. Established in 1822. First called Fort St. Anthony; name changed to Snelling January 7, 1825. Painted in 1835.

(Plate No. 321, page 131, vol. 2, Catlin's Eight Years.)

At this place [mouth of Saint Peter's, on the Mississippi], on the point of land between the Mississippi and the Saint Peter's Rivers, the United States Government have erected a strong fort, which has taken the name of Fort Snelling, from the name of a distinguished and most excellent officer who superintended the building of it. The site of this fort is one of the most judicious that could have been selected in the country, both for health and defense; and being on an elevation of one hundred feet or more above the water, has an exceedingly bold and picturesque effect.

This fort is generally occupied by a regiment of men placed here to keep the peace amongst the Sioux and Chippeways, who occupy the country about it, and also for the purpose of protecting the citizens on the frontier.—G. C.

(See also No. 321.)

It is a fact to be regretted that no comprehensive publication exists giving the trading or military posts of the country west of the Mississippi River. A vast field of history and romance lies before the person who will undertake its preparation. Forts Union, Pierre, Kearney, Laramie, Leavenworth, and Gibson are names which call up interesting figures of the past. Many persons can be found who were in the military or Indian service in the West forty years ago and some fifty. How much data of interest could be obtained for such a romantic, historical episode as the settlement and capture of California, or what interest would cluster in its groupings around Suter's Fort, near where gold was discovered?

A "List of Military Forts, Arsenals, Camps, Barracks," &c., about one thousand in number, from 1744–1779 to 1879, can be found, with much statistical and historical matter in the way of text, pages 122 to 162 of the title, in the "Complete Regular Army Register of the United States: for One Hundred Years (1779 to 1879), T. H. S. Hamersly, Washington, D. C., 1880." No attempt is made, however, to give any local history of them, or derivation of names, or by whom established, &c.

The "The Annual Army Register," published at Washington by the War Department, gives a list of existing military posts, arsenals, camps, and barracks.

A series of photographic and water-color views of many United States military posts, including Forts Bridger, Fetterman, Kearney, Laramie, D. A. Russell, Fred. Steele, Sedgwick, Sanders, Phil. Kearney, Reno, C. F. Smith, Abraham Lincoln, Buford, Trumbull, Gaston, Delaware,

Macinac, and many others may be found in the Museum of the Military Service Institution, at Governor's Island, New York Harbor. In histories of States or cities wherein forts, posts, or barracks are situated can generally be found views of them.

A series of paintings showing the principal forts on the Atlantic coast of the United States by Colonel Eastman, executed prior to 1865, can now be found hanging in the room of the House Committee on Military Affairs in the Capitol at Washington. A distinction must be kept in mind, however, between forts or posts established by or belonging to individuals or corporations, or fur trading companies, and those established by governmental authority.

333. Prairie du Chien, five hundred miles above Saint Louis, Upper Mississippi, United States garrison. Painted in 1836.

(Plate No. 233, page 144, vol. 2, Catlin's Eight Years.)

In 1880 a city of Wisconsin, with a population of 2,777.

Prairie du Chien has been one of the earliest and principal trading posts of the fur company, and they now have a large establishment at that place; but doing far less business than formerly, owing to the great mortality of the Indians in its vicinity, and the destruction of the game, which has almost entirely disappeared in these regions. The prairie is a beautiful elevation above the river, of several miles in length, and a mile or so in width, with a most picturesque range of grassy bluffs encompassing it in the rear. The Government have erected there a substantial fort, in which are generally stationed three or four companies of men, for the purpose (as at the Fall of Saint Anthony) of keeping the peace amongst the hostile tribes, and also of protecting the frontier inhabitants from the attacks of excited savages. There are on the prairie some forty or fifty families, mostly French or half-breeds, whose lives have been chiefly spent in the arduous and hazardous occupations of trappers, and traders, and voyageurs, which has well qualified them for the modes of dealing with Indians, where they have settled down and stand ready to compete with one another for their shares of annuities, &c., which are dealt out to the different tribes who concentrate at that place, and are easily drawn from the poor Indians' hands by whisky and useless gewgaws.

The consequence of this system is, that there is about that place almost one continual scene of wretchedness, and drunkenness, and disease amongst the Indians who come there to trade and to receive their annuities, that disgusts and sickens the heart of every stranger that extends his travels to it.

When I was there Wa-ba-sha's band of the Sioux came there, and remained several weeks to get their annuities, which, when they received them, fell (as they always will do) far short of paying off the account, which the traders take good care to have standing against them for goods furnished them on a year's credit. However, whether they pay off or not, they can always get whisky enough for a grand carouse and a brawl, which lasts for a week or two, and almost sure to terminate the lives of some of their numbers.

Prairie du Chien is the concentrating place of the Winnebagoes and Menomonies who inhabit the waters of the Ouiscinsin (Wisconsin?) and Fox Rivers, and the chief part of the country lying east of the Mississippi and west of Green Bay.—G. C.

334. Chippewa village and dog feast, at the Falls of Saint Anthony; lodges built with birch bark; Upper Mississippi. Painted in 1835.

(Plate No. 238, page 138, vol. 2, Catlin's Eight Years.)

The encampment of the Chippewas, to which I have been a daily visitor, was built in the manner seen in Plate No. 238 (No. 334); their wigwams made of birch bark, covering the frame work, which was of slight poles stuck in the ground and bent over at the top, was to give a roof-like shape to the lodge, best calculated to ward off rain and winds.

Through this curious scene I was strolling a few days since with my wife, and I observed the Indian women gathering around her anxious to shake hands with her and show her their children, of which she took especial notice; and they literally filled her hands and her arms with *muk-kuks* of maple sugar, which they manufacture and had brought in great quantities for sale.—G. C.

335. Sioux village, Lake Calhoun, near Fort Snelling; lodges built with poles. Painted in 1835.

336. Coteau des Prairies, headwaters of the Saint Peter's; my companion, Mr. Wood,* Indian guide, and myself, encamping at sunset, cooking by our fire made of buffalo chips.

Mr. Catlin visited the Red Pipestone quarries in 1836. (See Itinerary for 1836.) He went east from Saint Louis in 1835, leaving his family at his father's, and thence he went to Buffalo, across the lake to the Falls of Saint Anthony, and then on horseback to the Red Pipestone quarry, now in Pipestone County, Minnesota.

Mr. Catlin was the first white man permitted by the Indians to visit the Coteau des Prairies. It has since been visited by many travelers and described, but the Indian has departed.

337. Pipestone Quarry, on the Coteau des Prairies, three hundred miles northwest from the Falls of Saint Anthony, on the divide between the Saint Peter's and Missouri. Painted in 1836.

(Plate No. 270, page 164, vol. 2, Catlin's Eight Years.)

The place where the Indians get the stone for all their red pipes, the mineral, *red steatite*,† variety differing from any other known locality; wall of solid, compact quartz, gray and rose color, highly polished as if vitrified; the wall is two miles in length and thirty feet high, with a beautiful cascade leaping from its top into a basin. On the prairie, at the base of the wall, the pipeclay (*steatite*) is dug up at two and three feet depth. There are seen five immense granite bowlders, under which there are two squaws, according to their tradition, who eternally dwell there—the guardian spirits of the place—and must be consulted before the pipestone can be dug up.

The position of the pipestone quarry is in a direction nearly west from the Fall of Saint Anthony, at a distance of three hundred miles, on the summit of the dividing ridge between the Saint Peter's and the Missouri Rivers, being about equidistant from either. This dividing ridge is denominated by the French the *Côteau des Prairies*, and the pipestone quarry is situated near its southern extremity, and consequently not exactly on its highest elevation, as its general course is north and south, and its southern extremity terminates in a gradual slope.

Our approach to it was from the east, and the ascent, for the distance of fifty miles, over a continued succession of slopes and terraces, almost imperceptibly rising one above another, that seemed to lift us to a great height. The singular character of this majestic mound continues on the west-side, in its descent toward the Missouri.

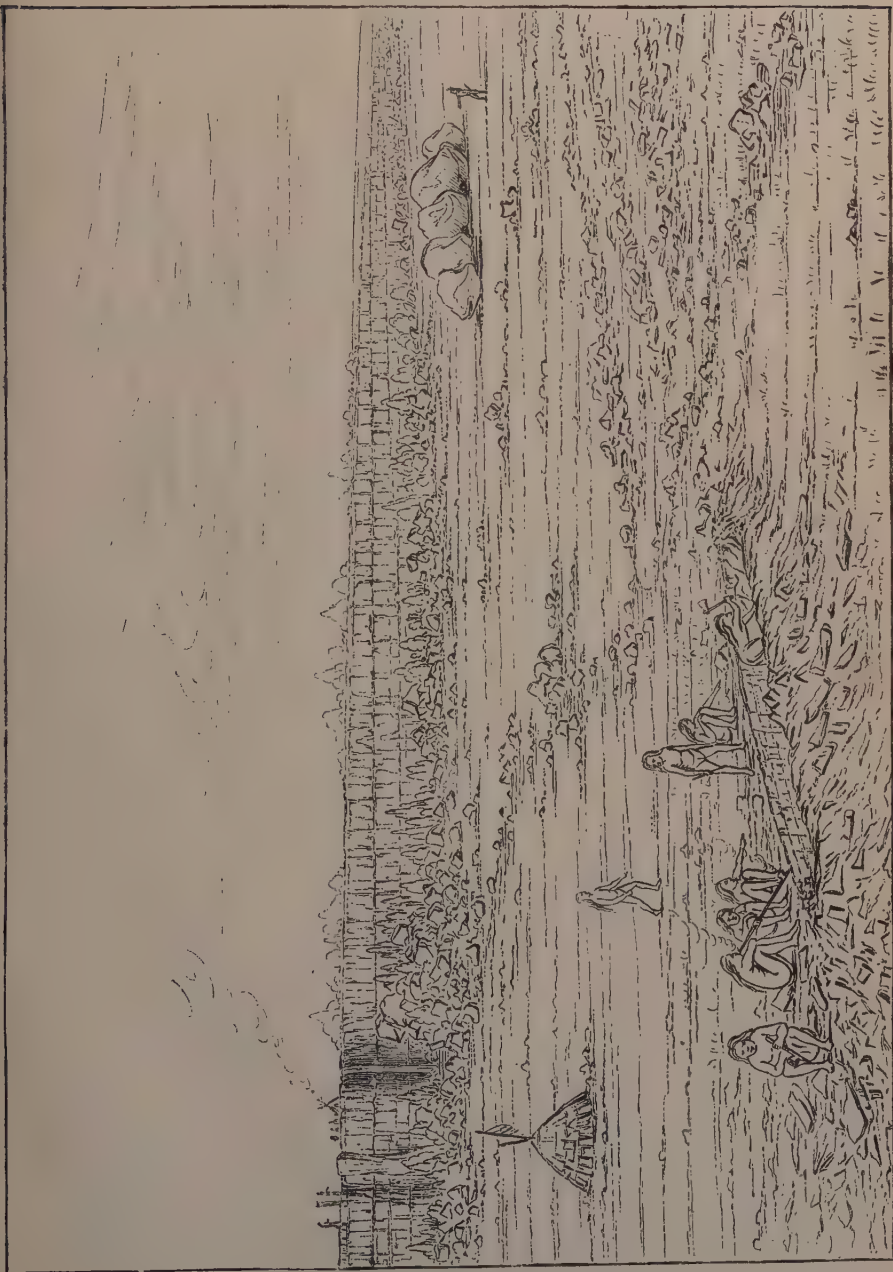
* Mr. Catlin was accompanied by an Englishman, Mr. Robert Serrell Wood.

† The red pipestone of the North American Indians is now called "Catlinite," after Mr. Catlin, so named by Dr. Jackson, of Boston. For a comprehensive and exhaustive paper on Catlinite, its antiquity as a material for tobacco pipes, see *American Naturalist*, July, 1883, by Edwin A. Barber, esq., of Philadelphia. This paper contains much descriptive text relative to the Coteau and the country adjacent.

Catlinite is now found at several points in Dakota, Minnesota, and Wisconsin, notably at Flandreau and Sioux Falls, Dakota; Blue Earth River and Sauk County, Iowa; Pipestone, Cottonwood, Watonwan, and Nicollet Counties, Minnesota, and in Barron County, Wisconsin. The color ranges from deep red to an ash-colored variety.

"Say, hast thou seen the calumet of pink or purple bright,

A pipe-bowl in the council, a hatchet in the fight?"—[HIAWATHA—H. W. Longfellow.



RED PIPE STONE QUARRY ON THE COTEAU DES PRAIRIES (MINNESOTA). No. 337, page 240.

(Plate 270, Vol. II, Catlin's Eight Years.)

There is not a tree or bush to be seen from the highest summit of the ridge, though the eye may range east and west almost to a boundless extent, over a surface covered with a short grass, that is green at one's feet and about him, but changing to blue in distance, like nothing but the blue and vastness of the ocean.

The whole surface of this immense tract of country is hard and smooth, almost without stone or gravel, and coated with a green turf of grass of three or four inches only in height. Over this the wheels of a carriage would run as easily, for hundreds of miles, as they could on a macadamized road, and its graceful gradations would in all parts admit of a horse to gallop with ease to himself and his rider.

The full extent and true character of these vast prairies are but imperfectly understood by the world yet, who will agree with me that they are a subject truly sublime, for contemplation when I assure them that "a coach and four" might be driven with ease (with the exception of rivers and ravines, which are in many places impassable), over unceasing fields of green, from the Fall of Saint Anthony to Lord Selkirk's establishment on the Red River, at the north; from that to the mouth of Yellowstone on the Missouri, thence to the Platte, to the Arkansas and Red Rivers of the south, and through Texas to the Gulf of Mexico, a distance of more than three thousand miles.—G. C.

JOURNEY TO RED PIPESTONE QUARRY.

From the Fall of Saint Anthony, my delightful companion (Mr. Wood, whom I have before mentioned) and myself, with our Indian guide, whose name was O-kup-pee, tracing the beautiful shores of the Saint Peter's River, about eighty miles; crossing it at a place called "*Traverse des Sioux*," and recrossing it at another point about thirty miles above the mouth of "*Terre Bleue*," from whence we steered in a direction a little north of west for the "*Côteau des Prairies*," leaving the Saint Peter's River, and crossing one of the most beautiful prairie countries in the world, for the distance of one hundred and twenty or one hundred and thirty miles, which brought us to the base of the Côteau, where we were joined by our kind and esteemed companion Monsieur La Fromboise, as I have before related. This tract of country as well as that along the Saint Peter's River, is mostly covered with the richest soil, and furnishes an abundance of good water, which flows from a thousand living springs. For many miles we had the Côteau in view in the distance before us, which looked like a blue cloud settling down in the horizon; and we were scarcely sensible of the fact when we had arrived at its base, from the graceful and almost imperceptible swells with which it commences its elevation above the country around it. Over these swells or terraces gently rising one above the other, we traveled for the distance of forty or fifty miles, when we at length reached the summit; and from the base of this mound to its top, a distance of forty or fifty miles, there was not a tree or bush to be seen in any direction, and the ground everywhere was covered with a green turf of grass, about five or six inches high; and we were assured by our Indian guide that it descended to the west, towards the Missouri with a similar inclination and for an equal distance, divested of everything save the grass that grows and the animals that walk upon it.

On the very top of this mound or ridge we found the far-famed quarry or fountain of the red pipe, which is truly an anomaly in nature. The principal and most striking feature of this place, is a perpendicular wall of close-grained compact quartz, of twenty-five and thirty feet in elevation, running nearly north and south with its face to the west, exhibiting a front of nearly two miles in length, when it disappears at both ends by running under the prairie, which becomes there a little more elevated, and probably covers it for many miles, both to the north and the south. The depression of the brow of the ridge at this place has been caused by the wash of a little stream, produced by several springs on the top, a little back from the wall, which has gradually carried away the superincumbent earth and having bared the

wall for the distance of two miles, is now left to glide for some distance over a perfectly level surface of quartz rock, and then to leap from the top of the wall into a deep basin below, and from thence seek its course to the Missouri, forming the extreme source of a noted and powerful tributary, called the "Big Sioux."

This beautiful wall is horizontal, and stratified in several distinct layers of light gray, and rose or flesh-colored quartz; and for most of the way, both on the front of the wall and for acres of its horizontal surface, highly polished or glazed as if by ignition.

At the base of this wall there is a level prairie of half a mile in width, running parallel to it, in any and all parts of which the Indians procure the red stone for their pipes, by digging through the soil and several slaty layers of the red stone, to the depth of four or five feet.* From the very numerous marks of ancient and modern diggings or excavations it would appear that this place has been for many centuries resorted to for the red stone; and from the great number of graves and remains of ancient fortifications in its vicinity, it would seem, as well from their actual traditions, that the Indian tribes have long held this place in high superstitious estimation; and also that it has been the resort of different tribes, who have made their regular pilgrimages here to renew their pipes.

The red pipestone, I consider, will take its place amongst minerals as an interesting subject of itself; and the "Côteau des Prairies" will become hereafter an important theme for geologists; not only from the fact that this is the only known locality of that mineral, but from other phenomena relating to it. The single fact of such a table of quartz, in horizontal strata, resting on this elevated plateau, is of itself (in my opinion) a very interesting subject for investigation; and one which calls upon the scientific world for a correct theory with regard to the time when, and the manner in which, this formation was produced. That it is of a secondary character, and of a sedimentary deposit, seems evident; and that it has withstood the force of the diluvial current, while the great valley of the Missouri, from this very wall of rocks to the Rocky Mountains, has been excavated, and its débris carried to the ocean, there is also not a shadow of doubt; which opinion I confidently advance on the authority of the following remarkable facts:

At the base of the wall, and within a few rods of it, and on the very ground where the Indians dig for the red stone, rests a group of five stupendous boulders of gneiss, leaning against each other; the smallest of which is twelve or fifteen feet, and the largest twenty-five feet in diameter, altogether weighing, unquestionably, several hundred tons. These blocks are composed chiefly of feldspar and mica, of an exceedingly coarse grain (the feldspar often occurring in crystals of an inch in diameter). The surface of these boulders is in every part covered with a gray moss, which gives them an extremely ancient and venerable appearance, and their sides and angles are rounded by attrition to the shape and character of most other erratic stones, which are found throughout the country. It is under these blocks that the two holes, or ovens, are seen, in which, according to the Indian superstition, the two old women, the guardian spirits of the place, reside; of whom I have before spoken.

That these five immense blocks, of precisely the same character, and differing materially from all other specimens of boulders, which I have seen in the great valleys of the Mississippi and Missouri, should have been hurled some hundreds of miles from their native bed, and lodged in so singular a group on this elevated ridge, is truly matter of surprise for the scientific world, as well as for the poor Indian, whose superstitious veneration of them is such that not a spear of grass is broken or bent by his feet within three or four rods of them, where he stops, and in humble supplication, by throwing plugs of tobacco to them, solicits permission to dig and carry away the

* From the very many excavations recently and anciently made, I could discover that these layers varied very much in their thickness in different parts; and that in some places they were overlaid with four or five feet of rock similar to, and in fact a part of, the lower stratum of the wall.

red stone for his pipes. The surface of these bowlders are in every part entire and unscratched by anything, wearing the moss everywhere unbroken, except where I applied the hammer to obtain some small specimens, which I shall bring away with me.

The fact alone that these blocks differ in character from all other specimens which I have seen in my travels amongst the thousands of bowlders which are strewed over the great valley of the Missouri and Mississippi, from the Yellowstone almost to the Gulf of Mexico, raises in my mind an unanswerable question as regards the location of their native bed and the means by which they have reached their isolated position; like five brothers, leaning against and supporting each other, without the existence of another bowlder within many miles of them. There are thousands and tens of thousands of bowlders scattered over the prairies at the base of the Côteau on either side, and so throughout the valley of the Saint Peter's and Mississippi, which are also subjects of very great interest and importance to science, inasmuch as they present to the world a vast variety of characters; and each one, though strayed away from its original position, bears incontestible proof of the character of its native bed. The tract of country lying between the Saint Peter's River and the Côteau, over which we passed, presents innumerable specimens of this kind; and near the base of the Côteau they are strewed over the prairie in countless numbers presenting an almost incredible variety of rich and beautiful colors, and undoubtedly traceable (if they can be traced) to separate and distinct beds.

Amongst these beautiful groups it was sometimes a very easy matter to sit on my horse and count within my sight some twenty or thirty different varieties of quartz and granite, in rounded bowlders, of every hue and color, from snow white to intense red, and yellow, and blue, and almost to a jet black; each one well characterized and evidently from a distinct quarry. With the beautiful hues and almost endless characters of these blocks I became completely surprised and charmed, and I resolved to procure specimens of every variety, which I did with success by dismounting from my horse and breaking small bits from them with my hammer, until I had something like a hundred different varieties containing all the tints and colors of a painter's palette. These I at length threw away, as I had on several former occasions other minerals and fossils which I had collected and lugged along from day to day, and sometimes from week to week.

Whether these varieties of quartz and granite can all be traced to their native beds, or whether they all have origins at this time exposed above the earth's surface, are equally matters of much doubt in my mind. I believe that the geologist may take the different varieties, which he may gather at the base of the Côteau in one hour, and travel the continent of North America all over without being enabled to put them all in place; coming at last to the unavoidable conclusion that numerous chains or beds of primitive rocks have reared their heads on this continent, the summits of which have been swept away by the force of diluvial currents, and their fragments jostled together and strewed about, like foreigners in a strange land, over the great valleys of the Mississippi and Missouri, where they will ever remain and be gazed upon by the traveler as the only remaining evidence of their native beds which have again submerged or been covered with diluvial deposits.

There seems not to be, either on the Côteau or in the great valleys on either side, so far as I have traveled, any slaty or other formation exposed above the surface on which grooves or scratches can be seen to establish the direction of the diluvial currents in those regions; yet I think the fact is pretty clearly established by the general shapes of the valleys and the courses of the mountain ridges which wall them in on their sides.

The Côteau des Prairies is the dividing ridge between the Saint Peter's and Missouri Rivers; its southern termination or slope is about in the latitude of the Fall of Saint Anthony, and it stands equidistant between the two rivers; its general course being two or three degrees west of north for the distance of two or three hundred miles,

when it gradually slopes again to the north, throwing out from its base the headwaters and tributaries of the Saint Peter's on the east; the Red River and other streams which empty into Hudson Bay on the north, La Riviere Jaque and several other tributaries to the Missouri on the west, and the Red Cedar, the Iowa, and the Des Moines on the south.

This wonderful feature, which is several hundred miles in length, and varying from fifty to a hundred in width is, perhaps, the noblest mound of its kind in the world. It gradually and gracefully rises on each side, by swell after swell, without tree, or bush, or rock (save what are to be seen in the vicinity of pipestone quarry), and everywhere covered with green grass, affording the traveler, from its highest elevations, the most unbounded and sublime views of—nothing at all—save the blue and boundless ocean of prairie that lie beneath and all around him, vanishing into azure in the distance without a speck or spot to break their softness.

The direction of this ridge I consider pretty clearly establishes the course of the diluvial current in this region, and the erratic stones, which are distributed along its base, I attribute to an origin several hundred miles northwest from the Côteau. I have not myself traced the Côteau to its highest points, nor to its northern extremity; but it has been a subject on which I have closely questioned a number of traders who have traversed every mile of it with their carts, and from thence to Lake Winnipeg on the north, who uniformly tell me that there is no range of primitive rocks to be crossed in traveling the whole distance, which is one connected and continuous prairie.

The top and sides of the Côteau are everywhere strewed over the surface with granitic sand and pebbles, which, together with the fact of the five boulders resting at the pipestone quarry, show clearly that every part of the ridge has been subject to the action of these currents, which could not have run counter to it without having disfigured or deranged its beautiful symmetry.

The glazed or polished surface of the quartz rocks at the pipestone quarry I consider a very interesting subject, and one which will excite hereafter a variety of theories as to the manner in which it has been produced and the causes which have led to such singular results. The quartz is of a close grain, and exceedingly hard, eliciting the most brilliant spark from steel; and in most places, where exposed to the sun and the air, has a high polish on its surface entirely beyond any results which could have been produced by diluvial action, being perfectly glazed as if by ignition. I was not sufficiently particular in my examinations to ascertain whether any parts of the surface of these rocks under the ground, and not exposed to the action of the air, were thus affected, which would afford an important argument in forming a correct theory with regard to it; and it may also be a fact of similar importance that this polish does not extend over the whole wall or area; but is distributed over it in parts and sections, often disappearing suddenly, and reappearing again, even where the character and exposure of the rock is the same and unbroken. In general, the parts and points most projecting and exposed, bear the highest polish, which would naturally be the case whether it was produced by ignition or by the action of the air and sun. It would seem almost an impossibility that the air passing these projections for a series of centuries could have produced so high a polish on so hard a substance; and it seems equally unaccountable that this effect could have been produced in the other way, in the total absence of all igneous matter.

I have broken off specimens and brought them home, which certainly bear as high a polish and luster on the surface as a piece of melted glass; and then as these rocks have undoubtedly been formed where they now lie, it must be admitted that this strange effect on their surface has been produced either by the action of the air and sun, or by igneous influence; and if by the latter course, there is no other conclusion we can come to than that these results are volcanic; that this wall has once formed the side of a crater and that the pipestone, lying in horizontal strata, is formed of the lava which has issued from it. I am strongly inclined to believe, however, that the former supposition is the correct one; and that the pipestone, which differs from

all known specimens of lava, is a new variety of *steatite*, and will be found to be a subject of great interest, and one worthy of a careful analysis.*

DETAINED BY SIOUX AT TRADING-POST.

On our way to this place (red pipestone quarry) my English companion and myself were arrested by a rascally band of the Sioux and held in *durance vile* for having dared to approach the sacred fountain of the pipe. While we had halted at the trading-hut of Le Blanc, at a place called *Traverse des Sioux*, on the Saint Peter's River and about one hundred and fifty miles from the red pipe, a murky cloud of dark-visaged warriors and braves commenced gathering around the house, closing and cramming all its avenues, when one began his agitated and insulting harangue to us, announcing to us in the preamble that we were prisoners, and could not go ahead. About twenty of them spoke in turn, and we were doomed to sit nearly the whole afternoon, without being allowed to speak a word in our behalf, until they had all got through. We were compelled to keep our seats like culprits and hold our tongues till all had brandished their fists in our faces, and vented all the threats and invective which could flow from Indian malice, grounded on the presumption that we had come to trespass on their dearest privilege—their religion.

There was some allowance to be made and some excuse, surely, for the rashness of these poor fellows, and we felt disposed to pity, rather than resent, though their unpardonable stubbornness excited us almost to desperation. Their superstition was sensibly touched, for we were persisting in the most peremptory terms in the determination to visit this their greatest medicine (mystery) place; where, it seems, they had often resolved no white man should ever be allowed to go. They took us to be "officers sent by Government to see what this place was worth," &c. As "this red stone was a part of their flesh," it would be sacrilegious for white man to touch or take it away—"a hole would be made in their flesh, and the blood could never be made to stop running." My companion and myself were in a fix, one that demanded the use of every energy we had about us. Astounded at so unexpected a rebuff, and more than ever excited to go ahead and see what was to be seen at this strange place, in this emergency we mutually agreed to go forward, even if it should be at the hazard of our lives. We heard all they had to say and then made our own speeches, and at length had our horses brought, which we mounted, and rode off without further molestation; and having arrived upon this interesting ground, have found it quite equal in interest and beauty to our sanguine expectations, abundantly repaying us for all our trouble in traveling to it.

Mr. Catlin subsequently details the speeches made by the Sioux at the time of his detention on his way to the red pipestone quarry:

* In Silliman's American Journal of Science, vol. xxvii, p. 394, will be seen the following analysis of this mineral, made by Dr. Jackson, of Boston, one of our best mineralogists and chemists, to whom I sent some specimens for the purpose, and who pronounced it "*a new mineral compound, not steatite; is harder than gypsum, and softer than carbonate of lime.*"

Chemical analysis of the red pipestone brought by George Catlin from the Côtéau des Prairies in 1836:

Water	8.4
Silicia	48.2
Alumina	28.2
Magnesia	6.0
Carbonate of lime	2.6
Peroxide of iron	5.0
Oxide of manganese	0.6
	99.0
Loss (probably magnesia)	1.0
	100.0

Te-o-kun-hko (the Swift Man) first rose and said:

"My friends, I am not a chief, but the son of a chief. I am the son of my father, he is a chief, and when he is gone away it is my duty to speak for him; he is not here; but what I say is the talk of his mouth. We have been told that you are going to the pipestone quarry. We come now to ask for what purpose you are going, and what business you have to go there." ("How! how!" vociferated all of them, thereby approving what was said, giving assent by the word "how," which is their word for yes.)

"Brothers, I am a brave, but not a chief. My arrow stands in the top of the leaping-rock; all can see it, and all know that *Te-o-kun-hko's* foot has been there. (How! how!)

"Brothers, we look at you and we see that you are *Che-mo-ke-mon* captains (white men officers); we know that you have been sent by your Government to see what that place is worth, and we think that the white people want to buy it. (How! how!)

"Brothers, we have seen always that the white people, when they see anything in our country that they want, send officers to value it, and then, if they can't buy it they will get it some other way. (How! how!)

"Brothers, I speak strong; my heart is strong, and I speak fast; this red pipe was given to the red men by the Great Spirit; it is a part of our flesh, and therefore is great medicine. (How! how!)

"Brothers, we know that the whites are like a great cloud that rises in the east, and will cover the whole country. We know that they will have all our lands, but if ever they get our red pipe quarry they will have to pay very dear for it. (How! how! how!)

"Brothers, we know that no white man has ever been to the pipestone quarry, and our chiefs have often decided in council that no white man shall ever go to it. (How! how!)

"Brothers, you have heard what I have to say, and you can go no farther, but you must turn about and go back. (How! how! how!)

"Brothers, you see that the sweat runs from my face, for I am troubled."

Then I commenced to reply in the following manner:

"My friends, I am sorry that you have mistaken us so much and the object of our visit to your country. We are not officers; we are not sent by any one; we are two poor men traveling to see the Sioux and shake hands with them, and examine what is curious or interesting in their country. This man who is with me is my friend; he is a *Sa-ga-nosh* (an Englishman). (How! how! how!)"

(All rising and shaking hands with him, and a number of them taking out and showing British medals which were carried in their bosoms.)

"We have heard that the red pipe quarry was a great curiosity, and we have started to go to it, and we will not be stopped." (Here I was interrupted by a grim and black-visaged fellow, who shook his long shaggy locks as he rose, with his sullen eyes fixed in direct hatred on me, and his fist brandished within an inch of my face.)

"Pale faces, you cannot speak till we have all done; you are our prisoners; our young men (our soldiers) are about the house, and you must listen to what we have to say. What has been said to you is true; you must go back. (How! how!)

"We heard the word *Sa-ga-nosh*, and it makes our hearts glad; we shook hands with our brother. His father is our father; he is our Great Father; he lives across the big lake; his son is here, and we are glad; we wear our Great Father, the *Sag-a-nosh*, on our bosoms, and we keep his face bright;* we shake hands; but no white man has been to the red pipe and none shall go. (How!)

* Many and strong are the recollections of the Sioux and other tribes of their alliance with the British in the last and revolutionary wars, of which I have met many curious instances, one of which was correctly reported in the *London Globe*, from my lectures, and I here insert it, viz, in 1840.

"*Indian knowledge of English affairs.*—Mr. Catlin, in one of his lectures on the manners and customs of the North American Indians, during the last week, related a very curious occurrence, which excited

"You see (holding a red pipe to the side of his naked arm) that this pipe is a part of our flesh. The red men are a part of the red stone. (How! how!)

"If the white men take away a piece of the red pipestone, it is a hole made in our flesh, and the blood will always run. We cannot stop the blood from running. (How! how!)

"The Great Spirit has told us that the red stone is only to be used for pipes, and through them we are to smoke to him. (How!)

"Why do the white men want to get there? You have no good object in view; we know you have none, and the sooner you go back the better. (How! how!)"

Muz-za (the Iron) spoke next:

"My friends, we do not wish to harm you; you have heard the words of our chief men, and you now see that you must go back. (How! how!)

"*Tchan-dee-pah-sha-kah-free* (the red pipestone) was given to us by the Great Spirit, and no one need ask the price of it, for it is medicine. (How! how!)

"My friends, I believe what you have told us; I think your intentions are good, but our chiefs have always told us that no white man was allowed to go there—and you cannot go. (How! how!)"

Another. "My friends, you see I am a young man; you see on my war club two scalps from my enemies' heads; my hands have been dipped in blood, but I am a good man. I am a friend to the whites, to the traders; and they are your friends. I bring them three thousand muskrat skins every year, which I catch in my own traps. (How! how!)"

a great deal of surprise and some considerable mirth amongst his highly respectable and numerous audience. Whilst speaking of the great and war-like tribe of Sioux or Dahcotas, of forty or fifty thousand, he stated that many of this tribe, as well as of several others, although living entirely in the territory of the United States, and several hundred miles south of Her Majesty's possessions, were found cherishing a lasting friendship for the English, whom they denominate Saganosh. And in very many instances they are to be seen wearing about their necks large silver medals with the portrait of George III in bold relief upon them. These medals were given to them as badges of merit during the last war with the United States, when these warriors were employed in the British service.

"The lecturer said that whenever the word Saganosh was used it seemed to rouse them at once; that on several occasions when Englishmen had been in his company as fellow-travelers they had marked attentions paid to them by these Indians as Saganoshes. And on one occasion, in one of his last rambles in that country, where he had painted several portraits in a small village of Dahcotas, the chief of the band positively refused to sit; alleging as his objection that the pale faces, who were not to be trusted, might do some injury to his portrait, and his health or his life might be affected by it. The painter, as he was about to saddle his horse for his departure, told the Indian that he was a Saganosh, and was going across the Big Salt Lake, and was very sorry that he could not carry the picture of so distinguished a man. At this intelligence the Indian advanced, and after a hearty grip of the hand, very carefully and deliberately withdrew from his bosom, and next to his naked breast, a large silver medal, and turning his face to the painter, pronounced with great vehemence and emphasis the word *Sag-a-nosh*! The artist, supposing that he had thus gained his point with the Indian sagamore, was making preparation to proceed with his work, when the Indian still firmly denied him the privilege—holding up the face of His Majesty (which had got a superlative brightness by having been worn for years against his naked breast), he made this singular and significant speech: 'When you cross the Big Salt Lake tell my Great Father that you saw his face, and it was bright!' To this the painter replied, 'I can never see your Great Father, he is dead!' The poor Indian recoiled in silence, and returned his medal to his bosom, entered his wigwam, a few paces distant, where he seated himself amidst his family around his fire, and deliberately lighting his pipe, passed it around in silence.

"When it was smoked out he told them the news he had heard, and in a few moments returned to the traveler again, who was preparing with his party to mount their horses, and inquired whether the Saganoshes had no chief. The artist replied in the affirmative, saying that the present chief of the Saganoshes is a young and very beautiful woman. The sagamore expressed great surprise and some incredulity at this unaccountable information; and being fully assured by the companions of the artist that his assertion was true, the Indian returned again quite hastily to his wigwam, called his own and neighboring families into his presence, lit and smoked another pipe, and then communicated the intelligence to them, to their great surprise and amusement; after which he walked out to the party about to start off, and advancing to the painter (or great medicine as they called him), with a sarcastic smile on his face, in due form, and with much grace and effect, he carefully withdrew again from his bosom the polished silver medal, and turning the face to the painter said, 'Tell my Great Mother that you saw our Great Father, and that we keep his face bright!'"

"We love to go to the pipestone and get a piece for our pipes, but we ask the Great Spirit first. If the white men go to it, they will take it out, and not fill up the holes again, and the Great Spirit will be offended. (How! how! how!)"

Another. "My friends, listen to me! what I am to say will be the truth. (How!)"

"I brought a large piece of the pipestone and gave it to a white man to make a pipe; he was our trader, and I wished him to have a good pipe. The next time I went to his store I was unhappy when I saw that stone made into a dish! (Eugh!)"

"This is the way the white men would use the red pipestone if they could get it. Such conduct would offend the Great Spirit, and make a red man's heart sick. (How! how!)"

"Brothers, we do not wish to harm you. If you turn about and go back you will be well, both you and your horses; you cannot go forward. (How! how!)"

"We know that if you go to the pipestone the Great Spirit looks upon you; the white people do not think of that. (How! how!) I have no more to say."

These and a dozen other speeches to the same effect having been pronounced, I replied in the following manner:

"My friends, you have entirely mistaken us; we are no officers, nor are we sent by any one. The white men do not want the red pipe; it is not worth their carrying home so far if you were to give it all to them. Another thing, they don't use pipes; they don't know how to smoke them. (How! how!)"

"My friends, I think as you do, that the Great Spirit has given that place to the red men for their pipes. (How! how! how!)"

"I give you great credit for the course you are taking to preserve and protect it; and I will do as much as any man to keep white men from taking it away from you. (How! how!)"

"But we have started to go and see it; and we cannot think of being stopped."

Another rose (interrupting me):

"White men, your words are very smooth; you have some object in view or you would not be so determined to go; you have no good design, and the quicker you turn back the better. There is no use of talking any more about it; if you think best to go, try it; that's all I have to say. (How! how!)"

During this scene the son of Monsieur Le Blanc was standing by, and seeing this man threatening me so hard by putting his fist near my face, he several times stepped up to him, and told him to stand back at a respectful distance, or that he would knock him down. After their speaking was done I made a few remarks, stating that we should go ahead; which we did the next morning, by saddling our horses and riding off through the midst of them, as I have before described.

Le Blanc told us that these were the most disorderly and treacherous part of the Sioux Nation; that they had repeatedly threatened his life, and that he expected they would take it. He advised us to go back as they ordered, but we heeded not his advice.

On our way we were notified at several of their villages which we passed that we must go back, but we proceeded on.—G. C.

MR. CATLIN'S MUSINGS AT THE QUARRY.

Thus far have I strolled, within the space of a few weeks, for the purpose of reaching classic ground.

Be not amazed if I have sought, in this distant realm, the Indian muse, for here she dwells and here she must be invoked, nor be offended if my narratives from this moment should savor of poetry or appear like romance.

If I can catch the inspiration I may sing (or yell) a few epistles from this famed ground before I leave it; or at least I will prose a few of its leading characteristics and mysterious legends. This place is great, not in history, for there is none of it, but in traditions and stories, of which this Western world is full and rich.

"Here (according to their traditions) happened the mysterious birth of the red

pipe, which has blown its fumes of peace and war to the remotest corners of the continent, which has visited every warrior and passed through its reddened stem the irrevocable oath of war and desolation. And here, also, the peace-breathing calumet was born and fringed with the eagle's quills, which has shed its thrilling fumes over the land and soothed the fury of the relentless savage.

"The Great Spirit at an ancient period here called the Indian nations together, and standing on the precipice of the red pipestone rock, broke from its wall a piece, and made a huge pipe by turning it in his hand, which he smoked over them, and to the north, the south, the east, and the west, and told them that this stone was red—that it was their flesh—that they must use it for their pipes of peace—that it belonged to them all, and that the war-club and scalping-knife must not be raised on its ground. At the last whiff of his pipe his head went into a great cloud, and the whole surface of the rock for several miles was melted and glazed; two great ovens were opened beneath and two women (guardian spirits of the place) entered them in a blaze of fire; and they are heard there yet (*Tso-mec-cos-tee* and *Tso-me-cos-te-won-dee*), answering to the invocations of the high priests or medicine men, who consult them when they are visitors to this sacred place."

Near this spot, also, on a high mound, is the "Thunder's Nest" (*Nid-du-Tonnere*), where "a very small bird sits upon her eggs during fair weather and the skies are rent with bolts of thunder at the approach of a storm, which is occasioned by the hatching of her brood!

"This bird is eternal and incapable of reproducing her own species; she has often been seen by the medicine men, and is about as large as the end of the little finger! Her mate is a serpent, whose fiery tongue destroys the young ones as soon as they are hatched, and the fiery noise darts through the skies."

Such are a few of the stories of this famed land, which of itself, in its beauty and loveliness, without the aid of traditional fame, would be appropriately denominated a paradise. Whether it has been an Indian Eden or not, or whether the thunderbolts of an Indian Jupiter are actually forged here, it is nevertheless a place renowned in Indian heraldry and tradition, which I hope I may be able to fathom and chronicle, as explanatory of many of my anecdotes and traditional superstitions of Indian history which I have given and am giving to the world.

With my excellent companion I am encamped on and writing from the very rock where "the Great Spirit stood when he consecrated the pipe of peace by molding it from the rock and smoking it over the congregated nations that were assembled about him."

Lifted up on this stately mound, whose top is fanned with air as light to breathe as nitrous gas, and bivouacked on its very ridge (where nought on earth is seen in distance save the thousand treeless, bushless, weedless hills of grass and vivid green, which all around me vanish into an infinity of blue and azure), stretched on our bears' skins, my fellow-traveler, Mr. Wood, and myself, have laid and contemplated the splendid orrery of the heavens. With sad delight that shook me with a terror have I watched the swollen sun shoving down, too fast for time, upon the mystic horizon, whose line was lost, except as it was marked in blue across his blood-red disk. Thus have we laid night after night (two congenial spirits who could draw pleasure from sublime contemplation) and descanted on our own insignificance; we have closely drawn our buffalo robes about, talked of the ills of life, of friends we had lost, of projects that had failed, and of the painful steps we had to retrace to reach our own dear native lands again. We have sighed in the melancholy of twilight, when the busy winds were breathing their last, the chill of sable night was hovering around us, and naught of noise was heard but the silvery tones of the howling wolf and the subterraneous whistle of the busy gophers that were plowing and vaulting the earth beneath us. Thus have we seen wheeled down in the west the glories of day, and at the next moment, in the east, beheld her silver majesty jutting up above the horizon, with splendor in her face that seemed again to fill the world with joy

and gladness. We have seen here, too, in all its sublimity, the blackening thunder-storm, the lightning's glare, and stood amidst the jarring thunderbolts that tore and broke in awful rage about us as they rolled over the smooth surface, with naught but empty air to vent their vengeance on. There is a sublime grandeur in these scenes as they are presented here which must be seen and felt to be understood. There is a majesty in the very ground that we tread upon that inspires with awe and reverence, and he must have the soul of a brute who could gallop his horse for a whole day over swells and terraces of green that rise continually ahead and tantalize (where hills peep o'er hills and alps on alps arise), without feeling his bosom swell with awe and admiration, and himself as well as his thoughts lifted up in sublimity when he rises the last terrace and sweeps his eye over the widespread blue and pictured infinity that lies around and beneath him."

Man feels here, and startles at the thrilling sensation, the force of illimitable freedom. His body and his mind both seem to have entered a new element; the former as free as the very wind it inhales, and the other as expanded and infinite as the boundless imagery that is spread in distance around him. Such is (and is feebly told) the *Côteau du Prairie*. The rock on which I sit to write is the summit of a precipice thirty feet high, extending two miles in length, and much of the way polished as if a liquid glazing had been poured over its surface. Not far from us, in the solid rock, are the deep impressed "footsteps of the Great Spirit (in the form of a track of a large bird), where he formerly stood when the blood of the buffaloes that he was devouring ran into the rocks and turned them red." At a few yards from us leaps a beautiful little stream, from the top of the precipice, into a deep basin below. Here, amid rocks of the loveliest hues, but wildest contour, is seen the poor Indian performing ablution; and at a little distance beyond on the plain, at the base of five huge granite bowlders, he is humbly propitiating the guardian spirits of the place by sacrifices of tobacco, entreating for permission to take away a small piece of the red stone for a pipe.

Farther along, and over an extended plain, are seen, like gopher hills, their excavations, ancient and recent, and on the surface of the rocks, various marks and their sculptured hieroglyphics—their wakons, totems, and medicines—subjects numerous and interesting for the antiquary or the merely curious. Graves, mounds, and ancient fortifications that lie in sight—the pyramid or leaping rock, and its legends; together with traditions, novel and numerous, and a description graphical and geological, of this strange place, have all been subjects that have passed rapidly through my contemplation, and will be given in future epistles.

INDIAN TRADITIONS OF THE "CÔTEAU DES PRAIRIES," OR RED PIPE-STONE QUARRIES.

I had long ago heard many curious descriptions of this spot given by the Indians, and had contracted the most impatient desire to visit it.† It will be seen by some of the traditions inserted in this letter, from my notes taken on the Upper Missouri

* The reader and traveler who may have this book with him should follow the *Côteau* a few miles to the north of the quarry for the highest elevation and greatest sublimity of view.—G. C.

† I have, in former epistles, several times spoken of the red pipes of the Indians, which are found in almost every tribe of Indians on the continent, and in every instance have, I venture to say, been brought from the *Côteau des Prairies*, inasmuch as no tribe of Indians that I have yet visited have ever apprised me of any other source than this; and the stone from which they are all manufactured is of the same character exactly, and different from any known mineral compound ever yet discovered in any part of Europe or other parts of the American continent. This may be thought a broad assertion, yet it is one I have ventured to make (and one I should have no motive for making except for the purpose of eliciting information, if there be any, on a subject so curious and so exceedingly interesting). In my Indian museum there can always be seen a great many beautiful specimens of this mineral, selected on the spot by myself, embracing all of its numerous varieties, and I challenge the world to produce anything like it, except it be from the same locality. In a following letter will be found a further account of it, and its chemical analysis.—G. C.

four years since, that those tribes have visited this place freely in former times; and that it has once been held and owned in common, as neutral ground, amongst the different tribes who met here to renew their pipes, under some superstition, which staid the tomahawk of natural foes, always raised in deadly hate and vengeance in other places. It will be seen also that within a few years past (and that, probably, by the instigation of the whites, who have told them that by keeping off other tribes, and manufacturing the pipes themselves, and trading them to adjoining nations, they can acquire much influence and wealth) the Sioux have laid entire claim to this quarry; and as it is in the center of their country, and they are more powerful than any other tribes, they are able successfully to prevent any access to it.

That this place should have been visited for centuries past by all the neighboring tribes, who have hidden the war-club as they approached it, and staid the cruelties of the scalping-knife, under the fear of the vengeance of the Great Spirit, who overlooks it, will not seem strange or unnatural when their religion or superstitions are known.

That such has been the custom there is not a shadow of doubt, and that even so recently as to have been witnessed by hundreds and thousands of Indians of different tribes, now living, and from many of whom I have personally drawn the information, some of which will be set forth in the following traditions; and as an additional (and still more conclusive) evidence of the above position, here are to be seen (and will continue to be seen for ages to come) the totems and arms of the different tribes, who have visited this place for ages past, deeply engraved on the quartz rocks where they are to be recognized in a moment (and not to be denied) by the passing traveler, who has been among these tribes, and acquired even but a partial knowledge of them and their respective modes.*

The thousands of inscriptions and paintings on the rocks at this place, as well as the ancient diggings for the pipestone, will afford amusement for the world who will visit it, without furnishing the least data, I should think, of the time at which these excavations commenced, or of the period at which the Sioux assumed the exclusive right to it.

Among the many traditions which I have drawn personally from the different tribes, and which go to support the opinion above advanced, is the following, which was related to me by a distinguished Knisteneaux, on the Upper Missouri, four years since, on occasion of presenting to me a handsome red stone pipe. After telling me that he had been to this place, and after describing it in all its features, he proceeded to say :

"That in the time of a great freshet, which took place many centuries ago, and destroyed all the nations of the earth, all the tribes of the red men assembled on the Côteau des Prairies to get out of the way of the waters. After they had all gathered here from all parts, the water continued to rise, until at length it covered them all in a mass, and their flesh was converted into red pipestone. Therefore it has always been considered neutral ground—it belonged to all tribes alike, and all were allowed to get it and smoke it together.

"While they were all drowning in a mass, a young woman, *K-wap-tah-w* (a virgin), caught hold of the foot of a very large bird that was flying over, and was carried to the top of a high cliff, not far off, that was above the water. Here she had twins, and their father was the war-eagle and her children have since peopled the earth.

"The pipestone, which is the flesh of their ancestors, is smoked by them as the symbol of peace, and the eagle's quill decorates the head of the brave."

* I am aware that this interesting fact may be opposed by subsequent travelers, who will find nobody but the Sioux upon this ground, who now claim exclusive right to it; and for the satisfaction of those who doubt, I refer them to Lewis and Clark's tour, thirty-three years since, before the influence of traders had deranged the system and truth of things in these regions. I have often conversed with General Clarke, of Saint Louis, on this subject, and he told me explicitly, and authorized me to say it to the world, that every tribe on the Missouri told him they had been to this place, and that the Great Spirit kept the peace amongst his red children on that ground, where they had smoked with their enemies.—G. C.

Tradition of the Sioux.—"Before the creation of man, the Great Spirit (whose tracks are yet to be seen on the stones, at the red pipe, in the form of the tracks of a large bird) used to slay the buffaloes and eat them on the ledge of the red rocks, on the top of the Côteau des Prairies, and their blood, running on to the rocks, turned them red. One day when a large snake had crawled into the nest of the bird to eat his eggs, one of the eggs hatched out in a clap of thunder, and the Great Spirit catching hold of a piece of the pipestone to throw at the snake, molded it into a man. This man's feet grew fast in the ground where he stood for many ages, like a great tree, and therefore he grew very old; he was older than a hundred men at the present day; and at last another tree grew up by the side of him, when a large snake ate them both off at the roots, and they wandered off together; from these have sprung all the people that now inhabit the earth."

The above tradition I found amongst the Upper Missouri Sioux, but which, when I related to that part of the great tribe of Sioux who inhabit the Upper Mississippi, they seemed to know nothing about it. The reason for this may have been, perhaps, as is often the case, owing to the fraud or excessive ignorance of the interpreter, on whom we are often entirely dependent in this country; or it is more probably owing to the very vague and numerous fables which may often be found, cherished, and told by different bands or families in the same tribe, and relative to the same event.

I shall, in the future, give you traditions of this kind, which will be found to be very strange and amusing; establishing the fact at the same time that theories respecting their origin, creation of the world, &c., are by no means uniform throughout the different tribes, nor even through an individual tribe: and that very many of these theories are but the vagaries, or the ingenious system of their medicine or mystery men, conjured up and taught to their own respective parts of a tribe for the purpose of gaining an extraordinary influence over the minds and actions of the remainder of the tribe, whose superstitious minds, under the supernatural control and dread of these self-made magicians, are held in a state of mysterious vassalage.

Amongst the Sioux of the Mississippi, and who live in the region of the red pipestone quarry, I found the following and not less strange tradition on the same subject: "Many ages after the red men were made, when all the different tribes were at war, the Great Spirit sent runners and called them all together at the 'red pipe.' He stood on the top of the rocks, and the red people were assembled in infinite numbers on the plains below. He took out of the rock a piece of the red stone, and made a large pipe, and smoked it over them all; told them that it was part of their flesh; that though they were at war, they must meet at this place as friends; that it belonged to them all; that they must make their calumets from it, and smoke them to him whenever they wished to appease him or get his good-will. The smoke from his big pipe rolled over them all, and he disappeared in its cloud; at the last whiff of his pipe a blaze of fire rolled over the rocks, and melted their surface; at that moment two squaws went in a blaze of fire under the two medicine rocks, where they remain to this day, and must be consulted and propitiated whenever the pipestone is to be taken away."

The following speech of a Mandan, which was made to me in the Mandan village four years since, after I had painted his picture, I have copied from my note-book as corroborative of the same facts:

"My brother, you have made my picture, and I like it much. My friends tell me they can see the eyes move, and it must be very good—it must be partly alive. I am glad it is done—though many of my people are afraid. I am a young man, but my heart is strong. I have jumped on to the medicine-rock—I have placed my arrow on it, and no Mandan can take it away.* The red stone is slippery, but my foot was

* The medicine (or leaping) rock is a part of the precipice which has become severed from the main part, standing about seven or eight feet from the wall, just equal in height, and about seven feet in diameter.

It stands like an immense column of thirty-five feet high, and highly polished on its top and sides. It

true—it did not slip. My brother, this pipe which I give to you I brought from a high mountain; it is toward the rising sun—many were the pipes that we brought from there, and we brought them away in peace. We left our totems or marks on the rocks—we cut them deep in the stones, and they are there now. The Great Spirit told all nations to meet there in peace, and all nations hid the war-club and the tomahawk. The *Dah-co-tahs*, who are our enemies, are very strong—they have taken up the tomahawk, and the blood of our warriors has run on the rocks. My friend, we want to visit our medicines; our pipes are old and worn out. My friend, I wish you to speak to our Great Father about this."

The chief of the Punchas, on the Upper Missouri, also made the following allusion to this place, in a speech which he made to me on the occasion of presenting me a very handsome pipe, about four years since:

"My friend, this pipe, which I wish you to accept, was dug from the ground, and cut and polished as you now see it by my hands. I wish you to keep it, and when you smoke through it, recollect that this red stone is a part of our flesh. This is one of the last things we can ever give away. Our enemies, the Sioux, have raised the red flag of blood over the pipestone quarry, and our medicines there are trodden under foot by them. The Sioux are many, and we cannot go to the mountain of the red pipe. We have seen all nations smoking together at that place, but, my brother, it is not so now."*

Such are a few of the stories relating to this curious place, and many others might be given which I have procured, though they amount to nearly the same thing, with equal contradictions and equal absurdities.—G. C.

338. Sault de Sainte Marie; Indians catching whitefish, in the rapids at the outlet of Lake Superior, by dipping their scoop-nets. Painted in 1836.

(Plate No. 266, page 162, vol. 2, Catlin's Eight Years.)

I mentioned that the Chippeways living in the vicinity of the Sault live entirely on fish; and it is almost literally true also that the French and English and Americans who reside about there live on fish, which are caught in the greatest abundance in the rapids at that place, and are, perhaps, one of the greatest luxuries of the world. The whitefish, which is in appearance much like a salmon, though smaller, is the luxury I am speaking of, and is caught in immense quantities by the scoop-nets of the Indians and Frenchmen amongst the foaming and dashing waters of the

requires a daring effort to leap on to its top from the main wall and back again, and many a heart has sighed for the honor of the feat without daring to make the attempt. Some few have tried it with success, and left their arrows standing in its crevice, several of which are seen there at this time; others have leapt the chasm and fallen from the slippery surface on which they could not hold, and suffered instant death upon the craggy rocks below. Every young man in the nation is ambitious to perform this feat; and those who have successfully done it are allowed to boast of it all their lives. In the sketch already exhibited there will be seen a view of the "leaping rock"; and in the middle of the picture a mound, of a conical form, of ten feet high, which was erected over the body of a distinguished young man who was killed by making this daring effort about two years before I was there, and whose sad fate was related to me by a Sioux chief, who was father of the young man, and was visiting the red pipestone quarry, with thirty others of his tribe, when we were there, and cried over the grave, as he related the story to Mr. Wood and myself, of his son's death.

*On my return from the pipestone quarry one of the old chiefs of the Sacs, on seeing some specimens of the stone which I brought with me from that place, observed as follows:

"My friend, when I was young I used to go with our young men to the mountain of the red pipe, and dig out pieces for our pipes. We do not go now; and our red pipes, as you see, are few. The *Dah-co-tahs* have spilled the blood of red men on that place, and the Great Spirit is offended. The white traders have told them to draw their bows upon us when we go there; they have offered us many of the pipes for sale, but we do not want to smoke them, for we know that the Great Spirit is offended. My mark is on the rocks in many places, but I shall never see them again. They lie where the Great Spirit sees them, for his eye is over that place. He sees everything that is there."

Ke-o-kuck, chief of the Sacs and Foxes, when I asked him whether he had ever been there, replied:

"No; I have never seen it. It is in our enemies' country. I wish it was in ours. I would sell it to the whites for a great many boxes of money."—G. C.

rapids, where it gains strength and flavor not to be found in the same fish in any other place. This unequaled fishery has long been one of vast importance to the immense numbers of Indians who have always assembled about it, but of late it has been found by money-making men to be too valuable a spot for the exclusive occupancy of the savage, like hundreds of others, and has at last been filled up with adventurers, who have dipped their nets till the poor Indian is styled an intruder, and his timid bark is seen dodging about in the coves for a scanty subsistence, whilst he scans and envies the insatiable white man filling his barrels and boats and sending them to market to be converted into money.—G. C.

339. Sault de Sainte Marie, from the Canadian shore, Lake Superior, showing the United States garrison in the distance. Painted in 1836.

(Plate No. 265, page 161, vol. 2, Catlin's Eight Years.)

At the Sault de Sainte Marie, on Lake Superior, I saw a considerable number of Chippeways living entirely on fish, which they catch with great ease at that place.

I need not detain the reader a moment with a description of Sainte Marie, or of the inimitable summer's paradise which can always be seen at Mackinaw, and which, like the other, has been a hundred times described. I shall probably have the chance of seeing about three thousand Chippeways at the latter place on my return home, who are to receive their annuities at that time through the hands of Mr. Schoolcraft, their agent.—G. C.

340. View on the Saint Peter's River, twenty miles above Fort Snelling. Painted in 1836, on return from Côteau des Prairies.

341. View on the Saint Peter's; Sioux Indians pursuing a stag in their canoes. Painted in 1836, on return from Côteau des Prairies.

342. Salt meadows, on the Upper Missouri, and great herds of buffalo; incrustations of salt, which looks like snow. Salt water flows over the prairie in the spring, and, evaporating during the summer, leaves the ground covered with muriate as white as snow. Painted in 1832. (No plate.)

While on an overland journey from the steamer Yellowstone, in May, 1832, where she was lying on a sand-bar in the Missouri River, to Laidlaw's Fort (old Fort Pierre), Dakota, I saw near the Bijou Hills (hills named after a hunter of that name), an immense saline or salt meadow, as they are termed in this country, which turned us out of our path, and compelled us to travel several miles out of our way to get by it; we came suddenly upon a great depression of the prairie, which extended for several miles, and as we stood upon its green banks, which were gracefully sloping down, we could overlook some hundreds of acres of the prairie which were covered with an incrustation of salt that appeared the same as if the ground was everywhere covered with snow.

These scenes, I am told, are frequently to be met with in these regions, and certainly present the most singular and startling effect by the sudden and unexpected contrast between their snow-white appearance and the green fields that hem them in on all sides. Through each of these meadows there is a meandering small stream which arises from salt springs, throwing out in the spring of the year great quantities of water, which flood over these meadows to the depth of three or four feet; and during the heat of summer, being exposed to the rays of the sun, entirely evaporates, leaving the incrustation of muriate on the surface to the depth of one or two inches. These places are the constant resort of buffaloes, which congregate in thousands about them, to lick up the salt; and on approaching the banks of this place we stood amazed at the almost incredible number of these animals, which were in sight on the opposite banks, at a distance of a mile or two from us, where they were lying in countless

numbers on the level prairie above, and stretching down by hundreds to lick at the salt, forming in distance large masses of black most pleasingly to contrast with the snow-white and the vivid green which I have before mentioned.—Page 219, vol. 1, Catlin's Eight Years.

343. Pawnee village in Texas, at the base of a spur of the Rocky Mountains; lodges thatched with prairie grass. Painted in 1834, while with First United States Dragoons.

(Plate No. 173, page 70, vol. 2, Catlin's Eight Years.)

The original sketch was drawn and text written by Joseph Chadwick, a companion of Mr. Catlin in this journey. Mr. Catlin was ill, and remained at the Comanche village.

We were four days traveling over a beautiful country, most of the way prairie, and generally along near the base of a stupendous range of mountains of reddish granite, in many places piled up to an immense height without tree or shrubbery on them, looking as if they had actually dropped from the clouds in such a confused mass, and all lay where they had fallen. Such we found the mountains inclosing the Pawnee village, on the bank of Red River, about ninety miles from the Camanchee town. The dragoon regiment was drawn up within half a mile or so of this village, and encamped in a square, where we remained three days. We found here a very numerous village, containing some five or six hundred wigwams, all made of long prairie grass, thatched over poles, which are fastened in the ground and bent in at the top, giving to them, in distance, the appearance of straw bee-hives.

To our very great surprise, we have found these people cultivating quite extensive fields of corn (maize), pumpkins, melons, beans, and squashes; so, with these aids and an abundant supply of buffalo meat, they may be said to be living very well.

The next day after our arrival here Colonel Dodge opened a council with the chiefs, in the chiefs' lodge, where he had the most of his officers around him. He first explained to them the friendly views with which he came to see them, and of the wish of our Government to establish a lasting peace with them, which they seemed at once to appreciate and highly to estimate.

The head chief of the tribe is a very old man, and he several times replied to Colonel Dodge in a very eloquent manner, assuring him of the friendly feelings of his chiefs and warriors towards the pale faces in the direction from whence we came.

After Colonel Dodge had explained, in general terms, the objects of our visit, he told them that he should expect from them some account of the foul murder of Judge Martin and his family on the False Washita,* which had been perpetrated but a few weeks before, and which the Camanchees had told us was done by the Pawnee Picts. The colonel told them, also, that he learned from the Camanchees that they had the little boy, the son of the murdered gentleman, in their possession, and that he should expect them to deliver him up as an indispensable condition of the friendly arrangement that was now making. They positively denied the fact and all knowledge of it, firmly assuring us that they knew nothing of the murder or of the boy. The demand was repeatedly made and as often denied, until at length a negro man was discovered, who was living with the Pawnees, who spoke good English, and, coming into the council-house, gave information that such a boy had recently been brought into their village, and was now a prisoner amongst them. This excited great surprise and indignation in the council, and Colonel Dodge then informed the chiefs that the council would rest here, and certainly nothing further of a peaceable nature would transpire until the boy was brought in. In this alarming dilemma all remained in gloomy silence for awhile, when Colonel Dodge further informed the chiefs that, as an evidence of his friendly intentions towards them, he had, on starting, purchased at a very great price, from their enemies, the Osages, two Pawnee (and one Kiowa) girls,

* See, as to this murder, "Itinerary for 1834," herein.—T. D.

which had been held by them for some years as prisoners, and which he had brought the whole way home, and had here ready to be delivered to their friends and relations, but whom he certainly would never show until the little boy was produced. He also made another demand, which was for the restoration of a United States ranger, by the name of Abbé, who had been captured by them during the summer before. They acknowledged the seizure of this man, and all solemnly declared that he had been taken by a party of the Camanches over whom they had no control, and carried beyond the Red River, into the Mexican provinces, where he was put to death. They held a long consultation about the boy, and seeing their plans defeated by the evidence of the negro, and also being convinced of the friendly disposition of the colonel by bringing home their prisoners from the Osages, they sent out and had the boy brought in from the middle of a corn-field, where he had been secreted. He is a smart and very intelligent boy of nine years of age, and when he came in he was entirely naked, as they keep their own boys at that age. There was great excitement in the council when the little fellow was brought in, and as he passed amongst them he looked around and exclaimed, with some surprise, "What! are there white men here?" To which Colonel Dodge replied, and asked his name; and he promptly answered, "My name is Matthew Wright Martin." He was then received into Colonel Dodge's arms, and an order was immediately given for the Pawnee and Kiowa girls to be brought forward. They were in a few minutes brought into the council-house, when they were at once recognized by their friends and relatives, who embraced them with the most extravagant expressions of joy and satisfaction. The heart of the venerable old chief was melted at this evidence of white man's friendship, and he rose upon his feet, and taking Colonel Dodge in his arms, and placing his left cheek against the left cheek of the colonel, held him for some minutes without saying a word, whilst tears were flowing from his eyes. He then embraced each officer in turn in the same silent and affectionate manner, which form took half an hour or more before it was completed.*

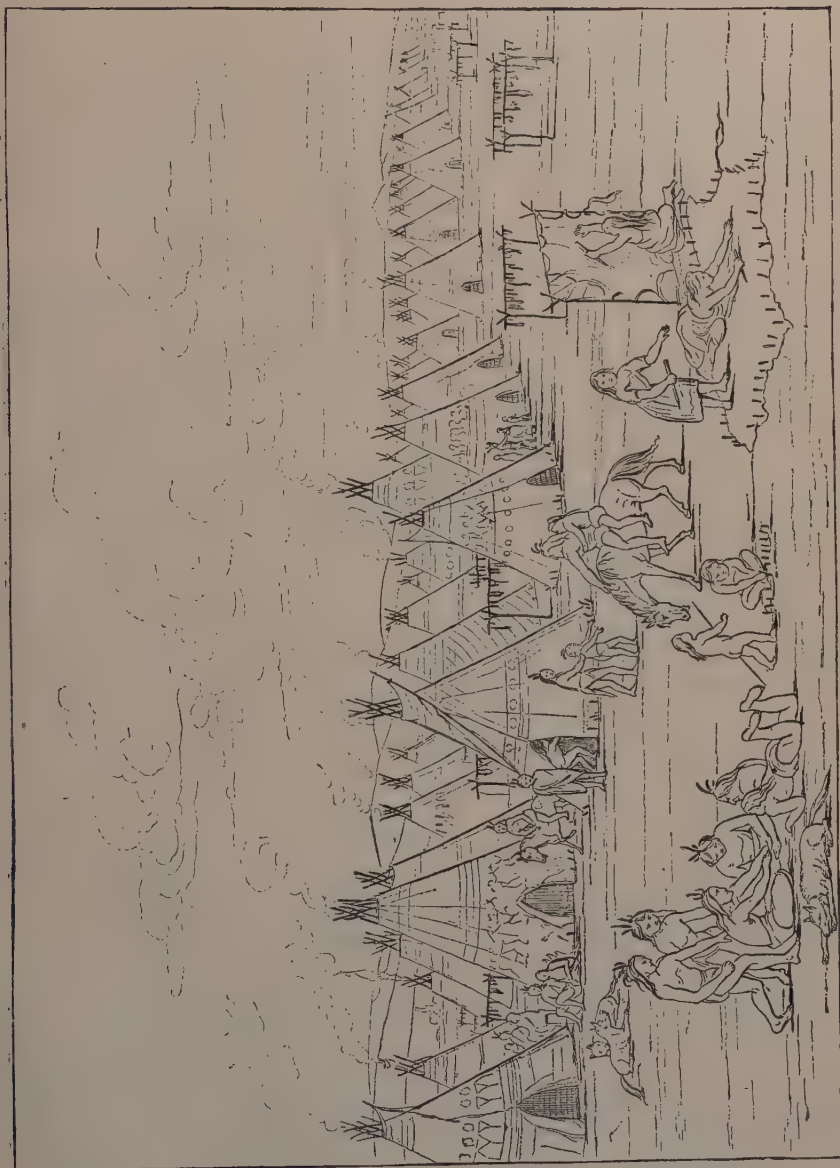
From this moment the council, which before had been a very grave and uncertain one, took a pleasing and friendly turn. And this excellent old man ordered the women to supply the dragoons with something to eat, as they were hungry.

The little encampment, which heretofore was in a woful condition, having eaten up their last rations twelve hours before, were now gladdened by the approach of a number of women, who brought their "back-loads" of dried buffalo meat and green corn and threw it down amongst them. This seemed almost like a providential deliverance, for the country between here and the Camanches was entirely destitute of game, and our last provisions were consumed.

The council thus proceeded successfully and pleasantly for several days, whilst the warriors of the Kiowas and Wicos, two adjoining and friendly tribes, living farther to the west, were arriving; and also a great many from other bands of the Camanches, who had heard of our arrival, until two thousand or more of these wild and fearless-looking fellows were assembled, and all from their horses' backs, with weapons in hand, were looking into our pitiful little encampment of two hundred men, all in a state of dependence and almost literal starvation; and at the same time nearly one-half the number too sick to have made a successful resistance if we were to have been attacked.

The command returned to this village [the great Comanche] after an absence of fifteen days, in a fatigued and destitute condition, with scarcely anything to eat, or chance of getting anything here; in consequence of which Colonel Dodge almost instantly ordered preparations to be made for a move to the head of the Canadian River, a distance of one hundred or more miles, where the Indians represented to us there

* The little boy of whom I have spoken was brought in, the whole distance to Fort Gibson, in the arms of the dragoons, who took turns in carrying him; and after the command arrived there he was transmitted to the Red River by an officer, who had the enviable satisfaction of delivering him into the arms of his disconsolate and half-distracted mother.



GREAT COMANCHE VILLAGE, TEXAS, IN 1834.

Women dressing skins. No. 346, page 257.

(Plate 164, Vol. II, Catlin's Eight Years.)

would be found immense herds of buffaloes; a place where we could get enough to eat, and, by lying by awhile, could restore the sick, who are now occupying a great number of litters.—Pages 70–72, vol. 2, Catlin's Eight Years.

344. View on the Canadian, in Texas. Painted in 1834, while with the First United States Dragoons. (No plate.)

345. View of the junction of Red River with the False Washita, in Texas. Painted in 1834, while with the First United States Dragoons. (No plate.)

346. Camanche (Comanche) village, in Texas, showing a spur of the Rocky Mountains in the distance; lodges made of buffalo-skins; women dressing robes and drying meat. Painted in 1834, while with the First United States Dragoons.

(Plate No. 164, page 64, vol. 2, Catlin's Eight Years).

The village of the Camanchees, by the side of which we are encamped, is composed of six or eight hundred skin-covered lodges, made of poles and buffalo-skins, in the manner precisely as those of the Sioux and other Missouri tribes, of whom I have heretofore given some account. This village, with its thousands of wild inmates, with horses and dogs, and wild sports and domestic occupations, presents a most curious scene, and the manners and looks of the people a rich subject for the brush and the pen.

In the view I have made of it (No. 346) but a small portion of the village is shown, which is as well as to show the whole of it; inasmuch as the wigwams as well as the customs are the same in every part of it. In the foreground is seen the wigwam of the chief; and in various parts crotches and poles, on which the women are drying meat, and *graining* buffalo robes.

These people, living in a country where buffaloes are abundant, make their wigwams more easily of their skins than of anything else; and with them find greater facilities of moving about, as circumstances often require, when they drag them upon the poles attached to their horses, and erect them again with little trouble in their new residence.—G. C.

347. View on the Wisconsin; Winnebagoes shooting ducks in bark canoe. Painted in 1836. (No plate.) (See also No. 314.)

348. Lac du Cygne (Swan Lake), near the Côteau des Prairies. A famous place, where myriads of white swans lay their eggs and hatch their young. Painted in 1836.

(Plate No. 276, page 207, vol. 2, Catlin's Eight Years.)

After having glutted our curiosity at the fountain of the red pipe, our horses brought us to the base of the Côteau, and then over the extended plain that lies between that and the Traverse des Sioux, on the Saint Peter's with about five days' travel.

In this distance we passed some of the loveliest prairie country in the world, and I made a number of sketches. *Laque du Cygne*, Swan Lake, was a peculiar and lovely scene, extending for many miles, and filled with innumerable small islands covered with a profusion of rich forest trees.—G. C.

349. Beautiful savanna, in the pine woods of Florida. One of thousands of small lakes which have been gradually filled in with vegetation. Painted in the spring of 1836.

(Plate No. 147, page 34, vol. 2, Catlin's Eight Years.)

FROM PENSACOLA, WEST FLORIDA.—From my long silence of late you will no doubt have deemed me out of the civilized, and, perhaps, out of the whole world.

I have, to be sure, been a great deal of the time out of the limits of one and, at times, nearly out of the other. Yet I am living, and hold in my possession a number

of epistles which passing events had dictated, but which I neglected to transmit at the proper season. In my headlong transit through the Southern tribes of Indians I have "popped out" of the woods upon this glowing land, and I cannot forego the pleasure of letting you into a few of the secrets of this delightful place.

"*Flos, floris*," &c., everybody knows the meaning of; and Florida, in Spanish, is a country of flowers. *Perdido* is perdition, and *Rio Perdido*, River of Perdition. Looking down its perpendicular banks into its black water, its depth would seem to be endless, and the doom of the unwary to be gloomy in the extreme. Step not accidentally or willfully over its fatal brink, and nature's opposite extreme is spread about you. You are literally in the land of the "cypress and myrtle," where the evergreen live-oak and lofty magnolia dress the forest in a perpetual mantle of green.

The sudden transition from the ice-bound regions of the North to this mild climate, in the midst of winter, is one of peculiar pleasure. At a half-way of the distance one's cloak is thrown aside, and arrived on the ever-verdant borders of Florida, the bosom is opened and bared to the soft breeze from the ocean's wave and the congenial warmth of a summer's sun.

Such is the face of nature here in the rude month of February. Green peas are served on the table; other garden vegetables in great perfection, and garden flowers, as well as wild, giving their full and sweetest perfume to the winds.

I looked into the deep and bottomless *Perdido*, and beheld about it the thousand charms which nature has spread to allure the unwary traveler to its brink. It was not enough to entangle him in a web of sweets upon its borders, but nature seems to have used an art to draw him to its bottom, by the voluptuous buds which blossom under its black waters, and whose vivid colors are softened and enriched the deeper they are seen below its surface. The sweetest of wild flowers enamel the shores and spangle the dark-green tapestry which hangs over its bosom; the stately magnolia towers fearlessly over its black waters, and sheds (with the myrtle and jessamine) the richest perfume over this chilling pool of death.

How exquisitely pure and sweet are the delicate tendrils which nature has hung over these scenes of melancholy and gloom; and how strong, also, has she fixed in man's breast the passion to possess and enjoy them. I could have hung by the tree tops over that fatal stream, or blindly staggered over its thorny brink to have culled the sweets which are found only in its bosom; but the poisonous fang, I was told, was continually aimed at my heel, and I left the sweetened atmosphere of its dark and gloomy, yet enameled shores.

Florida is, in a great degree, a dark and sterile wilderness, yet with spots of beauty and of loveliness, with charms that cannot be forgotten. Her swamps and everglades, the dens of alligators and lurking places of the desperate savage, gloom the thoughts of the wary traveler, whose mind is cheered and lit to admiration when, in the solitary pine woods where he hears naught but the echoing notes of the sand-hill cranes or the howling wolf, he suddenly breaks out into the open savannahs teeming with their myriads of wild flowers and palmettos (No. 349); or where the winding path through which he is wending his lonely way suddenly brings him out upon the beach, where the rolling sea has thrown up her thousands of hills and mounds of sand as white as the drifted snow, over which her green waves are lashing and sliding back again to her deep green and agitated bosom.

This sketch (Plate 148) was made on Santa Rosa Island, within a few miles of Pensacola, a favorite spot for tea (and other convivial) parties, which are often held here.

The hills of sand are as purely white as snow, and fifty or sixty feet in height, and supporting on their tops and in their sides clusters of magnolia bushes, of myrtle, of palmetto, and heather, all of which are evergreens, forming the most vivid contrast with the snow-white sand in which they are growing. On the beach a family of Seminole Indians are encamped, catching and drying redfish, their chief article of food.

I have traversed the snow-white shores of Pensacola's beautiful bay, and I said to myself, "Is it possible that nature has done so much in vain, or will the wisdom of man lead him to add to such works the embellishments of art, and thus convert to his own use and enjoyment the greatest luxuries of life?" As a traveling stranger through the place, I said, "Yes; it must be so." Nature has here formed the finest harbor in the world; and the dashing waves of the ocean have thrown around its shores the purest barriers of sand, as white as the drifted snow. Unlike all other Southern ports, it is surrounded by living fountains of the purest water, and its shores continually fanned by the refreshing breathings of the sea. To a Northern man the winters in this place appear like a continual spring time; and the intensity of a summer's sun is cooled into comfort and luxury by the ever-cheering sea-breeze.

This is the only place I have found in the Southern country to which Northern people can repair with safety in the summer season; and I know not of a place in the world where they can go with better guarantees of good health, and a reasonable share of the luxuries of life. The town of Pensacola is beautifully situated on the shore of the bay, and contains at present about fifteen hundred inhabitants, most of them Spanish creoles. They live an easy and idle life, without any energy further than for the mere means of living. The bay abounds in the greatest variety of fish, which are easily taken, and the finest quality of oysters are found in profusion, even alongside of the wharves.

Government having fixed upon this harbor as the great naval depot for all the Southern coast, the consequence will be that a vast sum of public money will always be put into circulation in this place; and the officers of the Navy, together with the officers of the Army stationed in the three forts built and now building at this place, will constitute the most polished and desirable society in our country.

Mr. Catlin here gives in detail the plan for a railroad from Pensacola to Columbus, Ga., with the opinions of Captain Chase, and Lieutenant Bowman, of the Army, as to its feasibility.

Of the few remnants of Indians remaining in this part of the country, I have little to say at present that could interest you. The sum total that can be learned or seen of them (like all others that are half-civilized) is that they are to be pitied.

Mr. Catlin proposed going to East Florida, but the Seminole war prevented this. So instead he went up the Mississippi and Missouri, and made his trip across the plains in 1834.

350. View on Lake Saint Croix, Upper Mississippi. Painted in 1835. (No plate.)

351. View on the Canadian; dragoons crossing. Painted in 1834, while with the First United States Dragoons. (No plate.)

352. Ta-wa-que-nah, or Rocky Mountain, near the Camanchee village, Texas. Painted in 1834, while with the First United States Dragoons. (No plate.)

353. Camanchee (Comanche) village, and dragoons approaching it, showing the hospitable manner in which they were received by the Camanchees. Camanchee warriors all riding out and forming in a line, with a white flag, to receive the dragoons. Painted in 1834.

(Plate No. 163, page 61, vol. 2, Catlin's Eight Years.)

The following description of No. 353 was written by Mr. Catlin in 1834. He was then on the tour with Col. Dodge, First U. S. Dragoons. In the itinerary for 1834, herein, a description of this journey will be found in detail.

After many hard and tedious days of travel, we were at last told by our Camanchee guides that we were near their village, and having led us to the top of a gently-

rising elevation on the prairie, they pointed to their village at several miles' distance, in the midst of one of the most enchanting valleys that human eyes ever looked upon. The general course of the valley is from northwest to southeast, of several miles in width, with a magnificent range of mountains rising in distance beyond; it being, without doubt, a huge "spur" of the Rocky Mountains, composed entirely of a reddish granite or gneiss corresponding with the other links of this stupendous chain. In the midst of this lovely valley we could just discern, amongst the scattering shrubbery that lined the banks of the water-courses, the tops of the Camanchee wigwams and the smoke curling above them. The valley for a mile distant about the village seemed speckled with horses and mules that were grazing in it. The chiefs of the war party requested the regiment to halt until they could ride in and inform their people who were coming. We then dismounted for an hour or so, when we could see them busily running and catching their horses, and at length several hundred of their braves and warriors came out at full speed to welcome us, and forming in a line in front of us, as we were again mounted, presented a formidable and pleasing appearance. As they wheeled their horses, they very rapidly formed in a line, and "dressed" like well-disciplined cavalry. The regiment was drawn up in three columns with a line formed in front, by Colonel Dodge and his staff, in which rank my friend Chadwick and I were also paraded; when we had a fine view of the whole maneuver, which was picturesque and thrilling in the extreme.

In the center of our advance was stationed a white flag, and the Indians answered it with one which they sent forward and planted by the side of it.*

The two lines were thus drawn up face to face, within twenty or thirty yards of each other, as inveterate foes that never had met; and to the everlasting credit of the Camanchees, whom the world has always looked upon as murderous and hostile, they all came out in this manner, with their heads uncovered, and without a weapon of any kind, to meet a war party bristling with arms, and trespassing to the middle of their country. They had every reason to look upon us as their natural enemy, as they have been in the habit of estimating all pale faces; and yet, instead of arms or defenses, or even of frowns, they galloped out and looked us in our faces without an expression of fear or dismay, and evidently with expressions of joy and impatient pleasure to shake us by the hand on the bare assertion of Colonel Dodge, which had been made to the chiefs, that "we came to see them on a friendly visit."

After we had sat and gazed at each other in this way for some half an hour or so, the head chief of the band came galloping up to Colonel Dodge, and having shaken him by the hand, he passed on to the other officers in turn, and then rode alongside of the different columns, shaking hands with every dragoon in the regiment. He was followed in this by his principal chiefs and braves, which altogether took up nearly an hour longer, when the Indians retreated slowly towards their village, escorting us to the banks of a fine clear stream and a good spring of fresh water half a mile from their village, which they designated as a suitable place for our encampment, and we were soon bivouacked.

354. White sand bluffs, on Santa Rosa Island; and Seminoles drying fish, near Pensacola, on the Gulf of Florida. Painted in 1834. (See No. 349 for description.)

(Plate No. 148, page 34, vol. 2, Catlin's Eight Years.)

* It is a fact which I deem to be worth noting here, that amongst all Indian tribes that I have yet visited in their primitive, as well as improved, state, the *white flag* is used as a flag of truce, as it is in the civilized parts of the world, and held to be sacred and inviolable. The chief going to war always carries it in some form or other, generally of a piece of white skin or bark rolled on a small stick, and carried under his dress or otherwise, and also a red flag; either to be unfurled when occasion requires, the *white flag* as a truce and the *red* one for battle, or, as they say, "for blood."—G. C.

355. View of the "Stone Man Medicine," Côteau des Prairies; a human figure, of some rods in length, made on the top of a high bluff by laying flat stones on the grass; a great mystery or medicine place of the Sioux. Painted in 1836. (See Nos. 336 and 337.)

356. Fort Winnebago, on the head of Fox River; a United States outpost. Painted in 1835. (No plate.)

Fort Winnebago, United States post. On the right bank of the Fox River, directly opposite the portage between this river and the Wisconsin River. Established October 7, 1828; abandoned September 10, 1845.

357. Fort Howard, Green Bay; a United States outpost. Painted in 1835. (No plate.)

Fort Howard, (Wis.), United States post. On the northwest bank of the Fox River, one mile from the point at which it empties into Green Bay. Established in 1817; abandoned June 8, 1852.

358. Fort Gibson, Arkansas; a United States outpost, seven hundred miles west of the Mississippi River. Painted in 1834. (No plate.)

Fort Gibson, United States post, Indian Territory; on the left bank of the Neosho or Grand River, two and a half miles from its confluence with the Arkansas River. Established in April, 1824. In 1863 it was also known as Fort Blunt. From this place, then in Cherokee County, Arkansas, now a town in Indian Territory, Mr. Catlin started with the military expedition, under Colonel Dodge, in 1834,* to the Comanches and Pawnees. He came from New Orleans by river to Fort Gibson in the spring of 1834.

Here we are at present fixed. Fort Gibson is the extreme southwestern outpost on the United States frontier, beautifully situated on the banks of the river, in the midst of an extensive and lovely prairie, and is at present occupied by the Seventh Regiment of United States Infantry, heretofore under the command of General Arbuckle, one of the oldest officers on the frontier, and the original builder of the post.

Nearly two months have elapsed since I arrived at this post, on my way up the river from the Mississippi, to join the regiment of dragoons on their campaign into the country of the Camanchees and Pawnee Picts, during which time I have been industriously at work with my brush and my pen, recording the looks and the deeds of the Osages, who inhabit the country on the north and the west of this.

The day before yesterday (June 10) the regiment of dragoons and the Seventh Regiment of Infantry, stationed here, were reviewed by General Leavenworth, who has lately arrived at this post, superseding General Arbuckle in the command.

Both regiments were drawn up in battle array, in fatigue dress, and passed through a number of the maneuvers of battle, of charge and repulse, &c., presenting a novel and thrilling scene in the prairie to the thousands of Indians and others who had assembled to witness the display. The proud and manly deportment of these young men reminds one forcibly of a regiment of independent volunteers, and the horses have a most beautiful appearance from the arrangement of colors. Each company of horses has been selected of one color entirely. There is a company of bays, a company of blacks, one of whites, one of sorrels, one of grays, and one of cream color, &c., which render the companies distinct, and the effect exceedingly pleasing.—Pages 36, 37, vol. 2, Catlin's Eight Years.

359. The Short Tower, Wisconsin. Painted in 1835. (No plate.)

* The expedition under command of Colonel Dodge left Fort Gibson for the Indian country June 10, 1834.

360. **Passing the Grand Chute**, with bark canoe, Fox River. Painted in 1835.
(No plate.)

361. **View of Mackinaw**, Lake Michigan, a United States outpost. Painted in 1835.
(Plate No. 264, page 161, vol. 2, Catlin's Eight Years.)

Mr. Catlin was frequently at Mackinaw in 1834 and to 1836.

362. **View in the Cross Timbers**, where General Leavenworth died, on the Mexican borders. Painted in 1834. (No plate.)

Since writing the above an express has arrived from the encampment which we left at the mouth of False Washita with the melancholy tidings of the death of General Leavenworth, Lieutenant McClure, and ten or fifteen of the men left at that place. This has cast a gloom over our little encampment here, and seems to be received as a fatal foreboding by those who are sick with the same disease; and many of them, poor fellows, with scarce a hope left now for their recovery.

It seems that the general had moved on our trail a few days after we left the Washita, to the "Cross Timbers," a distance of fifty or sixty miles, where his disease at last terminated his existence; and I am inclined to think, as I before mentioned, in consequence of the injury he sustained in a fall from his horse when running a buffalo calf. My reason for believing this is, that I rode and ate with him every day after the hour of his fall; and from that moment I was quite sure that I saw a different expression in his face from that which he naturally wore; and when riding by the side of him two or three days after his fall, I observed to him, "General, you have a very bad cough." "Yes," he replied, "I have killed myself in running that devilish calf; and it was a very lucky thing, Catlin, that you painted the portrait of me before we started, for it is all that my dear wife will ever see of me."—G. C., June, 1834.

363. **View on Lower Missouri**; alluvial banks falling in, with their huge cottonwoods, forming raft and snags, six hundred miles above Saint Louis. Painted in 1832. (No plate.)

364. **View on Upper Missouri**; the "Blackbird's grave," where "Blackbird," chief of the Omahas, was buried on his favorite war horse, which was alive; eleven hundred miles above Saint Louis. Painted in 1832.
(Plate No. 117, page 5, vol. 2, Catlin's Eight Years.)

*General Henry Leavenworth was native of Connecticut, born December 10, 1783. He was a lawyer by profession. He was appointed from New York, captain, Twenty-fifth Infantry 25th April, 1812; transferred to Twentieth Infantry 17th May, 1815; major Ninth Infantry 15th August, 1813; lieutenant-colonel Fifth Infantry 10th February, 1818; transferred to Sixth Infantry 1st October, 1821; colonel Third Infantry 10th December, 1825; died 21st July, 1834.

Brevet rank.—Brevet lieutenant-colonel 15th July, 1814, for distinguished service at the battle of Chippewa; brevet colonel 25th July, 1814, for distinguished service at Niagara Falls; brevet brigadier-general 25th July, 1824, for ten years' faithful service in one grade. He commanded an expedition against the Arickasee Indians on the Upper Missouri, in 1822-'23. He saw much service on the frontier against the Indians. Fort Leavenworth (when in Kansas) was founded by him, and the city of Leavenworth, Kans., named for him. He established several other posts on the frontier. Mr. Catlin was attached to his staff in 1834, in a volunteer capacity. General Leavenworth died at Camp Smith, not far from Cross Timbers, Indian Territory, with bilious fever. He was a man universally beloved by those in his command, both for his unassuming manners and for the mildness and clemency of his disposition. At the time of his death he was in command of the left wing, Western Department. His remains were removed to New York City, where they now lie.

He was described in April 1834, as a "plain-looking old gentleman, tall, yet graceful, though stooping under the weight of perhaps three-score winters; affable and unassuming in the society of his brother officers; mild and compassionate toward those under his command, combining most happily the dignity of the commander with the moderation and humanity of the Christian, and the modest and urbane deportment of the scholar and the gentleman. All love him, for all have access to him; and none that know him can help but love him." A son, Jesse H. Leavenworth, graduated at West Point, July 1, 1830; was in the Fourth United States Infantry; served in the Sac and Fox war in the Second Infantry; resigned, 1836; was colonel of Second Colorado Infantry (Union) in the war of the rebellion.—T. D.



BLACKBIRD'S GRAVE, MISSOURI RIVER.

The Omaha Chief Blackbird buried on his live war-horse.

No. 364, page 262.

(Plate 117, Vol. II, Catlin's Eight Years.)

But a few miles from "Floyd's Bluff" we landed our canoe and spent a day in the vicinity of the "Blackbird's grave." This is a celebrated point on the Missouri, and a sort of telegraphic place, which all the travelers in these realms, both white and red, are in the habit of visiting; the one to pay respect to the bones of one of their distinguished leaders, and the other to indulge their eyes on the lovely landscape that spreads out to an almost illimitable extent in every direction about it. This elevated bluff, which may be distinguished for several leagues in distance (No. 364), has received the name of the "Blackbird's grave," from the fact, that a famous chief of the O-ma-haws, by the name of the Blackbird, was buried on its top at his own peculiar request, over whose grave a cedar post was erected by his tribe some thirty years ago, which is still standing. The O-ma-haw village was about sixty miles above this place, and this very noted chief, who had been on a visit to Washington City, in company with the Indian agent, died of the small-pox, near this spot, on his return home. And, whilst dying, enjoined on his warriors who were about him this singular request (which was literally complied with): He requested them to take his body down the river to this his favorite haunt, and on the pinnacle of this towering bluff to bury him on the back of his favorite war horse, which was to be buried alive, under him, from whence he could see, as he said, "the Frenchmen passing up and down the river in their boats." He owned, amongst many horses, a noble white steed that was led to the top of the grass-covered hill, and with great pomp and ceremony, in the presence of the whole nation, and several of the fur traders and the Indian agent, he was placed astride of his horse's back, with his bow in his hand, and his shield and quiver slung; with his pipe and his medicine bag; with his supply of dried meat, and his tobacco-pouch replenished to last him through his journey to the "beautiful hunting grounds of the shades of his fathers;" with his flint and steel, and his tinder, to light his pipe by the way. The scalps that he had taken from his enemies' heads could be trophies for nobody else, and were hung to the bridle of his horse—he was in full dress and fully equipped; and on his head waved, to the last moment, his beautiful head-dress of the war-eagle's plumes. In this plight, and the last funeral honors having been performed by the medicine men, every warrior of his band painted the palm and fingers of his right hand with vermilion, which was stamped and perfectly impressed on the milk-white sides of his devoted horse.

This all done, turfs were brought and placed around the feet and legs of the horse, and gradually laid up to its sides, and at last over the back and head of the unsuspecting animal, and, last of all, over the head and even the eagle plumes of its valiant rider, where all together have smoldered and remained undisturbed to the present day.

This mound, which is covered with green turf and spotted with wild flowers, with its cedar post in its center, can easily be seen at the distance of fifteen miles, by the *voyageur*, and forms for him a familiar and useful landmark.

Whilst visiting this mound in company with Major Sanford, on our way up the river, I discovered in a hole made in the mound, by a "ground hog" or other animal, the skull of a horse, and by a little pains also came at the skull of the chief, which I carried to the river side, and secreted till my return in my canoe, when I took it in, and brought with me to this place, where I now have it, with others which I have collected on my route.*

There have been some very surprising tales told of this man, which will render him famous in history, whether they be truth or matters of fiction. Of the many, one of the most current is, that he gained his celebrity and authority by the most diabolical series of murders in his own tribe; by administering arsenic (with which he had been supplied by the fur traders) to such of his enemies as he wished to get rid of, and even to others in his tribe whom he was willing to sacrifice, merely to establish his superhuman powers and the most servile dread of the tribe, from

*See skull of Blackbird now in the National Museum. —T. D.

the certainty with which his victims fell around him precisely at the times he saw fit to predict their death. It has been said that he administered this potent drug, and to them unknown medicine, to many of his friends as well as to foes; and by such an inhuman and unparalleled depravity succeeded in exercising the most despotic and absolute authority in his tribe until the time of his death.

This story may be true and it may not. I cannot contradict it, and I am sure the world will forgive me if I say I cannot believe it. If it be true, two things are also true; the one, not much to the credit of the Indian character, and the other, to the everlasting infamy of the fur traders. If it be true, it furnishes an instance of Indian depravity that I never have elsewhere heard of in my travels, and carries the most conclusive proof of the incredible enormity of white men's dealings in this country, who, for some sinister purpose, must have introduced the poisonous drug into the country, and taught the poor chief how to use it, whilst they were silent accessories to the murders he was committing. This story is said to have been told by the fur traders, and although I have not always the highest confidence in their justice to the Indian, yet I cannot, for the honor of my own species, believe them to be so depraved and so wicked, nor so weak, as to reveal such iniquities of this chief, if they were true, which must directly implicate themselves as accessories to his most willful and unprovoked murders.

Such he has been heralded, however, to future ages, as murderer—like hundreds and thousands of others as “horse thieves,” as “drunkards,” as “rogues of the first order,” &c.—by the historian who catches but a glaring story (and perhaps fabrication) of their lives, and has no time nor disposition to inquire into and record their long and brilliant list of virtues, which must be lost in the shade of infamy for want of a historian.

I have learned much of this noble chieftain, and at a proper time shall recount the modes of his civil and military life; how he exposed his life and shed his blood in rescuing the victims to horrid torture, and abolished that savage custom in his tribe; how he led on and headed his brave warriors against the Sacs and Foxes, and saved the butchery of his women and children; how he received the Indian agent, and entertained him in his hospitable wigwam in his village; and how he conducted and acquitted himself on his embassy to the civilized world.

So much I will take pains to say of a man whom I never saw, because other historians have taken equal pains just to mention his name, and a solitary (and doubtful) act of his life, as they have said of hundreds of others, for the purpose of consigning him to infamy.

How much more kind would it have been for the historian, who never saw him, to have enumerated with this, other characteristic actions of his life for the verdict of the world; or to have allowed, in charity, his bones and his name to have slept in silence, instead of calling them up from the grave to thrust a dagger through them and throw them back again.

Book-making now-a-days is done for money-making, and he who takes the Indian for his theme, and cannot go and see him, finds a poverty in his matter that naturally begets error by grasping at every little tale that is brought or fabricated by their enemies. Such books are standards, because they are made for white men's reading only, and herald the character of a people who never can disprove them. They answer the purpose for which they are written, and the poor Indian, who has no redress, stands stigmatized and branded as a murderous wretch and beast.

If the system of book-making and newspaper printing were in operation in the Indian country awhile to herald the iniquities and horrible barbarities of white men in these Western regions, which now are sure to be overlooked, I venture to say that chapters would soon be printed which would sicken the reader to his heart, and set up the Indian a fair and tolerable man.—Pages 5 and 7, vol. 2, Catlin's Eight Years.

In Irving's Astoria is a short sketch of some of the romantic deeds of *Wa-shinga-sah-ba*, or Blackbird :

His dominant spirit and his love for the white man were evinced in his latest breath with which he designated his place of sepulture. It was to be on a hill or promontory upward of four hundred feet in height, overlooking a great extent of the Missouri, from which he had been accustomed to watch for the barks of the white men. The Missouri washes the base of the promontory, and after winding and doubling in many links and mazes in the plains below, returns to within nine hundred yards of its starting place, so that for thirty miles, navigating with sail and oar, the voyager finds himself continually near to this singular promontory, as if spell-bound.

It was the dying command of the Blackbird that his tomb should be upon the summit of this hill, in which he should be interred, seated on his favorite horse, that he might overlook his ancient domain and behold the barks of the white men as they came up the river to trade with his people.

The river has now changed its course (in 1885), running far to the eastward, leaving at the foot of the hill a lake in the old bed of the river. The mound which was raised over the chief and his horse is now nearly obliterated, "yet the hill of the Blackbird continues an object of veneration to the wandering savage and a landmark to the voyager of the Missouri.

Mr. Catlin, in 1840, in writing of the habit of rifling Indian graves (which he himself sometimes indulged in), says:

I thought of the heroic Osceola, who was captured when he was disarmed and bearing a white flag in his hand; who died a prisoner of war, and whose head was a few months afterwards offered for sale in the city of New York.

JUDGE JAMES HALL'S NOTES ON BLACKBIRD.

Blackbird (*Wa-shinga-sah-ba*) was the predecessor of Big Elk, (No. 114) (*Ongpatonga*), as chief of the Omahas :

"Blackbird" was an able man and a great warrior, but was a monster in cruelty and despotism. Having learned the deadly quality of arsenic from the traders, he procured a quantity of that drug, which he secretly used to effect his dreadful purposes. He caused it to be believed among his people that if he prophesied the death of an individual the person so doomed would immediately die; and he artfully removed by poison every one who offended him or thwarted his measures. The Omahas were entirely ignorant of the means by which this horrible result was produced, but they saw the effect, and knew from mournful experience that the displeasure of the chief was the forerunner of death; and their superstitious minds easily adopted the belief that he possessed a power which enabled him to will the destruction of his enemies. He acquired a despotic sway over the minds of his people, which he exercised in the most tyrannical manner; and so great was their fear for him, that even when he became superannuated and so corpulent as to be unable to walk they carried him about, watched over him when he slept, and awoke him, when necessary, by tickling his nose with a straw, for fear of disturbing him too abruptly. One chief, the Little Bow, whom he attempted ineffectually to poison, had the sagacity to discover the deception, and the independence to resist the influence of the imposter, but being unable to cope with so powerful an oppressor, he withdrew with a small band of warriors, and remained separated from the nation until the decease of the Blackbird, which occurred in the year 1800.—McKenney & Hall, vol. 1, p. 138.

365. View on Upper Missouri; "Blackbird's grave," a back view; prairies enameled with wild flowers. (No plate.) (See No. 364.)

366. View on Upper Missouri; "brick kilns," volcanic remains, clay bluffs, two hundred feet, supporting large masses of red pumice, nineteen hundred miles above Saint Louis. Painted in 1832. (See Itinerary for 1832.)

(Plates Nos. 37 and 38, page 69, vol. 1, Catlin's Eight Years.)

367. View on Upper Missouri; foot war-party on the march; beautiful prairie; spies and scouts in advance. Painted in 1832. (No plate.)

368. View on Upper Missouri; Prairie Bluffs at sunrise, near mouth of Yellowstone. Painted in 1832. (No plate.)

369. View on Upper Missouri; mouth of the Platte; its junction with the Missouri, nine hundred miles above Saint Louis.

(Plate No. 124, page 12, vol. 2, Catlin's Eight Years.)

Now Plattsmouth, Nebraska. Population about 3,500.

The mouth of the Platte is a beautiful scene, and no doubt will be the site of a large and flourishing town soon after Indian titles shall have been extinguished to the lands in these regions, which will be done within a very few years. The Platte is a long and powerful stream, pouring in from the Rocky Mountains, and joining with the Missouri at this place.—G. C.

370. View on Upper Missouri; magnificent clay bluffs, eighteen hundred miles above Saint Louis; stupendous domes and ramparts, resembling some ancient ruins; streak of coal near the water's edge; and my little canoe, with myself and two men (Bogard and Bâtiste) descending the river. Painted in 1832.

371. View on Upper Missouri; Cabane's trading-house; fur company's establishment; nine hundred and thirty miles above Saint Louis, showing a great avalanche of the bluffs. Painted in 1832.

372. View on Upper Missouri; view in the Grand Détour, nineteen hundred miles above Saint Louis. Magnificent clay bluffs, with red pumicestone resting on their tops, and a party of Indians approaching buffalo. Painted in 1832.

(Plate No. 39, page 75, vol. 1, Catlin's Eight Years.)

373. View on Upper Missouri; beautiful grassy bluffs, one hundred and ten miles above Saint Louis. Painted in 1832.

374. View on Upper Missouri; prairie meadows burning, and a party of Indians running from it in grass eight or ten feet high. Painted in 1833.

(Plate No. 127, page 17, vol. 2, Catlin's Eight Years.)

These scenes are terrific and hazardous in the extreme when the wind is blowing a gale.

375. View on Upper Missouri; prairie bluffs burning.

(Plate No. 128, page 17, vol. 2, Catlin's Eight Years.)

MR. CATLIN'S DESCRIPTION OF BURNING PRAIRIES.

The prairies burning form some of the most beautiful scenes that are to be witnessed in this country, and also some of the most sublime. Every acre of these vast prairies (being covered for hundreds and hundreds of miles, with a crop of grass, which dies and dries in the fall) burns over during the fall or early in the spring, leaving the ground of a black and doleful color.

There are many modes by which the fire is communicated to them, both by white men and by Indians—*per accident*; and yet many more where it is voluntarily done for the purpose of getting a fresh crop of grass, for the grazing of their horses, and also for easier traveling during the next summer, when there will be no old grass to

lie upon the prairies, entangling the feet of man and horse, as they are passing over them.

Over the elevated lands and prairie bluffs, where the grass is thin and short, the fire slowly creeps with a feeble flame, which one can easily step over (Plate 127); where the wild animals often rest in their lairs until the flames almost burn their noses, when they will reluctantly rise, and leap over it, and trot off amongst the cinders, where the fire has passed and left the ground as black as jet. These scenes at night become indescribably beautiful, when their flames are seen at many miles distance, creeping over the sides and tops of the bluffs, appearing to be sparkling and brilliant chains of liquid fire (the hills being lost to the view), hanging suspended in graceful festoons from the skies.

But there is yet another character of burning prairies (Plate 128), that requires another letter, and a different pen to describe—the war, or hell of fires! where the grass is seven or eight feet high, as is often the case for many miles together, on the Missouri bottoms; and the flames are driven forward by the hurricanes, which often sweep over the vast prairies of this denuded country. There are many of these meadows on the Missouri, the Platte, and the Arkansas, of many miles in breadth, which are perfectly level, with a waving grass, so high that we are obliged to stand erect in our stirrups in order to look over its waving tops, as we are riding through it. The fire in these, before such a wind, travels at an immense and frightful rate, and often destroys, on their fleetest horses, parties of Indians, who are so unlucky as to be overtaken by it; not that it travels as fast as a horse at full speed, but that the high grass is filled with wild pea-vines and other impediments, which render it necessary for the rider to guide his horse in the zig-zag paths of the deer and buffaloes, retarding his progress, until he is overtaken by the dense column of smoke that is swept before the fire—alarming the horse, which stops and stands terrified and immutable, till the burning grass which is wafted in the wind, falls about him, kindling up in a moment a thousand new fires, which are instantly wrapped in the swelling flood of smoke that is moving on like a black thunder-cloud, rolling on the earth, with its lightning's glare, and its thunder rumbling as it goes. * * *

When Ba'tiste, and Bogard, and I, and Patrick Raymond (who like Bogard had been a free trapper in the Rocky Mountains), and *Pah-me-o-ne-qua* (the Red Thunder), our guide back from a neighboring village, were jogging along on the summit of an elevated bluff, overlooking an immense valley of high grass, through which we were about to lay our course. * * *

"Well, then, you say you have seen the prairies on fire?" "Yes." "You have seen the fire on the mountains, and beheld it feebly creeping over the grassy hills of the north, where the toad and the timid snail were pacing from its approach—all this you have seen, and who has not? But who has seen the vivid lightnings and heard the roaring thunder of the rolling conflagration which sweeps over the deep-clad prairies of the West? Who has dashed, on his wild horse, through an ocean of grass, with the raging tempest at his back, rolling over the land its swelling waves of liquid fire?" "What!" "Ay, even so. Ask the red savage of the wilds what is awful and sublime—ask him where the Great Spirit has mixed up all the elements of death, and if he does not blow them over the land in a storm of fire? Ask him what foe he has met, that regarded not his frightening yells, or his sinewy bow? Ask these lords of the land, who vauntingly challenge the thunder and lightning of Heaven, whether there is not one foe that travels over their land, too swift for their feet and too mighty for their strength, at whose approach their stout hearts sicken and their strong-armed courage withers to nothing? Ask him again (if he is sullen, and his eyes set in their sockets). 'Hush!—sh!—sh!' he will tell you, with a soul too proud to confess, his head sunk on his breast, and his hand over his mouth), 'That's medicine!' * * *"

I said to my comrades, as we were about to descend from the towering bluffs into the prairie, "We will take that buffalo trail, where the traveling herds have slashed

down the high grass, and, making for that blue point, rising, as you can just discern, above this ocean of grass, a good day's work will bring us over this vast meadow before sunset." We entered the trail, and slowly progressed on our way, being obliged to follow the winding paths of the buffaloes, for the grass was higher than the backs of our horses. Soon after we entered, my Indian guide dismounted slowly from his horse, and lying prostrate on the ground, with his face in the dirt, he cried, and was talking to the spirits of the brave. "For," said he, "over this beautiful plain dwells the Spirit of Fire! he rides in yonder cloud; his face blackens with rage at the sound, of the trampling hoofs; the fire-bow is in his hand; he draws it across the path of the Indian, and quicker than lightning, a thousand flames rise to destroy him; such is the talk of my fathers, and the ground is whitened with their bones. It was here," he continued, "that the brave son of Wah-chee-ton, and the strong-armed warriors of his band, just twelve moons since, licked the fire from the blazing wand of that great magician. Their pointed spears were drawn upon the backs of the treacherous Sioux, whose swifter-flying horses led them, in vain, to the midst of this valley of death. A circular cloud sprang up from the prairie around them; it was raised, and their doom was fixed by the Spirit of Fire! It was on this vast plain of fire-grass that waves over our heads, that the swift foot of Mah-to-ga was laid. It is here, also, that the fleet-bounding wild horse mingles his bones with the red man; and the eagle's wing is melted as he darts over its surface. Friends, it is the season of fire; and I fear, from the smell of the wind, that the spirit is awake!"

Pah-me-o-ne-qua said no more, but mounted his wild horse, and waving his hand, his red shoulders were seen rapidly vanishing as he glided through the thick mazes of waving grass. We were on his trail, and busily traced him until the midday sun had brought us to the ground, with our refreshments spread before us. He partook of them not, but stood like a statue, while his black eyes, in sullen silence, swept the horizon round; and then, with a deep-drawn sigh, he gracefully sunk to the earth, and laid with his face to the ground. Our buffalo tongues and pemmican and marrow-fat were spread before us, and we were in the full enjoyment of these dainties of the Western world, when, quicker than the frightened elk, our Indian friend sprang upon his feet. His eyes skimmed again slowly over the prairie's surface, and he laid himself as before on the ground.

"Red Thunder seems sullen to-day," said Bogard. "He startles at every rush of the wind, and scowls at the whole world that is about him."

"There's a rare chap for you—a fellow who would shake his fist at Heaven, when he is at home; and here in a grass-patch, must make his fire-medicine for a circumstance that he could easily leave at a shake of his horse's heels."

"Not sae sure o' that, my hooney, though we'll not be making too lightly of the matter, nor either be frightened at the mon's strange octions. But, Bogard, I'll tell ye in a word (and that's enough), there's something more than odds in all this medicine. If this mon's a fool, he was born out of his own country, that's all—and if the devil iver gits him, he must take him cowl'd, for he is too swift and too wide-awake to be taken alive—you understand thot, I suppose? But to come to the plain matter—supposin' that the Fire Spirit (and I go for somewhat of witchcraft), I say supposin' that this Fire Spirit should jist impty his pipe on t'otherside of this prairie, and strike up a bit of a blaze in this high grass, and send it packing across in this direction, before sich a death of a wind as this is! By the bull barley, I'll bet you'd be after making medicine, and taking a bit of it, too, to get rid of the racket."

"Yes, but you see, Patrick——"

"Neever mind thot (not wishin' to distarb you); and suppose the blowin' wind was coming fast ahead, jist blowin' about our ears a world of smoke and chokin' us to dith, and we were dancin' about a Varginny reel among these little paths, where the devil would we be by the time we got to that bluff, for it's now fool of a distance? Givin' you time to spake, I would say a word more (askin' your pardon); I know by the expression of your face, mon, you neever have seen the world on fire yet, and

therefore, you know nothin' at all of a hurly-burly of this kind, did ye? Did ye ever see (and I jist want to know), did ye ever see the fire in high grass, runnin' with a strong wind, about five mile and a half, and thin hear it strike into a slash of dry cane brake, I would jist ax you that? By thunder, you niver have, for your eyes would jist stick out of your head at the thought of it. Did ye ever look way into the backside of Mr. Maczel's Moscow and see the flashin' flames arunnin' up; and then hear the poppin' of the militia fire jist afterwards? Then you have jist a touch of it! ye're jist beginnin'. Ye may talk about fires, but this is sich a baste of a fire! Ask Jack Sanford, he's a chop that can tall you all about it. Not wishin' to disturbar you, I would say a word more, and that is this: If I were advisin', I would say that we are gettin' too far into this imbustible meadow, for the grass is dry and the wind is too strong to make a light matter of at this season of the year; an' now I'll jist tell ye how McKenzie and I were sarved in this very place about two years ago; and he's a worldly chop, and niver aslake, my word for that—hollo, what's that!"

Red Thunder was on his feet!—his long arm was stretched over the grass, and his blazing eye-balls starting from their sockets! "White man," said he, "see ye that small cloud lifting itself from the prairie? He rises! The hoofs of our horses have waked him! The Fire Spirit is awake; this wind is from his nostrils, and his face is this way!" No more; but his swift horse darted under him, and he gracefully slid over the waving grass as it was bent by the wind. Our viands were left, and we were swift on his trail. The extraordinary leaps of his wild horse occasionally raised his red shoulders to view, and he sank again in the waving billows of grass. The tremulous wind was hurrying by us fast, and on it was borne the agitated wing of the soaring eagle. His neck was stretched for the towering bluff, and the thrilling screams of his voice told the secret that was behind him. Our horses were swift, and we struggled hard, yet hope was feeble, for the bluff was yet blue, and nature nearly exhausted. The sunshine was dying, and a cool shadow advancing over the plain. Not daring to look back, we strained every nerve. The roar of a distant cataract seemed gradually advancing on us, the winds increased, the howling tempest was maddening behind us, and the swift-winged beetle and heath-hens instinctively drew their straight lines over our heads. The fleet-bounding antelope passed us also, and the still swifter long-legged hare, who leaves but a shadow as he flies. Here was no time for thought, but I recollect the heavens were overcast, the distant thunder was heard, the lightning's glare was reddening the scene, and the smell that came on the winds struck terror to my soul. * * * The piercing yell of my savage guide at this moment came back upon the winds, his robe was seen waving in the air, and his foaming horse leaping up the towering bluff.

Our breath and our sinews in this last struggle for life were just enough to bring us to its summit. We had risen from a sea of fire! "Great God!" I exclaimed, "how sublime to gaze into that valley, where the elements of nature are so strangely convulsed!" Ask not the poet or painter how it looked, for they can tell you not; but ask the naked savage, and watch the electric twinge of his manly nerves and muscles as he pronounces the lengthened "husb—sh—" his hand on his mouth, and his glaring eye-balls looking you to the very soul.

I beheld beneath me an immense cloud of black smoke, which extended from one extremity of this vast plain to the other, and seemed majestically to roll over its surface in a bed of liquid fire; and above this mighty desolation, as it rolled along, the whitened smoke, pale with terror, was streaming and rising up in magnificent cliffs to heaven.

I stood secure, but tremblingly, and heard the maddening wind, which hurled this monster o'er the land; I heard the roaring thunder, and saw its thousand lightnings flash; and then I saw behind the black and smoking desolation of this storm of fire.

—Pages 16–21, vol. 2, *Catlin's Eight Years*.

376. View on Upper Missouri; "Floyd's grave," where Lewis and Clarke buried Sergeant Floyd thirty-three years since; a cedar post and sign over the grave.

(Plates Nos. 117 and 118, page 4, vol. 2, Catlin's Eight Years.)

"Floyd's grave" is a name given to one of the most lovely and imposing mounds or bluffs on the Missouri River, about twelve hundred miles above Saint Louis, from the melancholy fate of Sergeant Floyd, who was of Lewis and Clarke's expedition in 1806; who died on the way, and whose body was taken to this beautiful hill and buried in its top, where now stands a cedar post bearing the initials of his name.

I landed my canoe in front of this grass-covered mound, and, all hands being fatigued, we encamped a couple of days at its base. I several times ascended it and sat upon his grave, overgrown with grass and the most delicate wild flowers, where I sat and contemplated the solitude and stillness of this tenanted mound, and beheld from its top the windings infinite of the Missouri and its thousand hills and domes of green, vanishing into blue in distance, when naught but the soft-breathing winds were heard to break the stillness and quietude of the scene; where not the chirping of bird or sound of cricket, nor soaring eagle's scream were interposed 'tween God and man; nor aught to check man's whole surrender of his soul to his Creator. I could not hunt upon this ground, but I roamed from hill-top to hill-top and culled wild flowers, and looked into the valley below me, both up the river and down, and contemplated the thousand hills and dales that are now carpeted with green, streaked as they will be with the plow and yellow with the harvest sheaf; spotted with lowing kine, with houses and fences and groups of hamlets and villas, and these lovely hill-tops ringing with the giddy din and maze or secret earnest whispers of love-sick swains; of pristine simplicity of and virtue; wholesome and well-earned contentment and abundance, and again, of wealth and refinement, of idleness and luxury; of vice and its deformities; of fire and sword, and the vengeance of offended Heaven, wreaked in retributive destruction, and peace and quiet and loveliness, and silence, dwelling again over and through these scenes and blending them into futurity.

Many such scenes there are and thousands on the Missouri shores. My canoe has been stopped and I have clambered up their grassy and flower-decked sides, and sighed all alone, as I have carefully traced and fastened them in colors on my canvas.

This voyage in my little canoe, amid the thousand islands and grass-covered bluffs that stud the shores of this mighty river, afforded me infinite pleasure, mingled with pains and privations which I never shall wish to forget. Gliding along from day to day and tiring our eyes on the varying landscapes that were continually opening to our view, my merry *voyageurs* were continually chanting their cheerful boat songs, and "every now and then," taking up their unerring rifles to bring down the stately elks or antelopes which were often gazing at us from the shores of the river.—G. C.

THE DEATH OF SERGEANT FLOYD.

The next morning (August 20, 1804), * * * we had the misfortune to lose one of our sergeants, Charles Floyd. He was yesterday seized with a bilious colic, and all our care and attention were ineffectual to relieve him. A little before his death he said to Captain Clarke, "I am going to leave you!" His strength failed him as he added, "I want you to write me a letter!" But he died with a composure which justified the high opinion we had formed of his firmness and good conduct. He was buried on the top of the bluff with the honors due to a brave soldier, and the place of his interment marked by a cedar post, on which his name and the day of his death were inscribed. About a mile beyond this place, to which we gave his name, is a small river, about thirty yards wide, on the north, which we called Floyd's River, where we encamped.—Lewis and Clarke's Expedition, pages 75-76, vol. 1.



DISTANT VIEW OF THE LOWER OR PRINCIPAL MANDAN VILLAGE ON THE
MISSOURI RIVER IN 1832.

No. 379, pages 271, 447.

(Plate 45, Vol. I, Catlin's Eight Years.)



BELLE-VUE, ON THE MISSOURI RIVER, NINE MILES FROM PLATTSMOUTH, NEBRASKA.

Indian agency of Major Dougherty No. 381, page 273.

(Plate 122, Vol. II, Catlin's Eight Years.)

H. M. Brackenridge, in his journal of a voyage up the River Missouri, in 1811, writes (pages 92 and 93) of Floyd's grave:

About a mile below our encampment we passed Floyd's Bluff—and river—fourteen miles from the Mahas (Omaha) village. Sergeant Floyd was of the party of Lewis and Clarke. The place of his interment is marked by a wooden cross, which may be seen by navigators at a considerable distance. The grave occupies a beautiful rising ground, now covered with grass and wild flowers. The pretty little river, which bears his name, is neatly fringed with willow and shrubbery. * * * It is several years since he was buried here. No one has disturbed the cross which marks the grave. Even the Indians who pass venerate the place, and often leave a present or offering near it.

Mr. Catlin saw it twenty-two years after Mr. Brackenridge.

377. View on Upper Missouri; Sioux encamped, dressing buffalo meat and robes. Painted in 1832. (No plate.)

378. View on Upper Missouri; "The Tower," eleven hundred miles above Saint Louis. Painted in 1832. (No plate.)

A name given by the travelers through the country to a high and remarkable clay bluff, rising to the height of some hundreds of feet from the water, and having, in distance, the castellated appearance of a fortification.—G. C.

379. View on Upper Missouri; distant view of the Mandan village, eighteen hundred miles above Saint Louis. Painted in 1832.

(Plate No. 45, vol. 1, Catlin's Eight Years.)

380. View on Upper Missouri; picturesque clay bluff, seventeen hundred miles above Saint Louis.

MANDAN VILLAGE, UPPER MISSOURI.

I said that I was here in the midst of a strange people, which is literally true; and I find myself surrounded by subjects and scenes worthy the pens of Irving or Cooper, of the pencils of Raphael or Hogarth; rich in legends and romances, which would require no aid of the imagination for a book or a picture.

The Mandans (or *See-pohs-kah-nu-mah-kah-kee*, "people of the pheasants," as they call themselves) are perhaps one of the most ancient tribes of Indians in our country. Their origin, like that of all the other tribes, is, from necessity, involved in mystery and obscurity. Their traditions and peculiarities I shall casually recite in this or future epistles, which, when understood, will at once, I think, denominate them a peculiar and distinct race. They take great pride in relating their traditions, with regard to their origin, contending that they were the *first* people created on earth. Their existence in these regions has not been from a very ancient period; and, from what I could learn of their traditions, they have, at a former period, been a very numerous and powerful nation; but by the continual wars which have existed between them and their neighbors they have been reduced to their present numbers.

This tribe is at present located on the west bank of the Missouri, about eighteen hundred miles above Saint Louis, and two hundred below the mouth of Yellowstone River. They have two villages only, which are about two miles distant from each other, and number in all (as near as I can learn) about two thousand souls. Their present villages are beautifully located, and judiciously also for defense against the assaults of their enemies. The site of the lower (or principal) town in particular (Plate 45) is one of the most beautiful and pleasing that can be seen in the world, and even more beautiful than imagination could ever create. In the very midst of an extensive valley (embraced within a thousand graceful swells and parapets or

mounds of interminable green, changing to blue, as they vanish in distance) is built the city, or principal town, of the Mandans. On an extensive plain (which is covered with a green turf, as well as the hills and dales, as far as the eye can possibly range, without tree or bush to be seen) are to be seen rising from the ground, and towards the heavens, domes (not "of gold," but) of dirt, and the thousand spears (not "spires") and scalp-poles, &c., of the semi-subterraneous village of the hospitable and gentlemanly Mandans.

These people formerly (and within the recollection of many of their oldest men, lived fifteen or twenty miles farther down the river, in ten contiguous villages, the marks or ruins of which are yet plainly to be seen. At that period it is evident, as well from the number of lodges which their villages contained as from their traditions, that their numbers were much greater than at the present day.

There are other, and very interesting, traditions and historical facts relative to a still prior location and condition of these people, of which I shall speak more fully on a future occasion. From these, when they are promulged, I think there may be a pretty fair deduction drawn that they formerly occupied the lower part of the Missouri, and even the Ohio and Muskingum, and have gradually made their way up the Missouri to where they now are.

There are many remains on the river below this place (and, in fact, to be seen nearly as low down as Saint Louis) which show clearly the peculiar construction of Mandan lodges, and consequently carry a strong proof of the above position. While descending the river, however, which I shall commence in a few weeks, in a canoe, this will be a subject of interest, and I shall give it close examination.

The ground on which the Mandan village is at present built was admirably selected for defense, being on a bank forty or fifty feet above the bed of the river. The greater part of this bank is nearly perpendicular, and of solid rock. The river, suddenly changing its course to a right angle, protects two sides of the village, which is built upon this promontory or angle. They have, therefore, but one side to protect, which is effectually done by a strong piquet, and a ditch inside of it, of three or four feet in depth. The piquet is composed of timbers of a foot or more in diameter and eighteen feet high, set firmly in the ground at sufficient distances from each other to admit of guns and other missiles to be fired between them. The ditch (unlike that of civilized modes of fortification) is inside of the piquet, in which their warriors screen their bodies from the view and weapons of their enemies whilst they are reloading and discharging their weapons through the piquets.

The Mandans are undoubtedly secure in their villages from the attacks of any Indian nation, and have nothing to fear, except when they meet their enemy on the prairie. Their village has a most novel appearance to the eye of a stranger; their lodges are closely grouped together, leaving but just room enough for walking and riding between them, and appear from without to be built entirely of dirt. But one is surprised when he enters them to see the neatness, comfort, and spacious dimensions of these earth-covered dwellings. They all have a circular form, and are from forty to sixty feet in diameter. Their foundations are prepared by digging some two feet in the ground, and forming the floor of earth by leveling the requisite size for the lodge. These floors or foundations are all perfectly circular, and varying in size in proportion to the number of inmates, or of the quality or standing of the families which are to occupy them. The superstructure is then produced by arranging, inside of this circular excavation, firmly fixed in the ground and resting against the bank, a barrier or wall of timbers, some eight or nine inches in diameter, of equal height (about six feet) placed on end, and resting against each other, supported by a formidable embankment of earth raised against them outside; then, resting upon the tops of these timbers or piles, are others of equal size and equal in numbers, of twenty or twenty-five feet in length, resting firmly against each other, and sending their upper or smaller ends towards the center and top of the lodge, rising at angle of forty-five degrees to the apex or sky-light, which is about three or four feet in

diameter, answering as a chimney and a sky-light at the same time. The roof of the lodge being thus formed, is supported by beams passing around the inner part of the lodge about the middle of these poles or timbers, and themselves upheld by four or five large posts passing down to the floor of the lodge. On the top of and over the poles forming the roof is placed a complete mat of willow boughs, of half a foot or more in thickness, which protects the timbers from the dampness of the earth, with which the lodge is covered from bottom to top to the depth of two or three feet; and then with a hard or tough clay, which is impervious to water, and which with long use becomes quite hard, and a lounging place for the whole family in pleasant weather; for sage, for wooing lovers, for dogs and all; an airing place, a look-out, a place for gossip and mirth, a seat for the solitary gaze and meditations of the stern warrior, who sits and contemplates the peaceful mirth and happiness that is breathed beneath him, fruits of his hard-fought battles on fields of desperate combat with bristling red men.—G. C.

381. View on Upper Missouri; Belle Vue; Indian agency of Major Dougherty, eight hundred and seventy miles above Saint Louis. Painted in 1832.

(Plate No. 122, page 12, vol. 2, Catlin's Eight Years.)

Belle Vue (No. 381) is a lovely scene on the west bank of the river, about nine miles above the mouth of the Platte, and is the agency of Major Dougherty, one of the oldest and most effective agents on our frontiers. This spot is, as I said, lovely in itself, but doubly so to the eye of the weather-beaten *voyageur* from the sources of the Missouri, who steers his canoe in to the shore, as I did, and soon finds himself a welcome guest at the comfortable board of the major, with a table again to eat from, and that (not groaning, but) standing under the comfortable weight of meat and vegetable luxuries, products of the labor of cultivating man. It was a pleasure to see again, in this great wilderness, a civilized habitation, and still more pleasant to find it surrounded with corn-fields, and potatoes, with numerous fruit trees bending under the weight of their fruit; with pigs and poultry and kine; and, what was best of all, to see the kind and benevolent face that never looked anything but welcome to the half-starved guests who throw themselves upon him from the North, from the South, the East, or the West.

At this place I was in the country of the Pawnees, a numerous tribe, whose villages are on the Platte River, and of whom I shall say more anon. Major Dougherty has been for many years the agent for this hostile tribe; and by his familiar knowledge of the Indian character, and his strict honesty and integrity, he has been able to effect a friendly intercourse with them, and also to attract the applause and highest confidence of the world, as well as of the authorities who sent him there.

382. View on Upper Missouri; beautiful clay bluffs, nineteen hundred miles above Saint Louis. Painted in 1832.

383. View on Upper Missouri; Minataree village, earth-covered lodges, on Knife River, eighteen hundred and ten miles above Saint Louis. Bâstise, Bogaard, and myself ferried across the river by an Indian woman in a skin canoe, and Indians bathing in the stream. Painted in July, 1832.

(Plate No. 70, page 186, vol. 1, Catlin's Eight Years.)

I am now writing in the village of the *Minatarees*, which is also located on the west bank of the Missouri River (now near Mandan, Dak.), and only eight miles above the Mandans.

This is a view of the principal village. The *Minatarees* resided in these villages (in 1832) of earth-covered lodges, on Knife River.

The principal village of the *Minatarees*, which is built upon the bank of the Knife River (Plate 70, No. 383), contains forty or fifty earth-covered wigwams, from forty to fifty feet in diameter, and, being elevated, overlooks the other two which are on

lower ground and almost lost amidst their numerous corn-fields and other profuse vegetation which cover the earth with their luxuriant growth.

The scenery along the banks of this little river, from village to village, is quite peculiar and curious, rendered extremely so by the continual wild and garrulous groups of men, women, and children who are wending their way along its winding shores, or dashing and plunging through its blue waves, enjoying the luxury of swimming, of which both sexes seem to be passionately fond. Others are paddling about in their tub-like canoes, made of the skins of buffaloes.—G. C.

384. View on Upper Missouri; Fort Pierre, mouth of Teton River, fur company's trading-post, twelve hundred miles above Saint Louis, with six hundred lodges of Sioux Indians encamped about it in skin lodges. Painted in 1832.

(Plate No. 85, page 208, vol. 1, Catlin's Eight Years.)

(See Itinerary, 1832.)

385. View on Upper Missouri; Nishnabottana bluffs, ten hundred and seventy miles above Saint Louis. Painted in 1832.

386. View on Upper Missouri; Riccaree village, with earth-covered lodges, sixteen hundred miles above Saint Louis. Painted in 1832.

(Plate No. 80, page 204, vol. 1, Catlin's Eight Years.)

The Riccaree village was on the west bank of the Missouri River, near the present town of Bennett, Dak.

Plate 80 (No. 386) gives a view of the Riccaree village, which is beautifully situated on the west bank of the river, two hundred miles below the Mandans, and built very much in the same manner, being constituted of one hundred and fifty earth-covered lodges, which are in part surrounded by an imperfect and open barrier of pickets set firmly in the ground, and ten or twelve feet in height.

This village is built upon an open prairie, and the gracefully undulating hills that rise in the distance behind are everywhere covered with a verdant green turf, without a tree or a bush anywhere to be seen. This view was taken from the deck of the steamer when I was on my way up the river; and probably it was well that I took it then, for so hostile and deadly are the feelings of these people toward the pale faces at this time that it may be deemed most prudent for me to pass them on my way down the river without stopping to make them a visit. They certainly are harboring the most resentful feelings at this time toward the traders and others passing on the river, and no doubt there is great danger of the lives of any white men who unluckily fall into their hands. They have recently sworn death and destruction to every white man who comes in their way, and there is no doubt that they are ready to execute their threats.—G. C.

387. View on Upper Missouri; south side of Buffalo Island, showing the beautiful buffalo bush, with its blue leaves, and bending down with fruit. Painted in 1832.

388. View on Upper Missouri; mouth of Yellowstone; fur company's fort (Fort Union), their principal post, two thousand miles above Saint Louis, and a large party of Knisteneux encamped upon it. Painted in June, 1832.

(Plate No. 3, page 14, vol. 2, Catlin's Eight Years.)

Fort Union, a trading post of the American Fur Company, was built in 1829 (July). It was the first fort built on the Missouri River above the mouth of the Yellowstone. It was on the north bank of the river (see Plate No. 3, page 14, vol. 1, Catlin's Eight Years, and No. 388 of this collection; also see sketch, reproduced herein), five miles below

the present Fort Buford, Mont. This fort was the rallying place for trade and annuities for the Upper Missouri and Yellowstone Indians. It was built by K. McKenzie. It burned down in 1831 and was rebuilt in the same year. This new fort was two hundred and fifty feet square, built of stone, and was inside a stockade. It remained intact (although abandoned by the American Fur Company) until 1868, when it was torn down by order of the commanding officer at Fort Buford (five miles below). Fort Buford was built in 1866.

The fort in which I am residing was built by Mr. McKenzie, who now occupies it. It is the largest and best-built establishment of the kind on the river, being the great or principal headquarters and depot of the fur company's business in this region. A vast stock of goods is kept on hand at this place, and at certain times of the year the numerous outposts concentrate here with the returns of their season's trade, and refit out with a fresh supply of goods to trade with the Indians.

The site for the fort is well selected, being a beautiful prairie on the bank near the junction of the Missouri with the Yellowstone Rivers, and its inmates and its stores well protected from Indian assaults.

Mr. McKenzie is a kind-hearted and high-minded Scotchman, and seems to have charge of all the fur company's business in this region, and from this to the Rocky Mountains. He lives in good and comfortable style, inside of the fort, which contains some eight or ten log-houses and stores, and has generally forty or fifty men and one hundred and fifty horses about him.

He has, with the same spirit of liberality and politeness with which Monsieur Pierre Chouteau treated me on my passage up the river, pronounced me welcome at his table, which groans under the luxuries of the country—with buffalo meat and tongues, with beavers' tails, and marrow-fat; but *sans* coffee, *sans* bread and butter. Good cheer and good living we get at it, however, and good wine also; for a bottle of madeira and one of excellent port are set in a pail of ice every day and exhausted at dinner.

At the hospitable board of this gentleman I found also another, who forms a happy companion for mine host; and whose intellectual and polished society has added not a little to my pleasure and amusement since I arrived here.

The gentleman of whom I am speaking is an Englishman, by the name of Hamilton, of the most pleasing and entertaining conversation, whose mind seems to be a complete store-house of ancient and modern literature and art, and whose free and familiar acquaintance with the manners and men of his country gives him the stamp of a gentleman who has had the curiosity to bring the embellishments of the enlightened world to contrast with the rude and the wild of these remote regions.

We three *bon vivants* form the group about the dinner table, of which I have before spoken, and crack our jokes and fun over the bottles of port and madeira which I have named, and a considerable part of which this gentleman has brought with great and precious care from his own country.

This post is the general rendezvous of a great number of Indian tribes in these regions, who are continually concentrating here for the purpose of trade, sometimes coming, the whole tribe together, in a mass.—G. C.

(See Mr. Catlin's Itinerary for 1832, herein, for a description of the several tribes about Fort Union.)

Mr. Catlin reached Fort Union June 25, 1832, in the steamer 'Yellowstone.' He thus describes the fort:

The American Fur Company have erected here, for their protection against the savages, a very substantial fort, about three hundred feet square, with bastions armed with ordnance (Plate 3, No. 388); and our approach to it under the continued roar

of cannon for half an hour, and the shrill yells of the half-affrighted savages who lined the shores, presented a scene of the most thrilling and picturesque appearance.

(See also outline by Mr. Catlin of Fort Union from the river opposite.)

389. View on Upper Missouri; the Iron bluff, twelve hundred miles above Saint Louis; a beautiful subject for a landscape. Painted in 1832.

390. View on Upper Missouri; view in the Big Bend, nineteen hundred miles above Saint Louis; showing the manner in which the conical bluffs on that river are formed; table-lands in distance, rising several hundred feet above the summit level of the prairie. Painted in 1832.

391. View on Upper Missouri; view in the Big Bend; magnificent clay bluffs, with high table-land in the distance. Painted in 1832.

392. View on Upper Missouri; back view of the Mandan village, showing their mode of depositing their dead, on scaffolds, enveloped in skins, and of preserving and feeding the skulls; eighteen hundred miles above Saint Louis; women feeding the skulls of their relatives with dishes of meat. Painted in 1832.

(Plate No. 48, page 89, vol. 1, Catlin's Eight Years; see also No. 502.)

These people never bury the dead, but place the bodies on slight scaffolds, just above the reach of human hands and out of the way of wolves and dogs, and they are there left to molder and decay. This cemetery, or place of deposit for the dead, is just back of the village, on a level prairie (Plate 48), and with all its appearances, history, forms, ceremonies, &c., is one of the strangest and most interesting objects to be described in the vicinity of this peculiar race.

Whenever a person dies in the Mandan village, and the customary honors and condolence are paid to his remains, and the body dressed in its best attire, painted, oiled, feasted, and supplied with bow and quiver, shield, pipe and tobacco, knife, flint, and steel, and provisions enough to last him a few days on the journey which he is to perform, a fresh buffalo's skin, just taken from the animal's back, is wrapped around the body, and tightly bound and wound with thongs of raw-hide from head to foot. Then other robes are soaked in water till they are quite soft and elastic, which are also bandaged around the body in the same manner and tied fast with thongs, which are wound with great care and exactness, so as to exclude the action of the air from all parts of the body.

There is then a separate scaffold erected for it, constructed of four upright posts, a little higher than human hands can reach, and on the tops of these are small poles passing around from one post to the others, across which a number of willow rods just strong enough to support the body, which is laid upon them on its back, with its feet carefully presented toward the rising sun.

There are a great number of these bodies resting exactly in a similar way, excepting in some instances where a chief or medicine man may be seen with a few yards of scarlet or blue cloth spread over his remains as a mark of public respect and esteem. Some hundreds of these bodies may be seen reposing in this manner in this curious place, which the Indians call "the village of the dead," and the traveler who visits this country to study and learn will not only be struck with the novel appearance of the scene, but if he will give attention to the respect and devotions that are paid to this sacred place he will draw many a moral deduction that will last him through life. He will learn, at least, that filial, conjugal, and paternal affection are not necessarily the results of civilization, but that the Great Spirit has given them to man in his

native state, and that the spices and improvements of the enlightened world have never refined upon them.

There is not a day in the year in which one may not see in this place evidences of this fact that will wring tears from his eyes and kindle in his bosom a spark of respect and sympathy for the poor Indian, if he never felt it before. Fathers, mothers, wives, and children may be seen lying under these scaffolds, prostrated upon the ground, with their faces in the dirt, howling forth incessantly the most piteous and heart-broken cries and lamentations for the misfortunes of their kindred, tearing their hair, cutting their flesh with their knives, and doing other penance to appease the spirits of the dead, whose misfortunes they attribute to some sin or omission of their own, for which they sometimes inflict the most excruciating self-torture.

When the scaffolds on which the bodies rest decay and fall to the ground, the nearest relations, having buried the rest of the bones, take the skulls, which are perfectly bleached and purified, and place them in circles of a hundred or more on the prairie—placed at equal distances apart (some eight or nine inches from each other), with the faces all looking to the center—where they are religiously protected and preserved in their precise positions from year to year as objects of religious and affectionate veneration. (Plate 48, No. 392.)

There are several of these “Golgothas” or circles of twenty or thirty feet in diameter, and in the center of each ring or circle is a little mound of three feet high, on which uniformly rest two buffalo skulls (a male and female), and in the center of the little mound is erected a “medicine pole,” about twenty feet high, supporting many curious articles of mystery and superstition, which they suppose have the power of guarding and protecting this sacred arrangement. Here, then, to this strange place do these people again resort to evince their further affections for the dead; not in groans and lamentations, however, for several years have cured the anguish, but fond affections and endearments are here renewed, and conversations are here held and cherished with the dead.

Each one of these skulls is placed upon a bunch of wild sage, which has been pulled and placed under it. The wife knows (by some mark or resemblance) the skull of her husband or her child, which lies in this group, and there seldom passes a day that she does not visit it with a dish of the best cooked food that her wigwam affords, which she sets before the skull at night and returns for the dish in the morning. As soon as it is discovered that the sage on which the skull rests is beginning to decay the woman cuts a fresh bunch, and places the skull carefully upon it, removing that which was under it.

Independent of the above-named duties which draw the women to this spot they visit it from inclination, and linger upon it to hold converse and company with the dead. There is scarcely an hour in a pleasant day but more or less of these women may be seen sitting or lying by the skull of their child or husband, talking to it in the most pleasant and endearing language that they can use (as they were wont to do in former days), and seemingly getting an answer back. It is not unfrequently the case that the woman brings her needle-work with her, spending the greater part of the day sitting by the side of the skull of her child, chatting incessantly with it while she is embroidering or garnishing a pair of moccasins, and perhaps, overcome with fatigue, falls asleep, with her arms encircled around it, forgetting herself for hours, after which she gathers up her things and returns to the village.

There is something exceedingly interesting and impressive in these scenes, which are so strikingly dissimilar, and yet within a few rods of each other. The one is the place where they pour forth the frantic anguish of their souls, and afterwards pay their visits to the other to jest and gossip with the dead.

The great variety of shapes and characters exhibited in these groups of crania render them a very interesting study for the craniologist and phrenologist, but I apprehend that it would be a matter of great difficulty (if not of impossibility) to procure them at this time for the use and benefit of the scientific world.—G. C.

393. View on Upper Missouri; Prairie bluffs, eleven hundred miles above Saint Louis. Painted in 1832.

394. View on Upper Missouri; The Three Domes, fifteen mile above Mandans. A singular group of clay bluffs, like immense domes, with sky-lights. Painted in 1832.

(Plate No. 44, page 78, vol. 1, Catlin's Eight Years.)

395. View on Upper Missouri; the Square Hills, twelve hundred miles above Saint Louis. Painted in 1832.

(Plate No. 123, page 11, vol. 2, Catlin's Eight Years.)

A hundred miles above this I passed a curious feature, called the "Square Hills." I landed my canoe, and went ashore, and to their tops, to examine them. Though they appeared to be near the river, I found it half a day's journey to travel to and from them, they being several miles from the river. On ascending them I found them to be two or three hundred feet high, and rising on their sides at an angle of forty-five degrees, and on their tops, in some places, for half a mile in length, perfectly level, with a green turf, and corresponding exactly with the tabular hills before spoken of above the Mandans. I therein said that I should visit these hills on my way down the river, and I am fully convinced, from close examination, that they are a part of the same original superstratum which I therein described, though seven or eight hundred miles separated from them. They agree exactly in character and also in the materials of which they are composed, and I believe that some unaccountable gorge of waters has swept away the intervening earth, leaving these solitary and isolated, though incontrovertible, evidences that the summit level of all this great valley has at one time been where the level surface of these hills now is, two or three hundred feet above what is now generally denominated the summit level.—G. C.

396. View on Upper Missouri; river bluffs and white wolves in the foreground. Painted in 1832. (No plate.)

397. View on Upper Missouri; beautiful prairie bluffs, above the Puncabs, ten hundred and fifty miles above Saint Louis. Painted in 1832.

398. View on Upper Missouri; look from Floyd's grave, thirteen hundred miles above Saint Louis.

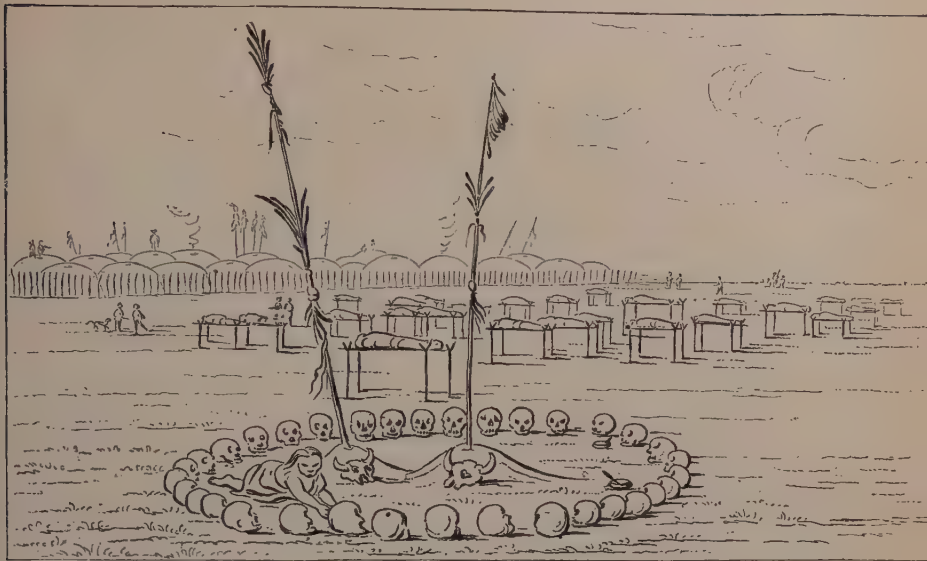
399. View on Upper Missouri; river bluffs, thirteen hundred and twenty miles above Saint Louis. Painted in 1832.

400. View on Upper Missouri; buffalo herds crossing the river. Bâtiste, Bogard, and I passing them in our bark canoe, with some danger to our lives. A buffalo scene in their running season. Painted in 1832.

(Plate No. 126, page 13, vol. 2, Catlin's Eight Years.)

In one instance, near the mouth of White River, we met the most immense herd crossing the Missouri River, and from an imprudence got our boat into imminent danger amongst them, from which we were highly delighted to make our escape. It was in the midst of the "running season," and we had heard the "roaring" (as it is called) of the herd when we were several miles from them. When we came in sight, we were actually terrified at the immense numbers that were streaming down the green hills on one side of the river and galloping up and over the bluffs on the other. The river was filled, and in parts blackened, with their heads and horns, as they were swimming about, following up their objects, and making desperate battle whilst they were swimming.

I deemed it imprudent for our canoe to be dodging amongst them, and ran it ashore for a few hours, where we laid waiting for the opportunity of seeing the river clear;



BACK VIEW OF MANDAN VILLAGE, MISSOURI RIVER, SHOWING BURIAL GROUND.

No. 392, page 276.

(Plate 48, Vol. I, Catlin's Eight Years.)



BUFFALO HERD CROSSING THE MISSOURI, IN THE RUNNING SEASON, NEAR MOUTH OF WHITE RIVER. No. 400, page 278.

(Plate 126, Vol. II, Catlin's Eight Years.)

but we waited in vain. Their numbers, however, got somewhat diminished at last, and we pushed off, and successfully made our way amongst them. From the immense numbers that had passed the river at that place, they had torn down the prairie bank of fifteen feet in height so as to form a sort of road or landing place, where they all in succession clambered up. Many in their turmoil had been wafted below this landing, and, unable to regain it against the swiftness of the current, had fastened themselves along in crowds, hugging close to the high bank under which they were standing. As we were drifting by these, and supposing ourselves out of danger, I drew up my rifle and shot one of them in the head, which tumbled into the water and brought with him a hundred others, which plunged in, and in a moment were swimming about our canoe, and placing it in great danger (Plate 126). No attack was made upon us, and in the confusion the poor beasts knew not, perhaps, the enemy that was amongst them; but we were liable to be sunk by them, as they were furiously hooking and climbing on to each other. I rose in my canoe, and by my gestures and hallooing kept them from coming in contact with us until we were out of their reach.

This was one of the instances that I formerly spoke of, where thousands and tens of thousands of these animals congregate in the running season, and move about from east to west, or wherever accident or circumstances may lead them. In this grand crusade no one can know the numbers that may have made the ford within a few days, nor in their blind fury in such scenes would feeble man be much respected.

During the remainder of that day we paddled onward and passed many of their carcasses floating on the current or lodged on the heads of islands and sand-bars. And in the vicinity of, and not far below, the grand turmoil we passed several that were mired in the quicksand near the shores; some were standing fast and half immersed, whilst others were nearly out of sight and gasping for the last breath; others were standing with all legs fast and one-half of their bodies above the water and their heads sunk under it, where they had evidently remained several days; and flocks of ravens and crows were covering their backs and picking the flesh from their dead bodies.—G. C., pages 13 and 14, vol. 2, Catlin's Eight Years.

401. View on Upper Missouri; clay bluffs, twenty miles above the Mandans.

402. View on Upper Missouri; Nishnabottana bluffs. Painted in 1832.

403. View on Upper Missouri; Indians encamping at sunset. Painted in 1832.

SPORTING SCENES.

(See also Nos. 440, 467, and 468, Mandan Buffalo Dance, near Fort Union, June, 1832, Upper Missouri country.)

MR. CATLIN'S NOTES ON THE BUFFALO AND BUFFALO HUNTING.

The buffalo herds, which graze in almost countless numbers on these beautiful prairies, afford them an abundance of meat; and so much is it preferred to all other that the deer, the elk, and the antelope sport upon the prairies in herds in the greatest security, as the Indians seldom kill them unless they want their skins for a dress. The buffalo (or, more correctly speaking, bison) is a noble animal, that roams over the vast prairies, from the borders of Mexico on the south to Hudson Bay on the north. Their size is somewhat above that of our common bullock, and their flesh of a delicious flavor, resembling and equaling that of fat beef. Their flesh, which is easily procured, furnishes the savages of these vast regions the means of a wholesome and good subsistence, and they live almost exclusively upon it, converting the skins,

horns, hoofs, and bones to the construction of dresses, shields, bows, &c.—Page 24, vol. 1, Catlin's Eight Years.

The mode in which these Indians kill this noble animal is spirited and thrilling in the extreme, and I must in a future epistle give you a minute account of it. I have almost daily accompanied parties of Indians to see the fun, and have often shared in it myself; but much oftener ran my horse by their sides to see how the thing was done; to study the modes and expressions of these splendid scenes, which I am industriously putting upon the canvas.

They are all (or nearly so) killed with arrows and the lance, while at full speed, and the reader may easily imagine that these scenes afford the most spirited and picturesque views of the sporting kind that can possibly be seen.—G. C.

Mr. Catlin's letter number thirty-one is written from the mouth of Teton River, Upper Missouri, dated July, 1832, and gives interesting remarks on buffaloes and buffalo hunting:

In former letters I have given some account of the bisons (or, as they are more familiarly denominated in this country buffaloes) which inhabit these regions in numerous herds, and of which I must say yet a little more.

These noble animals of the ox species, and which have been so well described in our books on natural history, are a subject of curious interest and great importance in this vast wilderness; rendered peculiarly so at this time, like the history of the poor savage, and from the same consideration, that they are rapidly wasting away at the approach of civilized man, and like him and his character, in a very few years, to live only in books or on canvas.

The word buffalo is undoubtedly most incorrectly applied to these animals, and I can scarcely tell why they have been so called, for they bear just about as much resemblance to the Eastern buffalo as they do to a zebra or to a common ox. How nearly they may approach to the bison of Europe, which I never have had an opportunity to see, and which, I am inclined to think, is now nearly extinct, I am unable to say; yet, if I were to judge from the numerous engravings I have seen of those animals, and descriptions I have read of them, I should be inclined to think there was yet a wide difference between the bison of the American prairies and those in the north of Europe and Asia. The American bison (or as I shall hereafter call it buffalo) is the largest of the ruminating animals that is now living in America, and seems to have been spread over the plains of this vast country by the Great Spirit for the use and subsistence of the red men, who live almost exclusively on their flesh and clothe themselves with their skins. The reader, by referring back to Plates 7, No. 404, and 8, No. 405, in the beginning of this work, will see faithful traces of the male and female of this huge animal, in their proud and free state of nature, grazing on the plains of the country to which they appropriately belong. Their color is a dark brown, but changing very much as the season varies from warm to cold, their hair or fur, from its great length in the winter and spring, and exposure to the weather, turning quite light, and almost to a jet black when the winter coat is shed off and a new growth is shooting out.

The buffalo bull often grows to the enormous weight of 2,000 pounds, and shakes a long and shaggy black mane that falls in great profusion and confusion over his head and shoulders, and oftentimes falling down quite to the ground. The horns are short, but very large, and have but one turn, *i. e.*, they are a simple arch, without the least approach to a spiral form, like those of the common ox, or of the goat species.

The female is much smaller than the male, and always distinguishable by the peculiar shape of the horns, which are much smaller and more crooked, turning their points more in towards the center of the forehead.

One of the most remarkable characteristics of the buffalo is the peculiar formation and expression of the eye, the ball of which is very large and white and the iris jet black. The lids of the eyes seem always to be strained quite open, and the ball roll-

ing forward and down, so that a considerable part of the iris is hidden behind the lower lid, while the pure white of the eye-ball glares out over it in an arch in the shape of a moon at the end of its first quarter.

These animals are, truly speaking, gregarious, but not migratory. They graze in immense and almost incredible numbers at times, and roam about and over vast tracts of country, from east to west and from west to east, as often as from north to south, which has often been supposed they naturally and habitually did to accommodate themselves to the temperature of the climate in the different latitudes. The limits within which they are found in America are from the thirtieth to the fifty-fifth degrees of north latitude, and their extent from east to west, which is from the border of our extreme western frontier limits to the western verge of the Rocky Mountains, is defined by quite different causes than those which the degrees of temperature have prescribed to them on the north and the south. Within these twenty-five degrees of latitude the buffaloes seem to flourish and get their living, without the necessity of evading the rigor of the climate, for which nature seems most wisely to have prepared them by the greater or less profusion of fur with which she has clothed them.

It is very evident that as high north as Lake Winnipeg, seven or eight hundred miles north of this, the buffalo subsists itself through the severest winters, getting its food chiefly by browsing amongst the timber, and by pawing through the snow for a bite at the grass, which in those regions is frozen up very suddenly in the beginning of winter, with all its juices in it, and consequently furnishes very nutritious and efficient food, and often, if not generally, supporting the animal in better flesh during these difficult seasons of their lives than they are found to be in in the thirtieth degree of latitude, upon the borders of Mexico, where the severity of winter is not known, but during a long and tedious autumn the herbage, under the influence of a burning sun, is gradually dried away to a mere husk, and its nutriment gone, leaving these poor creatures, even in the dead of winter, to bask in the warmth of a genial sun without the benefit of a green or juicy thing to bite at.

The place from which I am now writing may be said to be the very heart or nucleus of the buffalo country, about equidistant between the two extremes, and, of course, the most congenial temperature for them to flourish in. The finest animals that graze on the prairies are to be found in this latitude, and I am sure I never could send from a better source some further account of the death and destruction that is dealt among these noble animals and hurrying on their final extinction.

The Sioux are a bold and desperate set of horsemen, and great hunters, and in the heart of their country is one of the most extensive assortments of goods, of whisky, and other salable commodities, as well as a party of the most indefatigable men, who are constantly calling for every robe that can be stripped from these animals' backs.

These are the causes which lead so directly to their rapid destruction, and which open to the view of the traveler so freshly, so vividly, and so familiarly, the scenes of archery, of lancing, and of death-dealing that belong peculiarly to this wild and shorn country.*—Pages 247–249, vol. 1, Catlin's Eight Years.

A BUFFALO HUNT NEAR FORT GIBSON, ARKANSAS, IN 1834.

Mr. Catlin (pages 49 to 51, vol. 2, Eight Years) describes a buffalo hunt, with officers of the First Dragoons, in 1839:

In my last letter I gave a brief account of a buffalo chase where General Leavenworth and Colonel Dodge took parts, and met with pleasing success. The next day, while on the march, and a mile or so in advance of the regiment, and two days before

* The buffaloes are very blind animals, and owing, probably in a great measure, to the profuse locks that hang over their eyes, they run chiefly by the nose, and follow in the tracks of each other, seemingly heedless of what is about them, and, of course, easily disposed to rush in a mass, and the whole tribe or gang pass in the tracks of those that have first led the way.—G. C.

we reached this place, General Leavenworth, Colonel Dodge, Lieutenant Wheelock, and myself were jogging along, and all in turn complaining of the lameness of our bones from the chase on the former day, when the general, who had long ago had his surfeit of pleasure of this kind on the Upper Missouri, remonstrated against further indulgence in the following manner: "Well, colonel, this running for buffaloes is bad business for us; we are getting too old, and should leave such amusements to the young men; I have had enough of this fun in my life, and I am determined not to hazard my limbs or weary my horse any more with it; it is the height of folly for us, but will do well enough for boys." Colonel Dodge assented at once to his resolves, and approved them; whilst I, who had tried it in every form (and, I had thought, to my heart's content), on the Upper Missouri, joined my assent to the folly of our destroying our horses, which had a long journey to perform, and agreed that I would join no more in the buffalo chase, however near and inviting they might come to me.

In the midst of this conversation and these mutual declarations (or rather just at the end of them), as we were jogging along in Indian file, and General Leavenworth taking the lead, and just rising to the top of a little hill over which it seems he had had an instant peep, he dropped himself suddenly upon the side of his horse and wheeled back, and rapidly informed us, with an agitated whisper, and an exceeding game contraction of the eye, that a snug little band of buffaloes were quietly grazing just over the knoll in a beautiful meadow for running, and that if I would take to the left and Lieutenant Wheelock to the right, and let him and the colonel dash right into the midst of them, we could play the devil with them. One-half at least of this was said after he had got upon his feet and taken off his portmanteau and valise, in which we had all followed suit, and were mounting for the start, and I am almost sure nothing else was said, and if it had been I should not have heard it, for I was too far off, and too rapidly dashing over the waving grass, and too eagerly gazing and plying the whip to hear or to see anything but the trampling hoofs and the blackened throng, and the darting steeds, and the flashing of guns, until I had crossed the beautiful lawn; and the limb of a tree, as my horse was darting into the timber, had crossed my horse's back and had scraped me into the grass, from which I soon raised my head and all was silent, and all out of sight save the dragoon regiment, which I could see in the distance creeping along on the top of a high hill. I found my legs under me in a few moments and put them in their accustomed positions, none of which would, for some time, answer the usual purpose; but I at last got them to work and brought "Charley" out of the bushes, where he had "brought up," in the top of a fallen tree, without damage.

No buffalo was harmed in this furious assault, nor horse nor rider. Colonel Dodge and Lieutenant Wheelock had joined the regiment, and General Leavenworth joined me, with too much game expression yet in his eye to allow him more time than to say, "I'll have that calf before I quit," and away he sailed, "up hill and down dale," in pursuit of a fine calf that had been hidden on the ground during the chase and was now making its way over the prairies in pursuit of the herd. I rode to the top of a little hill to witness the success of the general's second effort, and after he had come close upon the little affrighted animal it dodged about in such a manner as evidently to baffle his skill and perplex his horse, which at last fell in a hole and both were instantly out of my sight. I ran my horse with all possible speed to the spot, and found him on his hands and knees endeavoring to get up. I dismounted and raised him on to his feet, when I asked him if he was hurt, to which he replied, "No; but I might have been," when he instantly fainted and I laid him on the grass. I had left my canteen with my portmanteau, and had nothing to administer to him, nor was there water near us. I took my lancet from my pocket and was tying his arm to open a vein, when he recovered and objected to the operation, assuring me that he was not in the least injured. I caught his horse and soon got him mounted again, when we rode on together, and after two or three hours were enabled to join the regiment.

From that hour to the present I think I have seen a decided change in the general's face; he has looked pale and feeble, and been continually troubled with a violent cough. I have rode by the side of him from day to day, and he several times told me that he was fearful he was badly hurt. He looks very feeble now, and I very much fear the result of the fever that has set in upon him.

404. Buffalo bull; grazing on the prairie in his native state.

(Plate No. 7, page 24, vol. 1, Catlin's Eight Years.)

The buffalo bull is one of the most formidable and frightful looking animals in the world when excited to resistance; his long shaggy mane hangs in great profusion over his neck and shoulders, and often extends quite down to the ground.—G. C.

405. Buffalo cow; grazing on the prairie in her native state.

(Plate No. 8, page 24, vol. 1, Catlin's Eight Years.)

The cow is less in stature, and less ferocious, though not much less wild and frightful in her appearance.—G. C.

405a. Monsieur Chardon and the bison; Mr. Catlin in chase.

(Plate No. 9, page 25, vol. 1, Catlin's Eight Years.)

Mr. Catlin describes a buffalo hunt on the Yellowstone, June, 1832, near Fort Union, Dakota, as follows:

At present I will give a little sketch of a bit of fun I joined in yesterday with Mr. McKenzie and a number of his men without the company or aid of Indians.

I mentioned the other day that McKenzie's table from day to day groans under the weight of buffalo tongues and beavers' tails, and other luxuries of this western land. He has within his fort a spacious ice-house, in which he preserves his meat fresh for any length of time required; and sometimes, when his larder runs low, he starts out, rallying some five or six of his best hunters (not to hunt, but to "go for meat"). He leads the party, mounted on his favorite buffalo horse (*i. e.*, the horse amongst his whole group which is best trained to run the buffalo), trailing a light and short gun in his hand, such a one as he can most easily reload whilst his horse is at full speed.

Such was the condition of the ice-house yesterday morning, which caused these self-catering gentlemen to cast their eyes with a wishful look over the prairies; and such was the plight in which our host took the lead, and I, and then Monsieur Chardon, and Bâtiste Défonde, and Tullock (who is a trader amongst the Crows, and is here at this time with a large party of that tribe), and there were several others whose names I do not know.

As we were mounted and ready to start, McKenzie called up some four or five of his men and told them to follow immediately on our trail, with as many one-horse carts, which they were to harness up, to bring home the meat. "Ferry them across the river in the scow," said he, "and following our trail through the bottom, you will find us on the plain yonder, between the Yellowstone and the Missouri Rivers, with meat enough to load you home. My watch on yonder bluff has just told us by his signals that there are cattle a plenty on that spot, and we are going there as fast as possible." We all crossed the river, and galloped away a couple of miles or so, when we mounted the bluff; and to be sure, as was said, there was in full view of us a fine herd of some four or five hundred buffaloes, perfectly at rest, and in their own estimation (probably) perfectly secure. Some were grazing, and others were lying down and sleeping; we advanced within a mile or so of them in full view, and came to a halt. Monsieur Chardon "tossed the feather" (a custom always observed to try the course of the wind), and we commenced "stripping" as it is termed (*i. e.*, every man strips himself and his horse of every extraneous and unnecessary appendage of dress, &c., that might be an incumbrance in running); hats are laid off, and coats and bullet pouches; sleeves are rolled up, a handkerchief tied tightly around the head and another around

the waist; cartridges are prepared and placed in the waistcoat pocket, or a half dozen bullets "thrown into the mouth," &c., all of which takes up some ten or fifteen minutes, and is not, in appearance or in effect, unlike a council of war. Our leader lays the whole plan of the chase, and preliminaries all fixed, guns charged and ramrods in our hands, we mount and start for the onset. The horses are all trained for this business, and seem to enter into it with as much enthusiasm, and with as restless a spirit as the riders themselves. While "stripping" and mounting they exhibit the most restless impatience; and when "approaching" (which is, all of us abreast, upon a slow walk, and in a straight line towards the herd, until they discover us and run) they all seem to have caught entirely the spirit of the chase, for the laziest nag amongst them prances with an elasticity in his step, champing his bit, his ears erect, his eyes strained out of his head, and fixed upon the game before him, whilst he trembles under the saddle of his rider. In this way we carefully and silently marched, until within some forty or fifty rods, when the herd discovering us, wheeled and laid their course in a mass. At this instant we started (and all *must* start, for no one could check the fury of those steeds at that moment of excitement), and away all sailed, and over the prairie flew, in a cloud of dust which was raised by their trampling hoofs. McKenzie was foremost in the throng, and soon dashed off amidst the dust and was out of sight; he was after the fattest and the fastest. I had discovered a huge bull whose shoulders towered above the whole band, and I picked my way through the crowd to get alongside of him. I went not for "meat," but for a *trophy*; I wanted his head and horns. I dashed along through the thundering mass, as they swept away over the plain, scarcely able to tell whether I was on a buffalo's back or my horse's, hit, and hooked, and jostled about, till at length I found myself alongside of my game, when I gave him a shot as I passed him. I saw guns flash in several directions about me, but I heard them not. Amidst the trampling throng Monsieur Chardon had wounded a stately bull, and at this moment was passing him again with his piece leveled for another shot. They were both at full speed and I also, within the reach of the muzzle of my gun, when the bull instantly turned receiving the horse upon his horns, and the ground received poor Chardon, who made a frog's leap of some twenty feet or more over the bull's back and almost under my horse's heels.

I wheeled my horse as soon as possible and rode back where lay poor Chardon gasping to start his breath again, and within a few paces of him his huge victim, with his heels high in the air, and the horse lying across him. I dismounted instantly, but Chardon was raising himself on his hands, with his eyes and mouth full of dirt, and feeling for his gun, which lay about thirty feet in advance of him. "Heaven spare you! are you hurt, Chardon?" "Hi—hic—hic—hic—hic—hic—no—hic—no—no, I believe not. Oh, this is not much, Monsieur Cataline, this is nothing new; but this is a hard piece of ground here—hic—oh! hic!" At this the poor fellow fainted, but in a few moments arose, picked up his gun, took his horse by the bit, which then opened its eyes, and with a hic and an ugh—ughk, sprang upon its feet, shook off the dirt, and here we were all upon our legs again, save the bull, whose fate had been more sad than that of either.

I turned my eyes in the direction where the herd had gone, and our companions in pursuit, and nothing could be seen of them, nor indication, except the cloud of dust which they left behind them. At a little distance on the right, however, I beheld my huge victim endeavoring to make as much headway as he possibly could, from this dangerous ground, upon three legs. I galloped off to him, and at my approach he wheeled around and bristled up for battle. He seemed to know perfectly well that he could not escape from me, and resolved to meet his enemy and death as bravely as possible.

I found that my shot had entered him a little too far forward, breaking one of his shoulders and lodging in his breast, and from his very great weight it was impossible for him to make much advance upon me. As I rode up within a few paces of him he would bristle up with fury enough in his looks alone almost to annihilate me, and

making one lunge at me would fall upon his neck and nose, so that I found the sagacity of my horse alone enough to keep me out of reach of danger; and I drew from my pocket my sketch book, laid my gun across my lap, and commenced taking his likeness.—G. C.

407. Dying buffalo; sinking down on his haunches.

(Plate 10, page 25, vol. 1, Catlin's Eight Years.)

He stood stiffened up and swelling with awful vengeance, which was sublime for a picture, but which he could not vent upon me. I rode around him and sketched him in numerous attitudes. Sometimes he would lie down, and I would then sketch him; then throw my cap at him, and, rousing him on his legs, rally a new expression, and sketch him again.

In this way I added to my sketch-book some invaluable sketches of this grim-visaged monster, who knew not that he was standing for his likeness.

No man on earth can imagine what is the look and expression of such a subject before him as this was. I defy the world to produce another animal that can look so frightful as a huge buffalo bull, when wounded as he was, turned around for battle, and swelling with rage, his eyes bloodshot, and his long, shaggy main hanging to the ground, his mouth open, and his horrid rage hissing in streams of smoke and blood from his mouth and through his nostrils, as he is bending forward to spring upon his assailant.

After I had had the requisite time and opportunity for using my pencil, McKenzie and his companions came walking their exhausted horses back from the chase, and in our rear came four or five carts to carry home the meat. The party met from all quarters around me and my buffalo bull, whom I then shot in the head and finished. And being seated together for a few minutes, each one took a smoke of the pipe and recited his exploits, and his "coups" or deaths, when all parties had a hearty laugh at me, as a novice, for having aimed at an old bull, whose flesh was not suitable for food, and the carts were escorted on the trail to bring away the meat. I rode back with Mr. McKenzie, who pointed out five cows which he had killed, and all of them selected as the fattest and slickest of the herd. This astonishing feat was all performed within the distance of one mile—all were killed at full speed, and every one shot through the heart. In the short space of time required for a horse under "full whip," to run the distance of one mile he had discharged his gun five, and loaded it four times, selected his animals, and killed at every shot. There were six or eight others killed at the same time, which altogether furnished, as will be seen, abundance of freight for the carts, which returned, as well as several pack-horses, loaded with the choicest parts which were cut from the animals, and the remainder of the carcasses left a prey for the wolves.

Such is the mode by which white men live in this country; such the way in which they get their food, and such is one of their delightful amusements, at the hazard of every bone in one's body, to feel the fine and thrilling exhilaration of the chase for a moment, and then as often to upbraid and blame himself for his folly and imprudence.

From this scene we commenced leisurely wending our way back, and dismounting at the place where we had stripped, each man dressed himself again, or slung his extra articles of dress, &c., across his saddle, astride of which he sat, and we rode back to the fort, reciting as we rode, and for twenty-four hours afterwards, deeds of chivalry and chase, and hair breadth escapes which each and either had fought and run on former occasions. McKenzie, with all the true character and dignity of a leader, was silent on these subjects, but smiled while those in his train were reciting for him the astonishing and almost incredible deeds of his sinewy arms, which they had witnessed in similar scenes, from which I learned (as well as from my own observations) that he was reputed (and actually was) the most distinguished, of all the white men who have flourished in these regions, in the pursuit of the buffalo.

On our return to the fort a bottle or two of wine were set forth upon the table, and around it a half a dozen parched throats were soon moistened, and good cheer ensued. Bâtiste, Défonde, Chardon, &c., retired to their quarters, enlarging smoothly upon the events of our morning's work, which they were reciting to their wives and sweethearts, when about this time the gate of the fort was thrown open, and the procession of carts and pack-horses laden with buffalo meat made its entrée, gladdening the hearts of a hundred women and children, and tickling the noses of as many hungry dogs and puppies who were stealing in and smelling at the tail of the procession. The door of the ice-house was thrown open, the meat was discharged into it, and I, being fatigued, went asleep.—Pages 25-28, vol. 1, Catlin's Eight Years.

408. Buffalo chase ; single death ; an Indian just drawing his arrow to its head.*

(Plate No. 107, page 252, vol. 1, Catlin's Eight Years.)

INDIAN MOUNT AND MANNER OF HUNTING THE BUFFALO.

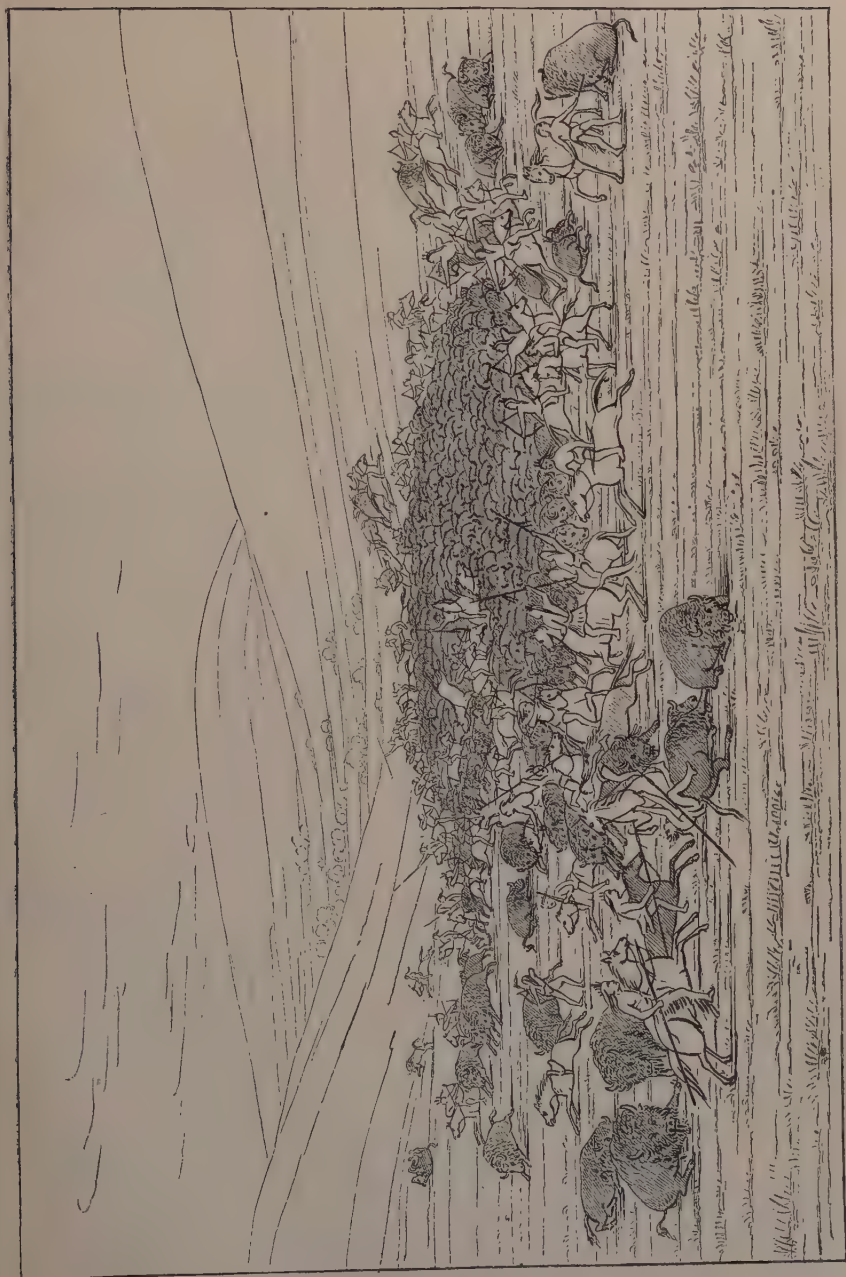
As my visit to these parts of the great far West has brought me into the heart of the buffalo country, where I have had abundant opportunities of seeing this noble animal in all its phases, its habits of life, and every mode of its death, I shall take the liberty of being yet a little more particular, and of rendering some further accounts of scenes which I have witnessed in following out my sporting propensities in these singular regions.

The chief hunting amusement of the Indians in these parts consists in the chase of the buffalo, which is almost invariably done on horseback, with bow and lance. In this exercise, which is highly prized by them, as one of their most valued amusements, as well as for the principal mode of procuring meat for their subsistence, they become exceedingly expert, and are able to slay these huge animals with apparent ease.

The Indians in these parts are all mounted on small, but serviceable horses, which are caught by them on the prairies, where they are often running wild in numerous bands. The Indian, then, mounted on his little wild horse, which has been through some years of training, dashes off at full speed amongst the herds of buffaloes, elks, or even antelopes, and deals his deadly arrows to their hearts from his horse's back. The horse is the fleetest animal of the prairie, and easily brings his rider alongside of his game, which falls a certain prey to his deadly shafts at the distance of a few paces.

In the chase of the buffalo, or other animal, the Indian generally "strips" himself and his horse by throwing off his shield and quiver and every part of his dress, which might be an incumbrance to him in running ; grasping his bow in his left hand, with five or six arrows drawn from his quiver, and ready for instant use. In his right hand (or attached to the wrist) is a heavy whip, which he uses without mercy, and forces his horse alongside of his game at the swiftest speed.

* In 1838 Mr. Catlin had his gallery on exhibition in New York, at Stuyvesant Institute. Keokuk, his wife, son, and some twenty warriors (on a visit to Washington) were present, also some Sioux, with Mr. Le Clair, the interpreter. Mr. Catlin says: "In a few minutes afterwards I was exhibiting several of my paintings of buffalo hunts and describing the modes of slaying them with bows and arrows, when I made the assertion, which I had often been in the habit of making, that there were many instances where the arrow was thrown entirely through the buffalo's body, and that I had several times witnessed this astonishing feat. (See No. 408.) I saw evidently, by the motions of my audience, that many doubted the correctness of my assertion, and I appealed to Keokuk, who rose up, when the thing was explained to him, and said that it had repeatedly happened amongst his tribe, and he believed that one of his young men by his side had done it. The young man instantly stepped up on the bench, and took a bow from under his robe, with which, he told the audience, he had driven his arrow quite through a buffalo's body ; and, there being forty of the Sioux from the Upper Missouri also present, the same question was put to them, when the chief arose, and, addressing himself to the audience, said that it was a thing very often done by the hunters in his tribe."—T. D.



BUFFALO CHASE; "A SUBROUND" BY MINNATAREES, WITH ARROWS AND LANCES, 1832.

No. 409, page 287.

(Plate 79, Vol. I, Catlin's Eight Years.)

These horses are so trained that the Indian has little use for the rein, which hangs on the neck, whilst the horse approaches the animal on the right side (Plate 107, No. 408), giving his rider the chance to throw his arrow to the left, which he does at the instant when the horse is passing, bringing him opposite to the heart, which receives the deadly weapon "to the feather." When pursuing a large herd the Indian generally rides close in the rear until he selects the animal he wishes to kill, which he separates from the throng as soon as he can by dashing his horse between it and the herd and forcing it off by itself, where he can approach it without the danger of being trampled to death, to which he is often liable by too closely escorting the multitude.

In No. 408 I have fairly represented the mode of *approaching*, at the instant the arrow is to be thrown, and the striking disparity between the size of a large bull of two thousand pounds' weight and the Indian horse, which, it will be borne in mind, is but a pony.

No bridle whatever is used in this country by the Indians, as they have no knowledge of a bit. A short halter, however, which answers in place of a bridle, is in general use, of which they usually form a noose around the under jaw of the horse, by which they get great power over the animal, and which they generally use to stop rather than guide the horse. This halter is called by the French traders in the country *l'arrêt*, the stop, and has great power in arresting the speed of a horse, though it is extremely dangerous to use too freely as a guide, interfering too much with the freedom of his limbs for the certainty of his feet and security of his rider.

When the Indian, then, has directed the course of his steed to the animal which he has selected, the training of the horse is such that it knows the object of its rider's selection and exerts every muscle to give it close company, while the halter lies loose and untouched upon his neck and the rider leans quite forward and off from the side of his horse, with his bow drawn and ready for the deadly shot, which is given at the instant he is opposite to the animal's body. The horse being instinctively afraid of the animal (though he generally brings his rider within the reach of the end of his bow), keeps his eye strained upon the furious enemy he is so closely encountering, and the moment he has approached to the nearest distance required and has passed the animal, whether the shot is given or not, he gradually sheers off to prevent coming on to the horns of the infuriated beast, which often are instantly turned and presented for the fatal reception of its too familiar attendant. These frightful collisions often take place, notwithstanding the sagacity of the horse and the caution of its rider, for in these extraordinary (and inexpressible) exhilarations of chase, which seem to drown the prudence alike of instinct and reason, both horse and rider often seem rushing on to destruction as if it were mere pastime and amusement.

I have always counted myself a prudent man, yet I have often *waked* (as it were) out of the delirium of the chase, into which I had fallen as into an agitated sleep, and through which I had passed as through a delightful dream, where to have died would have been but to have remained riding on without a struggle or a pang. In some of these, too, I have arisen from the prairie, covered with dirt and blood, having severed company with gun and horse, the one lying some twenty or thirty feet from me with a broken stock and the other coolly browsing on the grass at a half mile distance, without man and without other beasts remaining in sight.—Pages 21–23, vol. 1, Catlin's Eight Years.

For the novice in these scenes there is much danger of his limbs and his life, and he finds it a hard and desperate struggle that brings him in at the death of these huge monsters, except where it has been produced by hands that have acquired more sleight and tact than his own. With the Indian, who has made this the every-day sport and amusement of his life, there is less difficulty and less danger; he rides without "losing his breath," and his unagitated hand deals certainty in its deadly blows.

409. Buffalo chase; surround, where I saw three hundred killed in a few minutes by the Minatarees with arrows and lances only. Painted in 1832.

(Plate No. 79, page 200, vol. 1, Catlin's Eight Years.)

BUFFALO CHASE ON UPPER MISSOURI, SUMMER OF 1832.

The Minatarees, as well as the Mandans, had suffered for some months past for want of meat, and had indulged in the most alarming fears that the herds of buffaloes were emigrating so far off from them that there was great danger of their actual starvation, when it was suddenly announced through the village one morning at an early hour that a herd of buffaloes was in sight, when a hundred or more young men mounted their horses, with weapons in hands, and steered their course to the prairies. The chief informed me that one of his horses was in readiness for me at the door of his wigwam, and that I had better go and see the curious affair. I accepted his polite offer, and, mounting the steed, galloped off with the hunters to the prairies, where we soon descried at a distance a fine herd of buffaloes grazing, when a halt and a council were ordered, and the mode of attack was agreed upon. I had armed myself with my pencil and my sketch-book only, and consequently took my position generally in the rear, where I could see and appreciate every maneuver.

The plan of attack, which in this country is familiarly called a *surround*, was explicitly agreed upon, and the hunters who were all mounted on their "buffalo horses" and armed with bows and arrows or long lances, divided into two columns, taking opposite directions, and drew themselves gradually around the herd at a mile or more distance from them, thus forming a circle of horsemen at equal distances apart, who gradually closed in upon them with a moderate pace at a signal given. The unsuspecting herd at length "got the wind" of the approaching enemy and fled in a mass in the greatest confusion. To the point where they were aiming to cross the line the horsemen were seen at full speed, gathering and forming in a column, brandishing their weapons and yelling in the most frightful manner, by which means they turned the black and rushing mass which moved off in an opposite direction, where they were again met and foiled in a similar manner and wheeled back in utter confusion, by which time the horsemen had closed in from all directions, forming a continuous line around them, whilst the poor affrighted animals were eddying about in a crowded and confused mass, hooking and climbing upon each other, when the work of death commenced. I had rode up in the rear and occupied an elevated position at a few rods' distance, from which I could (like the general of a battlefield) survey from my horse's back the nature and the progress of the grand *mêlée*; but (unlike him) without the power of issuing a command or in any way directing its issue.

In this grand turmoil (No. 409) a cloud of dust was soon raised, which in parts obscured the throng where the hunters were galloping their horses around and driving the whizzing arrows or their long lances to the hearts of these noble animals, which, in many instances, becoming infuriated with deadly wounds in their sides, erected their shaggy manes over their blood-shot eyes and furiously plunged forward at the sides of their assailants' horses, sometimes goring them to death at a lunge and putting their dismounted riders to flight for their lives; sometimes their dense crowd was opened, and the blinded horsemen, too intent on their prey amidst the cloud of dust, were hemmed and wedged in amidst the crowding beasts, over whose backs they were obliged to leap for security, leaving their horses to the fate that might await them in the results of this wild and desperate war. Many were the bulls that turned upon their assailants and met them with desperate resistance; and many were the warriors who were dismounted and saved themselves by the superior muscles of their legs; some who were closely pursued by the bulls, wheeled suddenly around and snatching the part of a buffalo robe from around their waists, threw it over the horns and the eyes of the infuriated beast, and darting by its side drove the arrow or the lance to its heart. Others suddenly dashed off upon the prairies by the side of the affrighted animals which had escaped from the throng, and closely escorting them for a few rods, brought down their hearts' blood in streams and their huge carcasses upon the green and enameled turf.

In this way this grand hunt soon resolved itself into a desperate battle, and in the

space of fifteen minutes resulted in the total destruction of the whole herd, which in all their strength and fury were doomed, like every beast and living thing else, to fail before the destroying hands of mighty man.

I had sat in tremblingsilence upon my horse, and witnessed this extraordinary scene, which allowed not one of these animals to escape out of my sight. Many plunged off upon the prairie for a distance, but were overtaken and killed; and although I could not distinctly estimate the number that were slain, yet I am sure that some hundreds of these noble animals fell in this grand *mêlée*.

The scene after the battle was over was novel and curious in the extreme; the hunters were moving about amongst the dead and dying animals, leading their horses by their halters, and claiming their victims by their private marks upon their arrows, which they were drawing from the wounds in the animals' sides.

Amongst the poor affrighted creatures that had occasionally dashed through the ranks of their enemy and sought safety in flight upon the prairie (and, in some instances, had undoubtedly gained it), I saw them stand awhile, looking back, when they turned, and, as if bent on their own destruction, retraced their steps, and mingled themselves and their deaths with those of the dying throng. Others had fled to a distance on the prairies, and for want of company, of friends or of foes, had stood and gazed on till the battle scene was over, seemingly taking pains to stay, and hold their lives in readiness for their destroyers, until the general destruction was over, when they fell easy victims to their weapons, making the slaughter complete.

After this scene, and after arrows had been claimed and recovered, a general council was held, when all hands were seated on the ground and a few pipes smoked, after which all mounted their horses and rode back to the village.

A deputation of several of the warriors was sent to the chief, who explained to him what had been their success, and the same intelligence was soon communicated by little squads to every family in the village, and preparations were at once made for securing the meat. For this purpose some hundreds of women and children, to whose lot fall all the drudgeries of Indian life, started out upon the trail which led them to the battlefield, where they spent the day in skinning the animals and cutting up the meat, which was mostly brought into the villages on their backs, as they tugged and sweated under their enormous and cruel loads.

I rode out to see this curious scene, and I regret exceedingly that I kept no memorandum of it in my sketch-book. Amidst the throng of women and children that had been assembled, and all of whom seemed busily at work, were many superannuated and disabled nags, which they had brought out to assist in carrying in the meat, and at least one thousand semi-loup dogs and whelps, whose keen appetites and sagacity had brought them out to claim their shares of this abundant and sumptuous supply.

I staid and inspected this curious group for an hour or more, during which time I was almost continually amused by the clamorous contentions that arose, and generally ended in desperate combats, both amongst the dogs and women, who seemed alike tenacious of their local and recently acquired rights, and disposed to settle their claims by "tooth and nail"—by manual and brute force.

When I had seen enough of this I rode to the top of a beautiful prairie bluff, a mile or two from the scene, where I was exceedingly amused by overlooking the route that laid between this and the village, which was over the undulating green fields for several miles that laid beneath me; over which there seemed a continual string of women, dogs, and horses for the rest of the day, passing and repassing as they were busily bearing home their heavy burdens to the village, and in their miniature appearance, which the distance gave them, not unlike to a busy community of ants as they are sometimes seen sacking and transporting the treasures of a cupboard or the sweets of a sugar-bowl.—G. C.

411. Buffalo chase; numerous group; chasing with bows and lances.

(Plate No. 108, page 253, vol. 1, Catlin's Eight Years.)

In Nos. 410 and 411 I have represented a party of Indians in chase of a herd, some of whom are pursuing with lance and others with bows and arrows. The group in the foreground shows the attitude at the instant after the arrow has been thrown and driven to the heart; the Indian at full speed, and the lasso dragging behind his horse's heels. The lasso is a long thong of rawhide, of ten or fifteen yards in length, made of several braids or twists, and used chiefly to catch the wild horse, which is done by throwing over their necks a noose which is made at the end of the lasso, with which they are "choked down." In running the buffaloes, or in time of war, the lasso drags on the ground at the horse's feet, and sometimes several rods behind, so that if a man is dismounted, which is often the case, by the tripping or stumbling of the horse, he has the power of grasping to the lasso, and, by stubbornly holding on to it, of stopping and securing his horse, on whose back he is instantly replaced, and continuing on in the chase.—Page 253, vol. 1, Catlin's Eight Years.

412. Buffalo chase; cow and calf; the bull protecting by attacking the assailants.

During the season of the year whilst the calves are young, the male seems to stroll about by the side of the dam, as if for the purpose of protecting the young, at which time it is exceedingly hazardous to attack them, as they are sure to turn upon their pursuers, who have often to fly to each other's assistance (No. 412). The buffalo calf during the first six months is red, and has so much the appearance of a red calf in cultivated fields that it could easily be mingled and mistaken amongst them. In the fall, when it changes its hair it takes a brown coat for the winter, which it always retains. In pursuing a large herd of buffaloes at the season when their calves are but a few weeks old, I have often been exceedingly amused with the curious maneuvers of these shy little things. Amidst the thundering confusion of a throng of several hundreds or several thousands of these animals, there will be many of the calves that lose sight of their dams; and being left behind by the throng, and the swift passing hunters, they endeavor to secrete themselves, when they are exceedingly put to it on a level prairie, where naught can be seen but the short grass of six or eight inches in height, save an occasional bunch of wild sage, a few inches higher, to which the poor affrighted things will run, and dropping on their knees, will push their noses under it, and into the grass, where they will stand for hours, with their eyes shut, imagining themselves securely hid, whilst they are standing up quite straight upon their hind feet and can easily be seen at several miles' distance. It is a familiar amusement for us accustomed to these scenes, to retreat back over the ground where we have just escorted the herd, and approach these little trembling things, which stubbornly maintain their positions, with their noses pushed under the grass, and their eyes strained upon us, as we dismount from our horses and are passing around them. From this fixed position they are sure not to move until hands are laid upon them, and then for the shins of a novice we can extend our sympathy; or if he can preserve the skin on his bones from the furious buttings of its head, we know how to congratulate him on his signal success and good luck. In these desperate struggles for a moment, the little thing is conquered, and makes no further resistance. And I have often, in concurrence with a known custom of the country, held my hands over the eyes of the calf and breathed a few strong breaths into its nostrils, after which I have, with my hunting companions, rode several miles into our encampment with the little prisoner busily following the heels of my horse the whole way, as closely and as affectionately as its instinct would attach it to the company of its dam.

This is one of the most extraordinary things that I have met with in the habits of this wild country, and although I had often heard of it, and felt unable exactly to believe it, I am now willing to bear testimony to the fact from the numerous instances which I have witnessed since I came into the country. During the time that I resided at this post, in the spring of the year, on my way up the river, I assisted (in



BUFFALO CHASE. BULLS MAKING BATTLE WITH MEN AND HORSES, 1832.

No. 413, page 291.

(Plate 111, Vol. I, Catlin's Eight Years.)

numerous hunts of the buffalo with the fur company's men) in bringing in, in the above manner, several of these little prisoners, which sometimes followed for five or six miles close to our horses' heels, and even into the fur company's fort, and into the stable where our horses were led. In this way, before I left for the headwaters of the Missouri, I think we had collected about a dozen, which Mr. Laidlaw was successfully raising with the aid of a good milch cow, and which were to be committed to the care of Mr. Choteau, to be transported by the return of the steamer to his extensive plantation in the vicinity of Saint Louis. The fate of these poor little prisoners I was informed on my return to Saint Louis * * * afterwards, was a very disastrous one. The steamer having a distance of sixteen hundred miles to perform, and being a week or two on sand bars, in a country where milk could not be procured, they all perished but one, which is now flourishing in the extensive fields of this gentleman, Mr. Choteau.—G. C., pages 25, 26, *ibid*.

413. Buffalo chase ; bulls making battle with men and horses.

(Plate No. 111, pages 254, 255, vol. 1, Catlin's Eight Years.)

The buffalo is a very timid animal, and shuns the vicinity of man with the keenest sagacity. Yet, when overtaken and harassed or wounded, turns upon his assailants with the utmost fury, who have only to seek safety in flight. In their desperate resistance the finest horses are often destroyed ; but the Indian, with his superior sagacity and dexterity, generally finds some effective mode of escape.—G. C.

414. Buffalo hunt, under the wolf-skin mask.

(Plate No. 110, page 254, vol. 1, Catlin's Eight Years.)

The poor buffaloes have their enemy, *man*, besetting and besieging them at all times of the year, and in all the modes that man in his superior wisdom has been able to devise for their destruction. They struggle in vain to evade his deadly shafts, when he dashes amongst them over the plains on his wild horse ; they plunge into the snow-drifts where they yield themselves an easy prey to their destroyers, and they also stand unwittingly and behold him unsuspected under the skin of a white wolf, insinuating himself and his fatal weapons into close company when they are peaceably grazing on the level prairies, and shot down before they are aware of their danger.

While the herd of buffaloes are together they seem to have little dread of the wolf, and allow them to come in close company with them. The Indian takes advantage of this fact, and often places himself under the skin of the animal and crawls for half a mile or more on his hands and knees until he approaches within a few rods of the unsuspecting group, and easily shoots down the fattest of the throng.—G. C.

415. Buffalo chase ; mouth of Yellowstone ; animals dying on the ground passed over, and my man Bâtiste swamped in crossing a creek. Painted in 1832.
(No plate.)

416. Buffalo chase in snow-drift, with snow-shoes.

417. Buffalo chase in snow-drift, with snow-shoes, killing them for their robes in great numbers.

(Plate No. 109, page 254, vol. 1, Catlin's Eight Years.)

In the dead of the winters, which are very long and severely cold in this country, where horses cannot be brought in the chase with any avail, the Indian runs upon the surface of the snow by the aid of his snow-shoes, which buoy him up, while the great weight of the buffaloes sinks them down to the middle of their sides, and completely stopping their progress insures them certain and easy victims to the bow or lance of their pursuers, as in Nos. 416 and 417. The snow in these regions often lies during the winter to the depth of three and four feet, being blown away from the tops and sides of the hills in many places, which are left bare for the buffaloes to graze upon, whilst it is

drifted in the hollows and ravines to a very great depth, and rendered almost entirely impassable to these huge animals, which, when closely pursued by their enemies, endeavor to plunge through it, but are soon wedged in and almost unable to move, where they fall an easy prey to the Indian, who runs up lightly upon his snow-shoes and drives his lance to their hearts. The skins are then stripped off to be sold to the fur traders, and the carcasses left to be devoured by the wolves. This is the season in which the greatest number of these animals are destroyed for their robes; they are most easily killed at this time, and their hair or fur being longer and more abundant gives greater value to the robe.

The Indians generally kill and dry meat enough in the fall, when it is fat and juicy, to last them through the winter; so that they have little other object for this unlimited slaughter amid the drifts of snow than that of procuring their robes for traffic with their traders. The snow-shoes are made in a great many forms of two and three feet in length and one foot or more in width, of a hoop or hoops bent around for the frame, with a netting or web woven across with strings of rawhide on which the feet rest, and to which they are fastened with straps somewhat like a skate. With these the Indian will glide over the snow with astonishing quickness, without sinking down, or scarcely leaving his track where he has gone.—G. C.

418. Attack of the bear (grizzly); Indians attacking with lances on horseback.

419. Antelope shooting; decoyed up.

(Plate No. 40, page 76, vol. 1, Catlin's Eight Years.)

The mode by which Bogard and Bâtiste had been entrapping the timid and sagacious antelopes was one which is frequently and successfully practiced in this country, and on this day had afforded them fine sport.

The antelope of this country I believe to be different from all other known varieties, and forms one of the most pleasing living ornaments to this western world. They are seen in some places in great numbers sporting and playing about the hills and dales, and often, in flocks of fifty or a hundred, will follow the boat of the descending *voyageur*, or the traveling caravan, for hours together; keeping off at a safe distance, on the right or left, galloping up and down the hills, snuffing their noses and stamping their feet, as if they were endeavoring to remind the traveler of the wicked trespass he was making on their own hallowed ground.

This little animal seems to be endowed, like many other gentle and sweet-breathing creatures, with an undue share of curiosity, which often leads them to destruction; and the hunter who wishes to entrap them saves himself the trouble of traveling after them. When he has been discovered, he has only to elevate above the tops of the grass, his red or yellow handkerchief on the end of his gun-rod (No. 419) which he sticks in the ground, and to which they are sure to advance, though with great coyness and caution; whilst he lies close, at a little distance, with his rifle in hand, when it is quite an easy matter to make sure of two or three at a shot, which he gets in range of his eye, to be pierced with one bullet.—G. C.

420. Sioux taking muskrats, near the Saint Peter's; killing them with spears. Women and dogs encamped.

421. Bâtiste and I running buffalo; mouth of Yellowstone; a frog's leap. Painted in 1832. (No plate.)

422. My turn now; Bâtiste and I, and a buffalo bull. Painted in 1832. (No plate.)

423. Dying bull in a snow-drift. (See Nos. 416, 417, for description.)

424. Buffalo bulls fighting, in running season. Painted in 1832.

(Plate No. 106, pages 249, 250, vol. 1, Catlin's Eight Years.)

The almost countless herds of these animals that are sometimes met with on these prairies have been often spoken of by other writers, and may yet be seen by any traveler

who will take the pains to visit these regions. The running season, which is in August and September, is the time when they congregate into such masses in some places as literally to blacken the prairies for miles together. It is no uncommon thing at this season, at these gatherings, to see several thousands in a mass, eddying and wheeling about under a cloud of dust, which is raised by the bulls as they are pawing in the dirt or engaged in desperate combats, as they constantly are, plunging and butting at each other in the most furious manner (Plate 105, No. 424). In these scenes the males are continually following the females, and the whole mass are in constant motion; and all bellowing (or "roaring") in deep and hollow sounds, which, mingled altogether, appear, at the distance of a mile or two, like the sound of distant thunder.—G. C. *Ibid.*

425. Buffalo bulls in their wallow; origin of the "fairie circles" on the prairie.
Painted in 1832.

(Plate No. 106, page 250, vol. 1, Catlin's Eight Years.)

During the season whilst they are congregated together in these dense and confused masses the remainder of the country around for many miles becomes entirely vacated, and the traveler may spend many a toilsome day and many a hungry night without being cheered by the sight of one; where, if he retraces his steps a few weeks after, he will find them dispersed, and grazing quietly in little families and flocks, and equally stocking the whole country. Of these quiet little herds, a fair representation will be seen in Plate 106, where some are grazing, others at play or lying down, and others indulging in their wallows. "A bull in his wallow" is a frequent saying in this country, and has a very significant meaning with those who have ever seen a buffalo bull performing ablution, or rather endeavoring to cool his heated sides by tumbling about in a mud-puddle.

In the heat of summer these huge animals, which, no doubt, suffer very much with the great profusion of their long and shaggy hair or fur, often graze on the low grounds in the prairies, where there is a little stagnant water lying amongst the grass, and the ground underneath being saturated with it, is soft, into which the enormous bull, lowered down upon one knee, will plunge his horns, and at last his head, driving up the earth, and soon making an excavation in the ground, into which the water filters from amongst the grass, forming for him in a few moments a cool and comfortable bath, into which he plunges like a hog in his mire.

In this delectable laver he throws himself flat upon his side, and forcing himself violently around, with his horns and his huge hump on his shoulders presented to the sides, he plows up the ground by his rotary motion, sinking himself deeper and deeper in the ground, continually enlarging his pool, in which he at length becomes nearly immersed, and the water and mud about him mixed into a complete mortar, which changes his color, and drips in streams from every part of him as he rises upon his feet, a hideous monster of mud and ugliness too frightful and too eccentric to be described.

It is generally the leader of the herd that takes upon him to make this excavation, and if not (but another one opens the ground), the leader (who is conqueror) marches forward, and driving the other from it plunges himself into it; and having cooled his sides, and changed his color to a walking mass of mud and mortar, he stands in the pool until inclination induces him to step out and give place to the next in command, who stands ready; and another, and another, who advance forward in their turns, to enjoy the luxury of the wallow, until the whole band (sometimes a hundred or more) will pass through it in turn, each one throwing his body around in a similar manner, and each one adding a little to the dimensions of the pool, while he carries away in his hair an equal share of the clay, which dries to a gray or whitish color, and gradually falls off. By this operation, which is done perhaps in the space of half an hour, a circular excavation of fifteen or twenty feet in diameter and two feet in depth is

completed and left for the water to run into, which soon fills to the level of the ground.

To these sinks the waters lying on the surface of the prairies are constantly draining, and in them lodging their vegetable deposits, which, after a lapse of years, fill them up to the surface with a rich soil, which throws up an unusual growth of grass and herbage, forming conspicuous circles which arrest the eye of the traveler. * * *

Many travelers who have penetrated not quite far enough into the western country to see the habits of these animals, and the manner in which these mysterious circles are made, but who have seen the prairies strewed with their bleached bones, and have beheld these strange circles, which often occur in groups, and of different sizes have come home with beautiful and ingenious theories (*which must needs be made*) for the origin of these singular and unaccountable appearances, which, for want of a rational theory, have generally been attributed to fairy feet, and gained the appellation of fairy circles.

Many travelers, again, have supposed that these rings were produced by the dances of the Indians, which are oftentimes (and in fact most generally) performed in a circle; yet a moment's consideration disproves such a probability, inasmuch as the Indians always select the ground for their dancing near the sites of their villages, and that always on a dry and hard foundation, when these fairy circles are uniformly found to be on low and wet ground.

426. Grouse shooting, on the Missouri prairies. Painted in 1834.

OTHER SPORTING SCENES IN THE GALLERY.

Nos. 372, 400, 461, 467, 468, 470, 485, and 491, herein, are sporting scenes, describing the hunting of buffalo, elk, and other game. The numbering of the Catlin gallery is left as it was marked by Mr. Catlin, and as given in his catalogue.

BUFFALO DANCE—MANDANS.

For an interesting description of this and of a buffalo hunt by the Mandans, see No. 440, herein.

REVIEW OF THE BUFFALO AND BUFFALO COUNTRY, 1832-1839.

It is truly a melancholy contemplation for the traveler in this country to anticipate the period, which is not far distant, when the last of these noble animals, at the hands of white and red men, will fall victims to their cruel and improvident rapacity, leaving these beautiful green fields a vast and idle waste, unstocked and unpeopled for ages to come, until the bones of the one and the traditions of the other will have vanished, and left scarce an intelligible trace behind.

That the reader should not think me visionary in these contemplations, or romancing in making such assertions I will hand him the following item of the extravagances which are practiced in these regions and rapidly leading to the results which I have just named:

When I first arrived at this place, on my way up the river, which was in the month of May, 1832, and had taken up my lodgings in the fur company's fort, Mr. Laidlaw, of whom I have before spoken, and also his chief clerk, Mr. Halsey, and many of their men, as well as the chiefs of the Sioux, told me that only a few days before I arrived (when an immense herd of buffaloes had showed themselves on the opposite side of the river, almost blackening the plains for a great distance) a party of five or six hundred Sioux Indians on horseback forded the river about midday, and spending a few hours amongst them, recrossed the river at sundown and came into the fort

with fourteen hundred fresh buffalo tongues, which were thrown down in a mass, and for which they required but a few gallons of whisky, which was soon demolished, indulging them in a little and harmless carouse.

This profligate waste of the lives of these noble and useful animals, when, from all that I could learn, not a skin or a pound of the meat (except the tongues) was brought in, fully supports me in the seemingly extravagant predictions that I have made as to their extinction, which I am certain is near at hand. In the above extravagant instance, at a season when their skins were without fur and not worth taking off, and their camp was so well stocked with fresh and dried meat that they had no occasion for using the flesh, there is a fair exhibition of the improvident character of the savage, and also of his recklessness in catering for his appetite so long as the present inducements are held out to him in his country for its gratification.

In this singular country, where the poor Indians have no laws or regulations of society making it a vice or an impropriety to drink to excess, they think it no harm to indulge in the delicious beverage as long as they are able to buy whisky to drink. They look to white men as wiser than themselves, and able to set them examples; they see none of these in their country but sellers of whisky, who are constantly tendering it to them, and most of them setting the example by using it themselves; and they easily acquire a taste, that to be catered for, where whisky is sold at sixteen dollars per gallon, soon impoverishes them, and must soon strip the skin from the last buffalo's back that lives in their country, to "be dressed by their squaws," and vended to the traders for a pint of diluted alcohol.—Pages 256, 257, vol. 1, Catlin's Eight Years.

Thus much I wrote of the buffaloes, and of the accidents that befall them, as well as of the fate that awaits them; and before I closed my book I strolled out one day to the shade of a plum tree, where I laid in the grass on a favorite bluff, and wrote thus:

It is generally supposed, and familiarly said, that a man falls into a reverie, but I seated myself in the shade a few minutes since resolved to force myself into one, and for this purpose I laid open a small pocket map of North America, and excluding my thoughts from every other object in the world I soon succeeded in producing the desired illusion. This little chart over which I bent was seen in all its parts as nothing but the green and vivid reality. I was lifted up upon an imaginary pair of wings, which easily raised and held me floating in the open air, from whence I could behold beneath me the Pacific and the Atlantic Oceans, the great cities of the East, and the mighty rivers. I could see the blue chain of the Great Lakes at the north; the Rocky Mountains, and beneath them and near their base the vast and almost boundless plains of grass, which were speckled with the bands of grazing buffaloes.

The world turned gently around and I examined its surface; continent after continent passed under my eye, and yet, amidst them all, I saw not the vast and vivid green that is spread like a carpet over the western wilds of my own country. I saw not elsewhere in the world the myriad herds of buffaloes—my eyes scanned in vain, for they were not. And when I turned again to the wilds of my native land, I beheld them all in motion. For the distance of several hundred miles from north to south they were wheeling about in vast columns and herds, some were scattered, and ran with furious wildness—some lay dead, and others were pawing the earth for a hiding place—some were sinking down and dying, gushing out their life's blood in deep drawn sighs, and others were contending in furious battle for the life they possessed and the ground that they stood upon. They had long since assembled from the thickets and secret haunts of the deep forest, into the midst of the treeless and bushless plains as the place for their safety. I could see in a hundred places, amid the wheeling bands and on their skirts and flanks, the leaping wild horse darting among them. I saw not the arrows nor heard the twang of the sinewy bows that sent them, but I saw their victims fall. On other steeds that rushed along their sides

I saw the glistening lances which seemed to lay across them, their blades were blazing in the sun till dipped in blood, and then I lost them. In other parts (and there were many) the vivid flash of fire-arms was seen, their victims fell too, and over their dead bodies hung suspended in air little clouds of whitened smoke from under which the flying horsemen had darted forward to mingle again with, and deal death to, the trampling throng.

So strange were men mixed (both red and white) with the countless herds that wheeled and eddied about that all below seemed one vast extended field of battle—whole armies, in some places, seemed to blacken the earth's surface; in other parts, regiments, battalions, wings, platoons, rank and file, and Indian file, all were in motion, and death and destruction seemed to be the watch-word amongst them. In their turmoil they sent up great clouds of dust, and with them came the mingled din of groans and trampling hoofs, that seemed like the rumbling of a dreadful cataract or the roaring of distant thunder. Alternate pity and admiration harrowed up in my bosom and my brain many a hidden thought, and amongst them a few of the beautiful notes that were once sung, and exactly in point, "*Quadrupedante putrem sonitu quatit ungula campum.*" Even such was the din amidst the quadrupeds of these vast plains; and from the craggy cliffs of the Rocky Mountains also were seen descending into the valley the myriad Tartars who had not horses to ride, but before their well-drawn bows the fattest of herds were falling. Hundreds and thousands were strewn upon the plains, they were flayed, and their reddened carcasses left, and about them bands of wolves and dogs and buzzards were seen devouring them. Contiguous, and in sight, was the distant and feeble smoke of wigwams and villages, where the skins were dragged and dressed for white man's luxury; where they were all sold for whisky, and the poor Indians laid drunk and were crying. I cast my eyes into the towns and cities of the East, and there I beheld buffalo robes hanging at almost every door for traffic; and I saw also the curling smoke of a thousand stills, and I said, "Oh, insatiable man, is thy avarice such! wouldst thou tear the skin from the back of the last animal of this noble race, and rob thy fellowman of his meat, and for it give him poison!" * * *

Many are the rudenesses and wilds in nature's works which are destined to fall before the deadly ax and desolating hands of cultivating man; and so amongst her ranks of living, of beasts and human, we often find noble stamps, or beautiful colors, to which our admiration clings; and even in the overwhelming march of civilized improvements and refinements do we love to cherish their existence, and lend our efforts to preserve them in their primitive rudeness. Such of nature's works are always worthy of our preservation and protection; and the further we become separated (and the face of the country) from that pristine wildness and beauty, the more pleasure does the mind of enlightened man feel in recurring to those scenes, where he can have them preserved for his eyes and his mind to dwell upon.

Of such "rudenesses and wilds" nature has nowhere presented more beautiful and lovely scenes than those of the vast prairies of the West; and of man and beast, no nobler specimens than those who inhabit them—the Indian and the buffalo—joint and original tenants of the soil, and fugitives together from the approach of civilized man. They have fled to the great plains of the West, and there, under an equal doom, they have taken up their last abode, where their race will expire and their bones will bleach together.

It may be that power is right and veracity a virtue, and that these people and these noble animals are righteously doomed to an issue that will not be averted. It can be easily proved—we have a civilized science that can easily do it, or anything else that may be required, to cover the iniquities of civilized man in catering for his unholy appetites. It can be proved that the weak and ignorant have no rights; that there can be no virtue in darkness; that God's gifts have no meaning or merit until they are appropriated by civilized man—by him brought into the light and converted to his use and luxury. We have a mode of reasoning (I forget what it is called) by which all this can be proved, and even more. The word and the system are entirely

of civilized origin; and latitude is admirably given to them in proportion to the increase of civilized wants, which often require a judge to overrule the laws of nature—I say we can prove such things, but an Indian cannot. It is a mode of reasoning unknown to him in his nature's simplicity, but admirably adapted to subserve the interests of the enlightened world, who are always their own judges when dealing with the savage; and who, in the present refined age, have many appetites that can only be lawfully indulged by proving God's laws defective.

It is not enough in this polished and extravagant age that we get from the Indian his lands and the very clothes from his back, but the food from their mouths must be stopped to add a new and useless article to the fashionable world's luxuries. The ranks must be thinned, and the race exterminated of this noble animal, and the Indians of the great plains left without the means of supporting life, that white men may figure a few years longer enveloped in buffalo robes; that they may spread them for their pleasure and elegance, over the backs of their sleighs, and trail them ostentatiously amidst the busy throng as things of beauty and elegance that had been made for them.

Reader, listen to the following calculations, and forget them not: The buffaloes (the quadrupeds from whose backs your beautiful robes were taken, and whose myriads were once spread over the whole country, from the Rocky Mountains to the Atlantic Ocean) have recently fled before the appalling appearance of civilized man, and taken up their abode and pasturage amid the almost boundless prairies of the West. An instinctive dread of their deadly foes, who made an easy prey of them whilst grazing in the forest, has led them to seek the midst of the vast and treeless plains of grass, as the spot where they would be least exposed to the assaults of their enemies; and it is exclusively in those desolate fields of silence (yet of beauty) that they are to be found, and over these vast steppes, or prairies, have they fled, like the Indian, towards the setting sun, until their bands have been crowded together and their limits confined to a narrow strip of country on this side of the Rocky Mountains.

This strip of country, which extends from the province of Mexico to Lake Winnepeg on the north, is almost one entire plain of grass, which is, and ever must be, useless to cultivating man. It is here, and here chiefly, that the buffaloes dwell; and with and hovering about them, live and flourish the tribes of Indians whom God made for the enjoyment of that fair land and its luxuries.

It is a melancholy contemplation for one who has traveled, as I have, through these realms, and seen this noble animal in all its pride and glory, to contemplate it so rapidly wasting from the world, drawing the irresistible conclusion, too, which one must do, that its species is soon to be extinguished, and with it the peace and happiness (if not the actual existence) of the tribes of Indians who are joint tenants with them in the occupancy of these vast and idle plains.

And what a splendid contemplation too, when one (who has traveled these realms, and can duly appreciate them) imagines them as they might in future be seen (by some great protecting policy of Government) preserved in their pristine beauty and wildness, in a magnificent park, where the world could see for ages to come the native Indian in his classic attire, galloping his wild horse, with sinewy bow and shield and lance, amid the fleeting herds of elks and buffaloes. What a beautiful and thrilling specimen for America to preserve and hold up to the view of her refined citizens and the world, in future ages, *a nation's park*, containing man and beast in all the wildness and freshness of their nature's beauty!

I would ask no other monument to my memory, nor any other enrollment of my name amongst the famous dead, than the reputation of having been the founder of such an institution.

Such scenes might easily have been preserved, and still could be cherished on the great plains of the West, without detriment to the country or its borders; for the tracts of country on which the buffaloes have assembled are uniformly sterile, and of no available use to cultivating man.

It is on these plains, which are stocked with buffaloes, that the finest specimens of the Indian race are to be seen. It is here that the savage is decorated in the richest costume. It is here, and here only, that his wants are all satisfied, and even the luxuries of life are afforded him in abundance. And here also is he the proud and honorable man (before he has had teachers or laws about the important wants which beget meanness and vice), stimulated by ideas of honor and virtue, in which the God of Nature has certainly not curtailed him.

There are, by a fair calculation, more than three hundred thousand Indians who are now subsisted on the flesh of the buffaloes, and by those animals supplied with all the luxuries of life which they desire, as they know of none others. The great variety of uses to which they convert the body and other parts of that animal are almost incredible to the person who has not actually dwelt amongst these people and closely studied their modes and customs. Every part of their flesh is converted into food, in one shape or another, and on it they entirely subsist. The robes of the animals are worn by the Indians instead of blankets; their skins, when tanned, are used as coverings for their lodges and for their beds; undressed, they are used for constructing canoes, for saddles, for bridles, Parrets, lassos, and thongs. The horns are shaped into ladles and spoons; the brains are used for dressing the skins; their bones are used for saddle-trees, for war-clubs, and scrapers for graining the robes, and others are broken up for the marrow-fat which is contained in them. Their sinews are used for strings and backs to their bows, for thread to string their beads and sew their dresses. The feet of the animals are boiled, with their hoofs, for the glue they contain, for fastening their arrow-points, and many other uses. The hair from the head and shoulders, which is long, is twisted and braided into halters, and the tail is used for a fly-brush. In this wise do these people convert and use the various parts of this useful animal, and with all these luxuries of life about them, and their numerous games, they are happy (God bless them) in the ignorance of the disastrous fate that awaits them.

Yet this interesting community, with its sports, its wildnesses, its languages, and all its manners and customs, could be perpetuated, and also the buffaloes, whose numbers would increase and supply them with food for ages and centuries to come, if a system of non-intercourse could be established and preserved. But such is not to be the case, the buffaloes' doom is sealed, and with their extinction must assuredly sink into real despair and starvation the inhabitants of these vast plains, which afford for the Indians no other possible means of subsistence; and they must at last fall a prey to wolves and buzzards, who will have no other bones to pick.

It seems hard and cruel (does it not?) that we civilized people, with all the luxuries and comforts of the world about us, should be drawing from the backs of these useful animals the skins for our luxury, leaving their carcasses to be devoured by the wolves; that we should draw from that country, some one hundred and fifty or two hundred thousand of their robes annually, the greater part of which are taken from animals that are killed expressly for the robe, at a season when the meat is not cured and preserved, and for each of which skins the Indian has received but a pint of whisky.

Such is the fact, and that number, or near it, are annually destroyed in addition to the number that is necessarily killed for the subsistence of three hundred thousand Indians, who live entirely upon them. It may be said, perhaps, that the fur trade of these great western realms, which is now limited chiefly to the purchase of buffalo robes, is of great and national importance, and should and must be encouraged. To such a suggestion I would reply, by merely inquiring (independently of the poor Indians' disasters), how much more advantageously would such a capital be employed, both for the weal of the country and for the owners, if it were invested in machines for the manufacture of woolen robes of equal and superior value and beauty; thereby encouraging the growers of wool, and the industrious manufacturer, rather than cultivating a taste for the use of buffalo skins, which is just to be acquired, and then,

from necessity, to be dispensed with, when a few years shall have destroyed the last of the animals producing them.

It may be answered, perhaps, that the necessities of life are given in exchange for these robes; but what, I would ask, are the necessities in Indian life, where they have buffaloes in abundance to live on? The Indian's necessities are entirely artificial—are all created; and when the buffaloes shall have disappeared in his country, which will be within eight or ten years, I would ask, who is to supply him with the necessities of life then? And I would ask, further (and leave the question to be answered ten years hence), when the skins shall have been stripped from the back of the last animal, who is to resist the ravages of three hundred thousand starving savages, and in their trains, one million five hundred thousand wolves, whom direst necessity will have driven from their desolate and gameless plains to seek for the means of subsistence along our exposed frontier? God has everywhere supplied man, in a state of nature, with the necessities of life, and before we destroy the game of his country, or teach him new desires, he has no wants that are not satisfied.

Amongst the tribes who have been impoverished and repeatedly removed the necessities of life are extended with a better grace from the hands of civilized man. Ninety thousand of such have already been removed, and they draw from Government some five or six hundred thousand dollars annually in cash, which money passes immediately into the hands of white men, and for it the necessities of life may be abundantly furnished. But who, I would ask, are to furnish the Indians who have been instructed in this unnatural mode, living upon such necessities, and even luxuries of life, extended to them by the hands of white men, when those annuities are at an end, and the skin is stripped from the last of the animals which God gave them for their subsistence?

Reader, I will stop here, lest you might forget to answer these important queries—these are questions which I know will puzzle the world—and, perhaps, it is not right that I should ask them.—Pages 258, 259, 264, vol. 1, Catlin's Eight Years.

THE EXTINCTION OF THE BUFFALO IN THE UNITED STATES.

The buffalo may now (May, 1887) be said to be practically extinct in the United States. Here and there in two or three isolated spots in Montana, Colorado, and Idaho occasionally a dozen may be seen. The hunter, merciless sportsman, Indian, and civilization have all contributed to this result. Recently it was stated that an enterprising ranchman in the vicinity of Fort Peck, Mont., had a herd of seventy-five carefully guarded, and from which the exhibitions and zoological gardens may expect a supply in the future. Several bands are said to be at present roaming in the northwestern part of the Dominion of Canada. The occasional small bands seen in Idaho and Montana are probably wanderers from these. In May, 1886, the Smithsonian Institution dispatched Mr. W. T. Hornaday, with a small expedition, to Idaho and Montana, to secure, if possible, a few specimens of the buffalo for the National Museum. His expedition is thus noticed in *Science* for June, 1886:

The National Museum has sent its chief taxidermist, Mr. William T. Hornaday, on a hunting tour through the far West, for the purpose of obtaining specimens of the buffalo before this animal becomes extinct in this country. Mr. Hornaday took with him as an assistant Mr. A. H. Forney, an attaché of the museum. The party reached Miles City, Mont., May 12. Some Crow Indians are said to have killed four buffalo on the Musselshell River above six weeks ago. It is firmly believed by

many good authorities that there are not now more than from fifty to one hundred buffaloes in the whole of Montana, outside of the National Park, where there are probably from two to three hundred head. Hunters lie in wait outside the limits of the National Park, waiting for these animals to cross the line, when they lose no time in dispatching them as soon as possible. A stampede may occur at any time, which may result in all the buffaloes now in the park leaving; and if such were the case, very few, if any, would escape.

Mr. Hornaday and his party were received by the commanding officer at Fort Keogh, and furnished with a six-mule team, a driver, and escort. The plan of route is to cross the Yellowstone at Miles City, proceeding up Sunday Creek and Hunter's Creek to its source; thence across to Big Dry River, following it down to the Big Bend; thence across and westward up Big Timber Creek, and eventually across to the Musselshell River, which it is proposed to explore almost its whole length. There is said to be a small herd of from eight to twelve buffaloes in Southwestern Dakota. Skins of buffalo heads are now valued by taxidermists in Dakota at \$50 each. Mr. Hornaday's expedition resulted in three skeletons of bull buffaloes and some skulls. He found traces of about twenty buffalos in all of Montana, and these Indians were following closely. The Zoological Garden at Philadelphia contains a number of live buffalo, good specimens, which furnish study for artists and naturalists. Within twenty years the buffalo was considered almost inexhaustible. The trade in buffalo robes within five years was more than 100,000 per year, which represented an annual slaughter of that number of animals. Last year it did not exceed 5,000, and this year, 1886, western robe-dealers are getting their supplies from the reserve stock in the eastern market. The Indian and white man combined will have extinguished in a decade the bison.

AMUSEMENTS AND CUSTOMS.

[Nos. 427-501.]

INDIAN BALL PLAY.

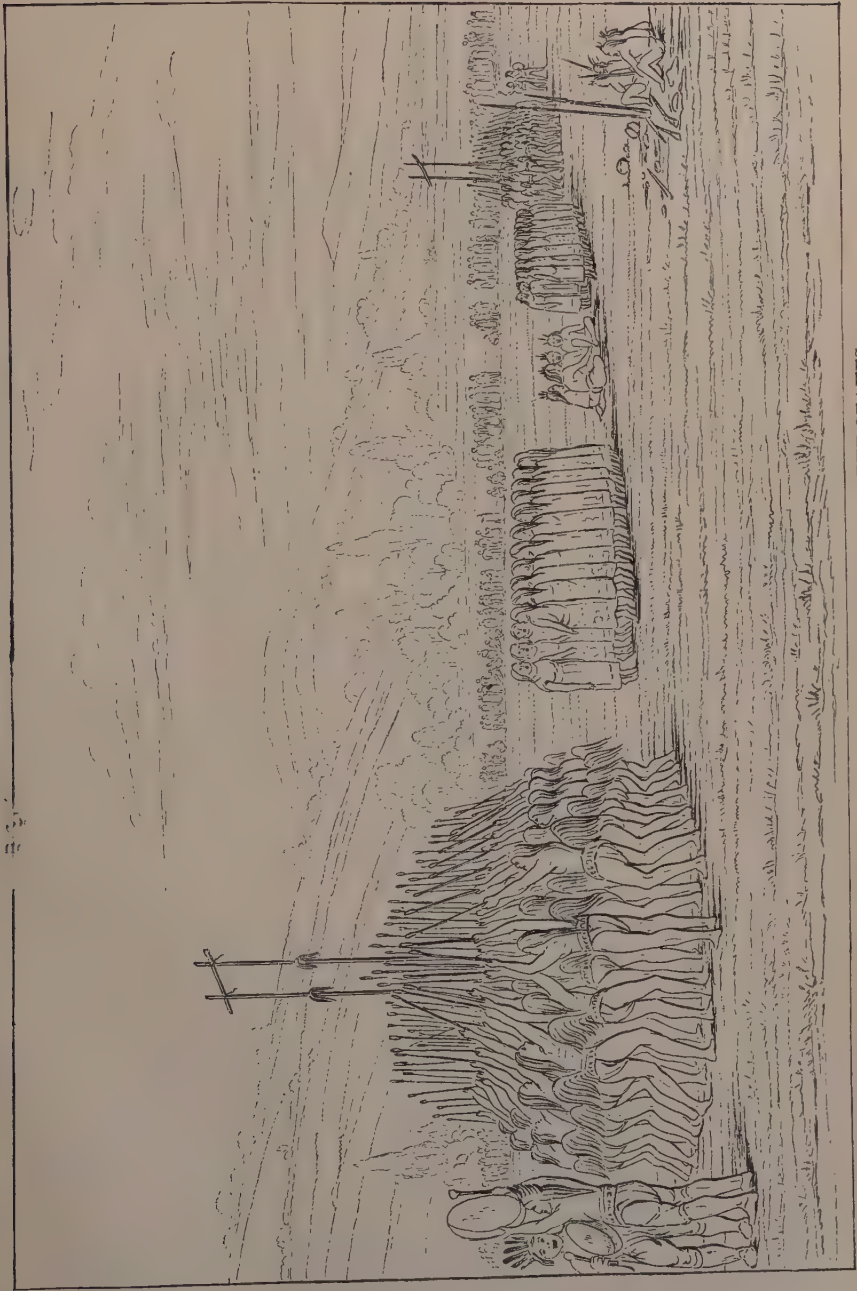
I have made it a uniform rule, whilst in the Indian country, to attend every ball-play I could hear of, if I could do it by riding a distance of twenty or thirty miles; and my usual custom has been on such occasions to straddle the back of my horse and look on to the best advantage. In this way I have sat, and oftentimes recline, and almost dropped from my horse's back, with irresistible laughter at the succession of droll tricks and kicks and scuffles which ensue, in the almost superhuman struggle for the ball. These plays generally commence at 9 o'clock, or near it, in the morning; and I have more than once balanced myself on my pony, from that time till near sundown, without more than one minute of intermission at a time, before the game has been decided.—Page 123, vol. 2, Catlin's Eight Years.

427. Ball-play dance, Choctaw.—Men and women dance around their respective stakes, at intervals, during the night preceding the play; four conjurers sit all night and smoke to the Great Spirit at the point where the ball is to be started and stake-holders guard the goods staked. Painted in 1832.
(Plate No. 223, page 125, vol. 2, Catlin's Eight Years.)

428. Ball-play of the Choctaws; ball up; one party painted white; each has two sticks, with a web at their ends, in which they catch the ball and throw it; they all have tails of horse-hair or quills attached to their girdles or belts. Painted in 1832.

(Plate No. 225, page 126, vol 2, Catlin's Eight Years.)

Each party has a limit, or *bye*, beyond which it is their object to force the ball, which, if done, counts them one for game.



CHOCTAW BALL-PLAY DANCE AROUND THE STAKES.

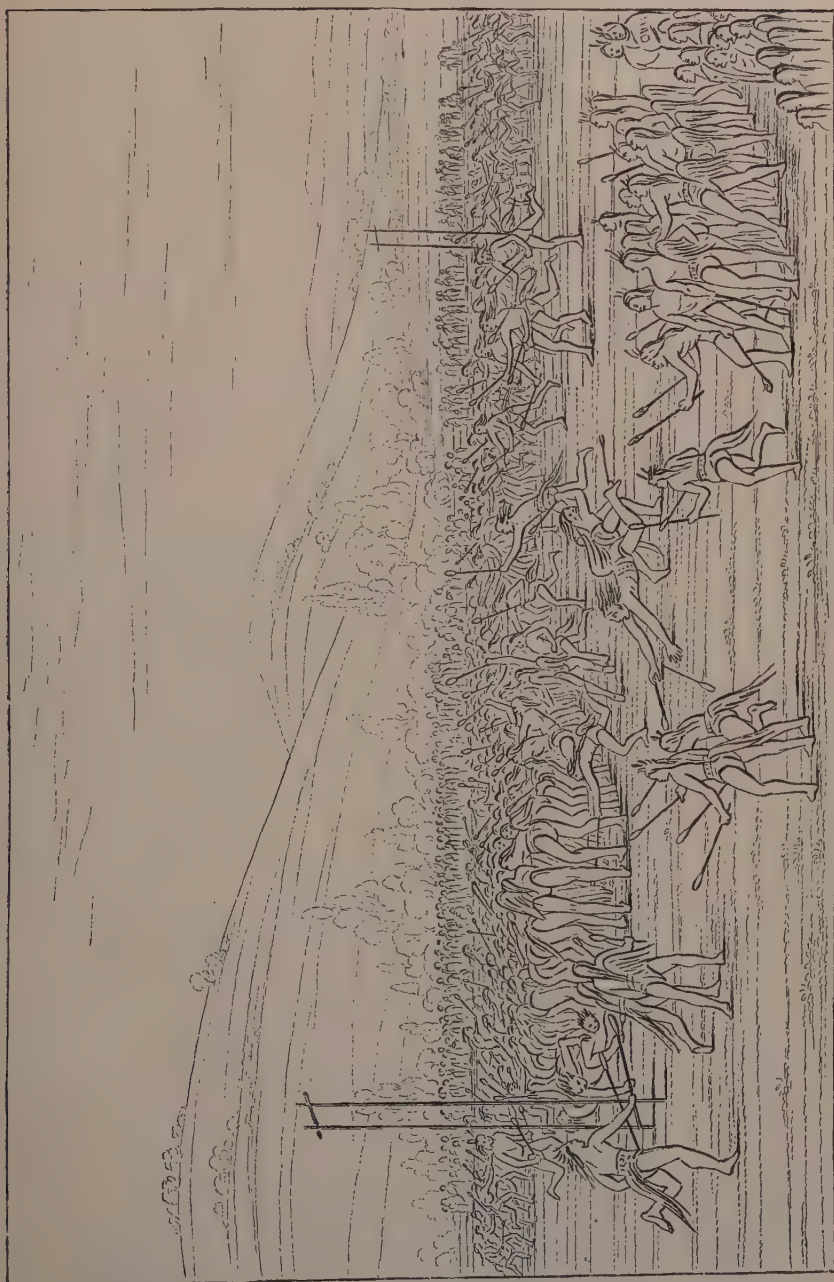
No. 427, page 300.
(Plate #23, Vol. II, Catlin's Eight Years.)



CHOCTAW BALL PLAY, "BALL UP."

No. 428, page 300.

(Plate 225, Vol. II. Catlin's Eight Years.)



CHOCTAW BALL PLAY, "BALL DOWN".

No. 429, page 301.

(Plate 226. Vol. II. Catlin's Eight Years.)

429. Ball-play; same as 428, excepting that the ball is *down*; which changes the scene. Painted in—.

(Plate No. 226, page 126, vol. 2, Catlin's Eight Years.)

From Choctaw Nation, Indian Territory, 1832.—These people seem, even in their troubles, to be happy, and have, like all the other remnants of tribes, preserved with great tenacity their different games, which, it would seem, they are everlastingly practicing for want of other occupations or amusements in life.

While I was staying at the Choctaw Agency, in the midst of their nation, it seemed to be a sort of season of amusements—a kind of holiday—when the whole tribe almost were assembled around the establishment, and from day to day we were entertained with some games or feats that were exceedingly amusing: horse-racing, dancing, wrestling, foot-racing, and ball-playing were amongst the most exciting, and of all the catalogue the most beautiful was decidedly that of ball-playing. This wonderful game, which is the favorite one amongst all the tribes, and with these southern tribes played exactly the same, can never be appreciated by those who are not happy enough to see it.

It is no uncommon occurrence for six or eight hundred or a thousand of these young men to engage in a game of ball, with five or six times that number of spectators, of men, women, and children, surrounding the ground and looking on. And I pronounce such a scene, with its hundreds of nature's most beautiful models, denuded, and painted of various colors, running and leaping into the air, in all the most extravagant and varied forms, in the desperate struggles for the ball, a school for the painter or sculptor equal to any of those that ever inspired the hand of the artist in the Olympian games or the Roman forum.

It is impossible for pen and ink alone, or brushes, or even with their combined efforts, to give more than a caricature of such a scene, but such as I have been able to do I have put upon the canvas, and in the slight outlines which I have here attached in Plates 224, 225, 226 (pages 427, 428, and 429), taken from those paintings (for the coloring to which the reader must look to my pen), I will convey as correct an account as I can, and leave the reader to imagine the rest, or look to other books for what I may have omitted.

While at the Choctaw Agency it was announced that there was to be a great play on a certain day within a few miles, on which occasion I attended and made the three sketches which are hereto annexed; and also the following entry in my note-book, which I literally copy out:

“Monday afternoon, at 3 o'clock, I rode out with Lieutenants S. and M., to a very pretty prairie about 6 miles distant, to the ball-play ground of the Choctaws, where we found several thousand Indians encamped. There were two points of timber about half a mile apart, in which the two parties for the play, with their respective families and friends, were encamped; and lying between them the prairie on which the game was to be played. My companions and myself, although we had been apprised that to see the whole of a ball-play we must remain on the ground all the night previous, had brought nothing to sleep upon, resolving to keep our eyes open and see what transpired through the night. During the afternoon we loitered about amongst the different tents and shanties of the two encampments, and afterwards, at sundown, witnessed the ceremony of measuring out the ground and erecting the byes or goals which were to guide the play. Each party had their goal made with two upright posts, about twenty-five feet high and six feet apart, set firm in the ground, with a pole across at the top. These goals were about forty or fifty rods apart; and at a point just half way between was another small stake driven down, where the ball was to be thrown up, at the firing of a gun, to be struggled for by the players. All this preparation was made by some old men who were, it seems, selected to be the judges of the play, who drew a line from one bye to the other; to which directly came from

the woods, on both sides, a great concourse of women and old men, boys and girls, and dogs and horses, where bets were to be made on the play. The betting was all done across this line, and seemed to be chiefly left to the women, who seemed to have martialed out a little of everything that their houses and their fields possessed. Goods and chattels—knives, dresses, blankets, pots and kettles, dogs and horses, and guns—and all were placed in the possession of stake-holders who sat by them and watched them all night, preparatory to the play.

"The sticks with which this tribe play are bent into an oblong hoop at the end, with a sort of slight web of small thongs tied across to prevent the ball from passing through. The players hold one of these in each hand, and by leaping into the air they catch the ball between the two nettings and throw it, without being allowed to strike it or catch it in their hands.

"The mode in which these sticks are constructed and used will be seen in the portrait of *Tullock-chish-ko* (He who Drinks the Juice of the Stone), the most distinguished ball-player of the Choctaw Nation (Plate 223, No. 399), represented in his ball-play dress, with his ball-sticks in his hands. In every ball-play of these people it is a rule of the play that no man shall wear moccasins on his feet, or any other dress than his breech-cloth around his waist, with a beautiful bead belt, and tail made of white horse-hair or quills, and a mane on the neck, of horse-hair, dyed of various colors.

"This game had been arranged and 'made up' three or four months before, the parties met to play it, and in the following manner: The two champions who led the two parties, and had the alternate choosing of the players through the whole tribe, sent runners, with the ball-sticks most fantastically ornamented with ribbons and red paint, to be touched by each one of the chosen players, who thereby agreed to be on the spot at the appointed time and ready for the play. The ground having been all prepared and preliminaries of the game all settled, and the bettings all made, and goods all 'staked,' night came on without the appearance of any players on the ground. But soon after dark a procession of lighted flambeaux was seen coming from each encampment to the ground, where the players assembled around their respective byes, and at the beat of the drums and chants of the women, each party of players commenced the 'ball-play dance' (Plates 224 to 441). Each party danced for a quarter of an hour around their respective byes, in their ball-play dress, rattling their ball-sticks together in the most violent manner, and all singing as loud as they could raise their voices, whilst the women of each party who had their goods at stake formed into two rows on the line between the two parties of players and danced also, in an uniform step, and all their voices joined in chants to the Great Spirit, in which they were soliciting his favor in deciding the game to their advantage; and also encouraging the players to exert every power they possessed in the struggle that was to ensue. In the meantime four old *medicine men*, who were to have the starting of the ball, and who were to be judges of the play, were seated at the point where the ball was to be started, and busily smoking to the Great Spirit for their success in judging rightly and impartially between the parties in so important an affair.

"This dance was one of the most picturesque scenes imaginable, and was repeated at intervals of every half hour during the night, and exactly in the same manner; so that the players were certainly awake all the night, and arrayed in their appropriate dress, prepared for the play, which was to commence at 9 o'clock the next morning. In the morning, at the hour, the two parties and all their friends were drawn out and over the ground; when at length the game commenced, by the judges throwing up the ball at the firing of a gun; when an instant struggle ensued between the players, who were some six or seven hundred in numbers, and were mutually endeavoring to catch the ball in their sticks, and throw it home and between their respective stakes, which, when successfully done, counts one for game. In this game every player was dressed alike, that is, divested of all dress except the girdle and

the tail, which I have before described ; and in these desperate struggles for the ball, when it is *up* (Plate 225), where hundreds are running and leaping, actually over each other's heads, and darting between their adversaries' legs, tripping and throwing, and foiling each other in every possible manner, and every voice raised to the highest key, in shrill yelps and barks), there are rapid successions of feats and of incidents that astonished and amuse far beyond the conception of any one who has not had the singular good luck to witness them. In these struggles every mode is used that can be devised to oppose the progress of the foremost, who is likely to get the ball ; and these obstructions often meet desperate individual resistance, which terminates in a violent scuffle, and sometimes in fist-cuffs, when their sticks are dropped, and the parties are unmolested whilst they are settling it between themselves, unless it be by a general *stampede*, to which they are subject who are down, if the ball happens to pass in their direction. Every weapon, by a rule of all ball-plays, is laid by in their respective encampments, and no man allowed to go for one ; so that the sudden brails that take place on the ground are presumed to be as suddenly settled without any probability of much personal injury ; and no one is allowed to interfere in any way with the contentious individuals.

"There are times when the ball gets to the ground (Plate 226), and such a confused mass rushing together around it, and knocking their sticks together, without the possibility of any one getting or seeing it for the dust that they raise, that the spectator loses his strength and everything else but his senses ; when the condensed mass of ball-sticks and shins and bloody noses is carried around the different parts of the ground, for a quarter of an hour at a time, without any one of the mass being able to see the ball ; and which they are often thus scuffling for, several minutes after it has been thrown off and played over another part of the ground.

"For each time that the ball was passed between the stakes of either party one was counted for their game, and a halt of about one minute, when it was again started by the judges of the play, and a similar struggle ensued ; and so on until the successful party arrived to one hundred, which was the limit of the game, and accomplished at an hour's sun, when they took the stakes ; and then, by a previous agreement, produced a number of jugs of whisky, which gave all a wholesome drink, and sent them all off merry and in good humor, but not drunk."—G. C.

430. Ball-play of the Sioux Women, Prairie du Chien. Calicoes and other presents are placed on a pole by the men ; the women choose sides, and play for them, to the great amusement of the men. Painted in 1836, at Prairie du Chien, Wisconsin.

(Plate No. 252, page 145, vol. 2, Catlin's Eight Years.)

In this play there are two balls attached to the ends of a string 18 inches in length ; the women have a stick in each hand, on which they catch the string and throw it.

With *Wa-be-shah's* band of Sioux, who were receiving annuities.

After the men (Sioux) had enjoyed their surfeit of whisky, and wanted a little more amusement, and felt disposed to indulge the weaker sex in a little recreation also, it was announced amongst them and through the village that the women were going to have a ball-play.

For this purpose the men, in the very liberal trades they were making, and filling their canoes with goods delivered to them on a year's credit, laid out a great quantity of ribbons and calicoes, with other presents well adapted to the wants and desires of the women, which were hung on a pole resting on crotches, and guarded by an old man, who was to be judge and umpire of the play which was to take place amongst the women, who were divided into two equal parties, and were to play a desperate game of ball for the valuable stakes that were hung before them.

In the ball-play of the women, they have two balls attached to the ends of a string about a foot and a half long, and each woman has a short stick in each hand on which she catches the string with the two balls and throws them, endeavoring to

force them over the goal of her own party. The men are more than half drunk when they feel liberal enough to indulge the women in such an amusement, and take infinite pleasure in rolling about on the ground and laughing to excess, whilst the women are tumbling about in all attitudes, and scuffling for the ball. The game of hunt the slipper even loses its zest after witnessing one of these, which sometimes last for hours together, and often exhibits the hottest contest for the balls exactly over the heads of the men, who, half from whisky and half from inclination, are lying in groups and flat upon the ground.—G. C.

431. Game of "Tchung-kee," of the Mandans, the principal and most valued game of that tribe. Painted in 1832, at the Mandan village.

(Plate No. 59, page 133, vol. 1, Catlin's Eight Years.)

A beautiful athletic exercise, and one on which they often bet and risk all their personal goods and chattels.

The games and amusements of these people (the Mandans) are in most respects like those of other tribes, consisting of ball-plays, game of the moccasin, of the platter, feats of archery, horse-racing, &c.; and they have yet another, which may be said to be their favorite amusement, and unknown to the other tribes about them. The game of *tchung-kee*, a beautiful athletic exercise, which they seem to be almost unceasingly practicing whilst the weather is fair and they have nothing else of moment to demand their attention. This game is decidedly their favorite amusement, and is played near to the village on a pavement of clay which has been used for that purpose until it has become as smooth and hard as a floor. For this game two champions form their respective parties by choosing alternately the most famous players until their requisite numbers are made up. Their bettings are then made, and their stakes are held by some of the chiefs or others present. The play commences with two (one from each party), who start off upon a trot abreast of each other, and one of them rolls in advance of them, on the pavement, a little ring of two or three inches in diameter, cut out of a stone, and each one follows it up with his *tchung-kee* (a stick of six feet in length, with little bits of leather projecting from its sides of an inch or more in length), which he throws before him as he runs, sliding it along upon the ground after the ring, endeavoring to place it in such a position when it stops that the ring may fall upon it and receive one of the little projections of leather through it, which counts for game one, or two, or four, according to the position of the leather on which the ring is lodged. The last winner always has the rolling of the ring, and both start and throw the *tchung-kee* together. If either fails to receive the ring, or to lie in a certain position, it is a forfeiture of the amount of the number he is nearest to, and he loses his throw, when another steps into his place. This game is a very difficult one to describe so as to give an exact idea of it, unless one can see it played. It is a game of great beauty and fine bodily exercise, and these people become excessively fascinated with it, often gambling away everything they possess, and even sometimes, when everything else was gone, have been known to stake their liberty upon the issues of these games, offering themselves as slaves to their opponents in case they get beaten.—G. C.

432. Horse-racing, Mandan, on a race-course back of the village, in use on every fair day. Painted in 1832 at Mandan village, Upper Missouri.

(Plate No. 61, page 143, vol. 1, Catlin's Eight Years.)

THE INDIAN HORSE OF THE UPPER MISSOURI, AND RACING.

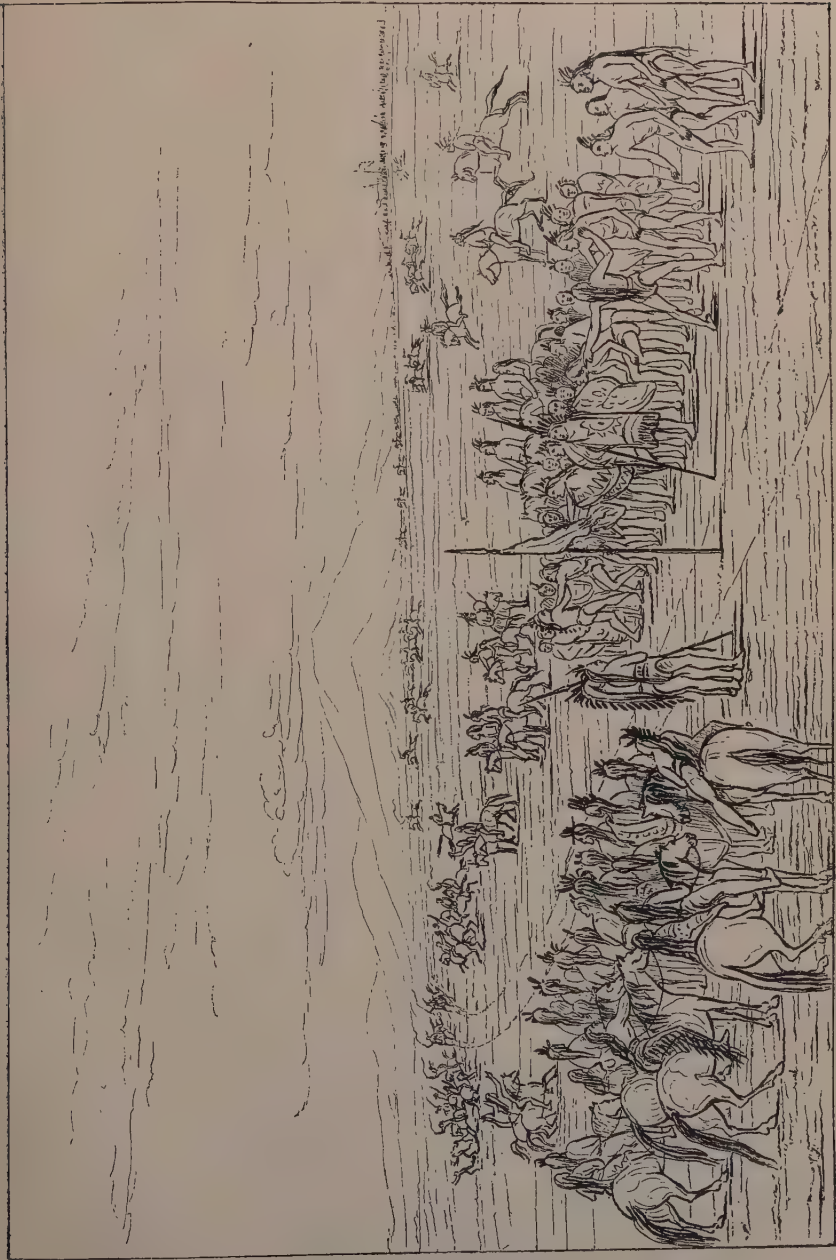
The horses which the Indians ride in this country are invariably the wild horses, which are found in great numbers on the prairies, and have unquestionably strayed from the Mexican borders, into which they were introduced by the Spanish invaders of that country, and now range and subsist themselves, in winter and summer, over the vast plains of prairie that stretch from the Mexican frontiers to Lake Winnipeg on



THE GAME OF TCHUNG-KEE OF THE MANDANS.

No. 431, page 304.

(Plate 59, Vol. I, Catlin's Eight Years.)



HORSE-RACING BY MANDANS.
No. 432, page 304.
(Plate 61, Vol. I, Catlin's Eight Years.)



MANDAN GAME OF THE ARROW.

No. 435, page 305.

(Plate 60, Vol. I, Catlin's Eight Years.)

the north, a distance of 3,000 miles. These horses are all of small stature, of the pony order, but a very hardy and tough animal, being able to perform for the Indians a continual and essential service.

They are taken with the lasso, which is a long halter or thong, made of raw hide, of some 15 or 20 yards in length, and which the Indians throw with great dexterity, with a noose at one end of it, which drops over the head of the animal they wish to catch whilst running at full speed, when the Indian dismounts from his own horse, and holding to the end of the lasso chokes the animal down, and afterwards tames and converts him to his own use.

Scarcely a man in these regions is to be found who is not the owner of one or more of these horses, and in many instances of eight, ten, or even twenty, which he values as his own personal property.

The Indians are hard and cruel masters; and added to their cruelties is the sin, that is familiar in the Christian world, of sporting with the limbs and lives of these noble animals. Horse-racing here, as in all more enlightened communities, is one of the most exciting amusements and one of the most extravagant modes of gambling.

I have been this day a spectator to scenes of this kind, which have been enacted in abundance, on a course which they have just back of their village; and although I never had the least taste for this cruel amusement in my own country, yet I must say I have been not a little amused and pleased with the thrilling effect which these exciting scenes have produced amongst so wild and picturesque a group.

I have made a sketch of the ground and the group as near as I could (No. 432), showing the manner of starting and coming out, which vary a little from the customs of the known world; but in other respects I believe a horse race is the same all the world over.—G. C.

433. Foot-Race, Mandans, on the same ground, and as often run. Painted in 1832, Mandan Village, Upper Missouri.

(See No. 432, herein.)

434. Canoe Race, Chippeways, in bark canoes, near the Sault de St. Marie; an Indian regatta, a thrilling scene. Painted in 1836.

(Plate No. 267, page 162, vol. 2, Catlin's Eight Years.)

In Plate 267 is seen one of their favorite amusements at this place, which I was lucky enough to witness a few miles below the Sault, when high bettings had been made, and a great concourse of Indians had assembled to witness an Indian regatta or canoe race, which went off with great excitement, firing of guns, yelping, &c. The Indians in this vicinity are all Chippeways, and their canoes all made of birch bark, and chiefly of one model; they are exceedingly light, as I have before described, and propelled with wonderful velocity.—G. C.

435. Archery of the Mandans. Painted July 3, 1832.

(Plate No. 60, page 141, vol. 1, Catlin's Eight Years.)

The strife is to prove who can get the greatest number of arrows flying in the air at a time, before the first one reaches the ground. The most of these are portraits closely studied from nature. I have seen some of them get eight arrows in the air at one time.

From the Mandan village, July, 1832.—This day has been one of unusual mirth and amusement amongst the Mandans, and whether on account of some annual celebration or not, I am as yet unable to say, though I think such is the case; for these people have many days which, like this, are devoted to festivities and amusements.

Their lives, however, are lives of idleness and ease, and almost all their days and hours are spent in innocent amusements. Amongst a people who have no office hours to attend to—no professions to study, and of whom but very little time is required in the chase, to supply their families with food, it would be strange if they did not practice many games and amusements, and also become exceedingly expert in them.

I have this day been a spectator of games and plays until I am fatigued with looking on, and also by lending a hand, which I have done, but with so little success as only to attract general observations, and as generally to excite the criticisms and laughter of the squaws and little children.

I have seen a fair exhibition of their archery this day, in a favorite amusement which they call the game of the arrow (see Plate 60), where the young men who are the most distinguished in this exercise, assemble on the prairie at a little distance from the village, and having paid each one his entrance fee, such as a shield, a robe, a pipe, or other article, step forward in turn, shooting their arrows into the air, endeavoring to see who can get the greatest number flying in the air at one time, thrown from the same bow. For this, the number of eight or ten arrows are clenched in the left hand with the bow, and the first one which is thrown is elevated to such a degree as will enable it to remain the longest time possible in the air, and while it is flying, the others are discharged as rapidly as possible; and he who succeeds in getting the greatest number up at once, is best, and takes the goods staked.

In looking on at this amusement, the spectator is surprised; not at the great distance to which the arrows are actually sent; but at the quickness of fixing them on the string, and discharging them in succession, which is no doubt, the result of great practice, and enables the most expert of them to get as many as eight arrows up before the first one reaches the ground.

THE BOW USED ON HORSEBACK.

For the successful use of the bow, as it is used through all this region of country on horseback, and that invariably at full speed, the great object of practice is to enable the bowman to draw the bow with suddenness and instant effect; and also to repeat the shots in the most rapid manner. As their game is killed from their horses' back while at the swiftest rate, and their enemies fought in the same way, and as the horse is the swiftest animal of the prairie, and always able to bring his rider alongside, within a few paces of his victim; it will easily be seen that the Indian has little use in throwing his arrow more than a few paces; when he leans quite low on his horse's side, and drives it with astonishing force, capable of producing instant death to the buffalo, or any other animal in the country. The bows which are generally in use in these regions I have described in a former letter, and the results produced by them at the distance of a few paces is almost beyond belief, considering their length, which is not often over 3, and sometimes not exceeding $2\frac{1}{2}$ feet. It can easily be seen, from what has been said, that the Indian has little use or object in throwing the arrow to any great distance. And as it is very seldom that they can be seen shooting at a target, I doubt very much whether their skill in such practice would compare with that attained to in many parts of the civilized world; but with the same weapon, and dashing forward at fullest speed on the wild horse, without the use of the rein, when the shot is required to be made with the most instantaneous effect, I scarcely think it possible that any people can be found more skilled, and capable of producing more deadly effects with the bow.—G. C.

436. Dance of the Chiefs, Sioux; a very unusual thing, as the dancing is generally left to the young men, given to me expressly as a compliment by the chiefs that I might make a painting of it. Painted in 1832. Upper Missouri; mouth of Teton River.

(Plate No. 100, pages 237, 238, vol. 1, Catlin's Eight Years.)

During the time that I was engaged in painting my portraits I was occasionally inducing the young men to give me their dances, a great variety of which they gave me by being slightly paid, which I was glad to do in order to enable me to study their character and expression thoroughly, which I am sure I have done; and I shall take pleasure in showing them to the world when I get back. The dancing is generally done by the young men; and considered undignified for the chiefs or doctors to join

in. Yet so great was my medicine that chiefs and medicine-men turned out and agreed to compliment me with a dance (Plate 100, No. 436). I looked on with great satisfaction, having been assured by the interpreters and traders that this was the highest honor they had ever known them to pay to any stranger amongst them.

In this dance, which I have called "the dance of the chiefs," for want of a more significant title, was given by fifteen or twenty chiefs and doctors, many of whom were very old and venerable men. All of them came out in their head-dresses of war-eagle quills, with a spear or staff in the left hand and a rattle in the right. It was given in the midst of the Sioux village, in front of the head chief's lodge; and beside the medicine-men, who beat on the drum and sang for the dance, there were four young women standing in a row and chanting a sort of chorus for the dancers, forming one of the very few instances that I ever have met where the women are allowed to take any part in the dancing, or other game or amusement, with the men.

This dance was a very spirited thing, and pleased me much, as well as all the village, who were assembled around to witness what most of them never before had seen, their aged and venerable chiefs united in giving a dance.—G. C.

437. Dog-Dance, Sioux. Painted in July, 1835, at Fort Snelling.

(Plate No. 237, page 136, vol 2, Catlin's Eight Years.)

The dog's liver and heart are taken raw and bleeding, and placed upon a crotch; and, being cut into slips, each man dances up to it, bites off and swallows a piece of it, boasting at the same time that he has thus swallowed a piece of the heart of his enemy whom he has slain in battle.

SIoux AND CHIPPEWA DANCES.

The Fourth of July was hailed and celebrated by us at this place (Fort Snelling, falls of Saint Anthony, 1835), in an unusual and not uninteresting manner. With the presence of several hundreds of the wildest of the Chippewas and as many hundreds of the Sioux, we were prepared with material in abundance for the novel—for the wild and grotesque—as well as for the grave and ludicrous. Major Taliaferro, the Indian agent, to aid my views in procuring sketches of manners and customs, represented to them that I was a great Medicine-man, who had visited and witnessed the sports of a vast many Indians of different tribes, and had come to see whether the Sioux and Chippewas were equal in a ball-play, &c., to their neighbors, and that if they would come in on the next day (Fourth of July), and give us a ball-play and some of their dances, in their best style, he would have the *big gun* fired twenty-one times (the customary salute for that day), which they easily construed into a high compliment to themselves. This, with still stronger inducements, a barrel of flour, a quantity of pork and tobacco, which I gave them, brought the scene about on the day of independence, as follows: About 11 o'clock (the usual time for Indians to make their appearance on any great occasion), the young men who were enlisted for ball-play made their appearance on the ground with ball-sticks in hand, with no other dress on than the flap, and attached to a girdle or ornamental sash, a tail, extending nearly to the ground, made of the choicest arrangement of quills and feathers or of the hair of white horses' tails. After an excited and warmly contested play of two hours, they adjourned to a place in front of the agent's office, where they entertained us for two or three hours longer with a continued variety of their most fanciful and picturesque dances. They gave us the *Beggar's-dance*, the *Buffalo-dance*, the *Bear-dance*, the *Eagle-dance*, and the *dance of the braves*.—G. C.

DOG-DANCE.

Several days after this the plains of Saint Anthony rang with the continual sounds of drums and rattles, in time with the thrilling yells of the dance, until it had doubly ceased to be novelty. General Patterson, of Philadelphia, and his family, ar-

rived about this time, however, and a dance was got up for their amusement; and it proved to be one of an unusual kind, and interesting to all. Considerable preparation was made for the occasion, and the Indians informed me that if they could get a couple of dogs that were of no use about the garrison they would give us their favorite, the *Dog dance*. The two dogs were soon produced by the officers, and in presence of the whole assemblage of spectators they butchered them and placed their two hearts and livers entire and uncooked on a couple of crotches about as high as a man's face (No. 437). These were then cut into strips, about an inch in width, and left hanging in this condition, with the blood and smoke upon them. A spirited dance then ensued; and, in a confused manner, every one sung forth his own deeds of bravery in ejaculatory gutturals, which were almost deafening; and they danced up, two at a time, to the stakes, and after spitting several times upon the liver and hearts caught a piece in their mouths, bit it off, and swallowed it. This was all done without losing the step (which was in time to their music), or interrupting the times of their voices.

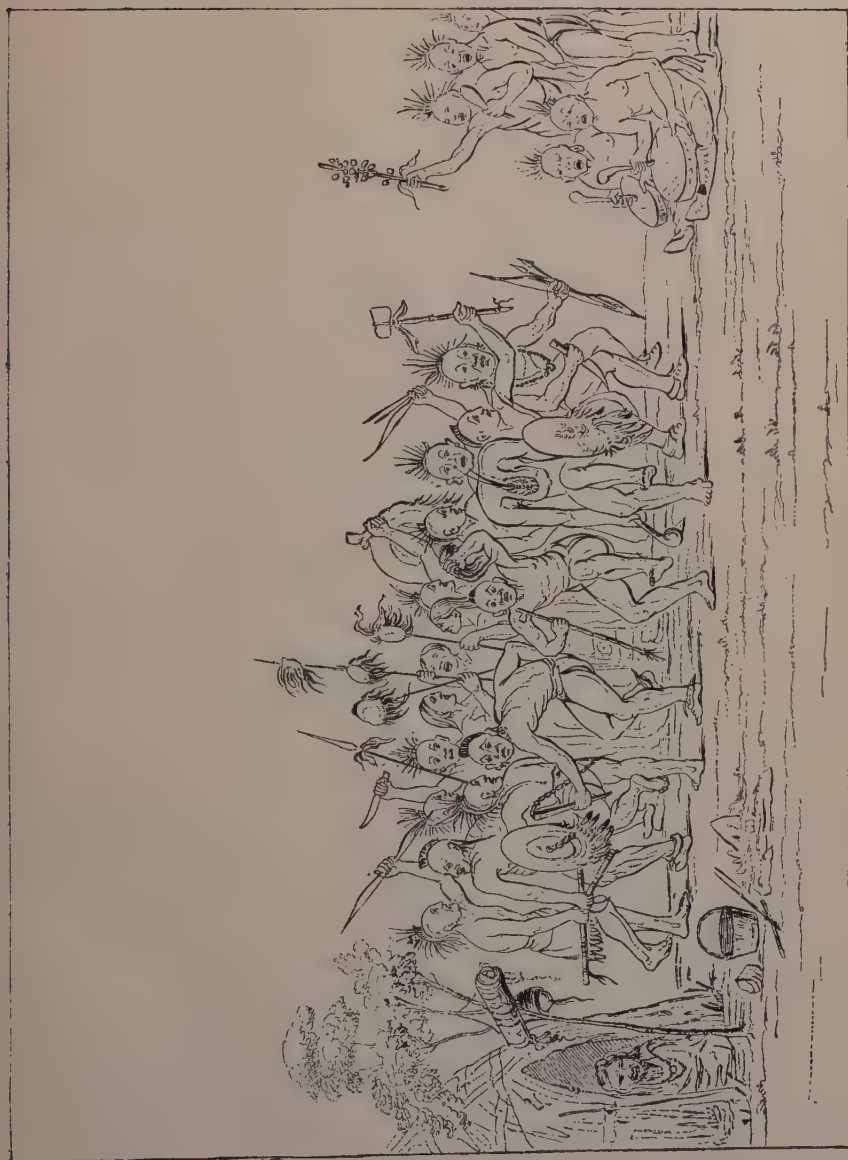
Each and every one of them in this wise bit off and swallowed a piece of the livers, until they were demolished, with the exception of the two last pieces hanging on the stakes, which a couple of them carried in their mouths and communicated to the mouths of the two musicians, who swallowed them. This is one of the most valued dances amongst the Sioux, though by no means the most beautiful or most pleasing. The beggar's dance, the discovery dance, and the eagle dance are far more graceful and agreeable. The dog dance is one of distinction, inasmuch as it can only be danced by those who have taken scalps from the enemy's heads, and come forward boasting that they killed their enemy in battle and swallowed a piece of his heart in the same manner.—G. C.

438. Scalp dance, Sioux; women in the center, holding the scalps on poles, and warriors dancing around, brandishing their war weapons in the most frightful manner, and yelping as loud as they can scream. Painted in 1832 at Sioux camp, mouth of Teton River, Upper Missouri.

(Plate No. 104, p. 245, vol. 1, Catlin's Eight Years.)

SCALP DANCE.

The *Scalp dance* (No. 438) is given as a celebration of a victory, and amongst this tribe, as I learned whilst residing with them, danced in the night by the light of their torches and just before retiring to bed. When a war party returns from a war excursion bringing home with them the scalps of their enemies they generally "dance them" for fifteen nights in succession, vaunting forth the most extravagant boasts of their wonderful prowess in war, whilst they brandish their war weapons in their hands. A number of young women are selected to aid (though they do not actually join in the dance) by stepping into the center of the ring and holding up the scalps that have been recently taken whilst the warriors dance (or rather jump) around in a circle, brandishing their weapons, and barking and yelping in the most frightful manner, all jumping on both feet at a time with a simultaneous stamp and blow and thrust of their weapons, with which it would seem as if they were actually cutting and carving each other to pieces. During these frantic leaps, and yelps, and thrusts, every man distorts his face to the utmost of his muscles, darting about his glaring eye-balls and snapping his teeth as if he were in the heat (and actually breathing through his inflated nostrils the very hissing death) of battle. No description that can be written could ever convey more than a feeble outline of the frightful effects of these scenes enacted in the dead and darkness of night, under the glaring light of their blazing flambeaux; nor could all the years allotted to mortal man in the least obliterate or deface the vivid impress that one scene of this kind would leave upon his memory.



SCALP DANCE, SIOUX.

No. 438, page 308.

(Plate 907 Vol. II Catlin's Eight Years.)



BEGGING DANCE, SAC AND FOX.

No. 439, page 309.

Plate 902, Vol. II, Catlin's Eight Years



BUFFALO DANCE, MANDAN.

No. 440, page 309.
(Plate 56 Vol. I Catlin's Eight Years.)

WHY THE SCALP IS TAKEN.

The precise object for which the scalp is taken is one which is definitely understood, as already been explained; but the motive (or motives) for which this strict monopoly is so scrupulously held by all the American tribes over the scalp of an enemy is as yet not satisfactorily settled in my mind. There is no doubt but one object in these exhibitions is public exultation; yet there are several conclusive reasons that there are other and essential motives for thus formally and strictly displaying the scalp. Amongst some of the tribes it is the custom to bury the scalps they have gone through this series of public exhibitions; which may in a measure have been held for the purpose of giving them notoriety, and of awarding public credit to the persons who obtained them, and now, from a custom of the tribe, are obliged to part with them. The great respect which seems to be paid to them whilst they use them, as well as the pitying and mournful song which they howl to the manes of their unfortunate victims, as well as the precise care and solemnity with which they afterwards bury the scalps, sufficiently convince me that they have a superstitious dread of the spirits of their slain enemies and many conciliatory offices to perform to insure their own peace, one of which is the ceremony above described.—G. C.

439. Begging dance, Sacs and Foxes, danced for the purpose of getting presents from the spectators. Painted in 1836, at Rock Island, Ill., at camp of Keokuk's band of Sacs and Foxes.

(Plate No. 293, page 214, vol. 2, Catlin's Eight Years.)

The *Begging dance* is a frequent amusement, and one that has been practiced with some considerable success at this time, whilst there have been so many distinguished and liberal visitors here. It is got up by a number of desperate and long-winded fellows, who will dance and yell their visitors into liberality; or, if necessary, laugh them into it by their strange antics, singing a song of importunity and extending their hands for presents, which they allege are to gladden the hearts of the poor and insure a blessing to the giver.—G. C.

440. Buffalo dance, Mandans, with the mask of the buffalo on. Painted at Mandan Village, Dakota, summer of 1832.

(Plate No. 56, page 128, vol. 1, Catlin's Eight Years.)

Danced to make buffalo come when they are like to starve for want of food. Song to the Great Spirit, imploring him to send them buffalo, and they will cook the best of it for him.

From Mandan village, Upper Missouri, July 1832.—The Mandans, like all other tribes, lead lives of idleness and leisure, and, of course, devote a great deal of time to their sports and amusements, of which they have a great variety. Of these dancing is one of the principal, and may be seen in a variety of forms, such as the *Buffalo dance*, the *Boasting dance*, the *Begging dance*, the *Scalp dance*, and a dozen other kinds of dances, all of which have their peculiar characters and meanings or objects.

These exercises are exceedingly grotesque in their appearance, and to the eye of a traveler who knows not their meaning or importance they are an uncouth and frightful display of starts and jumps and yelps and jarring gutturals which are sometimes truly terrifying. But when one gives them a little attention, and has been lucky enough to be initiated into their mysterious meaning, they become a subject of the most intense and exciting interest. Every dance has its peculiar step, and every step has its meaning; every dance also has its peculiar song, and that is so intricate and mysterious oftentimes that not one in ten of the young men who are dancing and singing it know the meaning of the song which they are chanting over. None but the medicine men are allowed to understand them, and even they are generally only initiated into these secret arcana on the payment of a liberal stipend for their tuition, which requires much application and study. There is evidently a set song and senti-

ment for every dance, for the songs are perfectly measured and sung in exact time with the beat of the drum, and always with an uniform and invariable set of sounds and expressions which clearly indicate certain sentiments which are expressed by the voice, though sometimes not given in any known language whatever.

They have other dances and songs which are not so mystified, but which are sung and understood by every person in the tribe, being sung in their own language, with much poetry in them, and perfectly metred, but without rhyme. On these subjects I shall take another occasion to say more, and will for the present turn your attention to the style and modes in which some of these curious transactions are conducted.

My ears have been almost continually ringing since I came here with the din of yelping and beating of the drums, but I have for several days past been peculiarly engrossed and my senses almost confounded with the stamping and grunting and bellowing of the buffalo dance, which closed a few days since at sunrise (thank Heaven), and which I must needs describe to you.

Buffaloes, it is known, are a sort of roaming creatures, congregating occasionally in huge masses, and strolling away about the country from east to west, or from north to south, or just where their whims or strange fancies may lead them; and the Mandans are sometimes, by this means, most unceremoniously left without anything to eat; and being a small tribe, and unwilling to risk their lives by going far from home in the face of their more powerful enemies, are oftentimes left almost in a state of starvation. In any emergency of this kind, every man musters and brings out of his lodge his mask (the skin of a buffalo's head with the horns on), which he is obliged to keep in readiness for this occasion; and then commences the buffalo dance, of which I have above spoken, which is held for the purpose of making "buffalo come" (as they term it), of inducing the buffalo herds to change the direction of their wanderings, and bend their course towards the Mandan village, and gaze about on the beautiful hills and bluffs in its vicinity, where the Mandans can shoot them down and cook them as they want them for food.

For the most part of the year, the young warriors and hunters, by riding out a mile or two from the village, can kill meat in abundance; and sometimes large herds of these animals may be seen grazing in full view of the village. There are other seasons also when the young men have ranged about the country as far as they are willing to risk their lives, on account of their enemies, without finding meat. This sad intelligence is brought back to the chiefs and doctors, who sit in solemn council, and consult on the most expedient measures to be taken, until they are sure to decide upon the old and only expedient which "never has failed."

The chief issues his order to his runners or criers, who proclaim it through the village—and in a few minutes the dance begins. The place where this strange operation is carried on is in the public area in the center of the village, and in front of the great medicine or mystery lodge. About ten or fifteen Mandans at a time join in the dance, each one with the skin of the buffalo's head (or mask) with the horns on, placed over his head, and in his hand his favorite bow or lance, with which he is used to slay the buffalo.

I mentioned that this dance always had the desired effect, that it never fails, nor can it, for it cannot be stopped (but is going incessantly day and night) until "buffalo come." Drums are beating and rattles are shaken, and songs and yells are shouted incessantly, and lookers-on stand ready with masks on their heads, and weapons in hand, to take the place of each one as he becomes fatigued, and jumps out of the ring.

During this time of general excitement, spies or lookers are kept on the hills in the neighborhood of the village, who, when they discover buffaloes in sight, give the appropriate signal, by "throwing their robes," which is instantly seen in the village, and understood by the whole tribe. At this joyful intelligence there is a shout of thanks to the Great Spirit, and more especially to the mystery-man, and the dancers, who have been the immediate cause of their success! There is then a brisk prepara-

tion for the chase—a grand hunt takes place. The choicest pieces of the victims are sacrificed to the Great Spirit, and then a surfeit and a carouse.

These dances have sometimes been continued in this village two or three weeks without stopping an instant, until the joyful moment when buffaloes made their appearance. So they never fail; and they think they have been the means of bringing them in.

Every man in the Mandan village (as I have before said) is obliged by a village regulation to keep the mask of the buffalo hanging on a post at the head of his bed, which he can use on his head whenever he is called upon by the chiefs to dance for the coming of buffaloes. The mask is put over the head, and generally has a strip of the skin hanging to it, of the whole length of the animal, with the tail attached to it, which, passing down over the back of the dancer, is dragged on the ground. When one becomes fatigued of the exercise, he signifies it by bending quite forward, and sinking his body towards the ground; when another draws a bow upon him and hits him with a blunt arrow, and he falls like a buffalo—is seized by the bystanders, who drag him out of the ring by the heels, brandishing their knives about him; and having gone through the motions of skinning and cutting him up, they let him off, and his place is at once supplied by another, who dances into the ring with his mask on; and by this taking of places, the scene is easily kept up night and day, until the desired effect has been produced, that of “making buffalo come.”

The day before yesterday however, readers, which, though it commenced in joy and thanksgiving to the Great Spirit for the signal success which had attended their several days of dancing and supplication, ended in a calamity which threw the village of the Mandans into mourning and repentant tears, and that at a time of scarcity and great distress. The signal was given into the village on that morning from the top of a distant bluff, that a band of buffaloes were in sight, though at a considerable distance off, and every heart beat with joy, and every eye watered and glistened with gladness.

The dance had lasted some three or four days, and now, instead of the doleful tap of the drum and the begging chants of the dancers, the stamping of horses was heard as they were led and galloped through the village—young men were throwing off their robes and their shirts, were seen snatching a handful of arrows from their quivers, and stringing their sinewy bows, glancing their eyes and their smiles at their sweethearts, and mounting their ponies. * * * A few minutes there had been of bustle and boasting, whilst bows were twanging and spears were polishing by running their blades into the ground—every face and every eye was filled with joy and gladness—horses were pawing and snuffing in fury for the onset, when Louison Frénié, an interpreter of the fur company, galloped through the village with his rifle in his hand and his powder-horn at his side; his head and waist were bandaged with handkerchiefs, and his shirt sleeves rolled up to his shoulders—the hunter's yell issued from his lips and was repeated through the villager; he flew to the bluffs, and behind him and over the graceful swells of the prairie, galloped the emulous youths, whose hearts were beating high and quick for the onset.

In the village, where hunger had reigned, and starvation was almost ready to look them in the face, all was instantly turned to joy and gladness. The chiefs and doctors who had been for some days dealing out minimum rations to the community from the public crib, now spread before their subjects the contents of their own private *caches*, and the last of every thing that could be mustered, that they might eat a thanksgiving to the Great Spirit for his goodness in sending them a supply of buffalo meat. A general carouse of banqueting ensued, which occupied the greater part of the day, and their hidden stores, which might have fed an emergency for several weeks, were pretty nearly used up on the occasion—bones were half-picked, and dishes half-emptied and then handed to the dogs. I was not forgotten, neither, in the general surfeit; several large and generous wooden bowls of pemican, and other palatable food were sent to my painting-room, and I received them in this time of scarcity with great pleasure.

MANDAN HUNTERS SURPRISED BY SIOUX AND KILLED.

After this general indulgence was over, and the dogs had licked the dishes, their usual games and amusements ensued, and hilarity and mirth and joy took possession of and reigned in every nook and corner of the village; and, in the midst of this, screams and shrieks were heard, and echoed everywhere. Women and children scrambled to the tops of their wigwams, with their eyes and their hands stretched in agonizing earnestness to the prairie, whilst blackened warriors ran furiously through every winding maze of the village, and issuing their jarring gutturals of vengeance, as they snatched their deadly weapons from their lodges, and struck the reddened post as they furiously passed it by. Two of their hunters were bending their course down the sides of the bluff toward the village, and another broke suddenly out of a deep ravine, and yet another was seen dashing over and down the green hills, and all were goading on their horses at full speed; and then came another and another, and all entered the village amid shouts and groans of the villagers who crowded around them; the story was told in their looks, for one was bleeding, and the blood that flowed from his naked breast had crimsoned his milk-white steed as it had dripped over him; another grasped in his left hand a scalp that was reeking in blood, and in the other his whip; another grasped nothing save the reins in one hand and the mane of the horse in the other, having thrown his bow and his arrows away and trusted to the fleetness of his horse for his safety; yet the story was audibly told, and the fatal tragedy recited in irregular and almost suffocating ejaculations—the names of the dead were in turns pronounced and screams and shrieks burst forth at their recital—murmurs and groans ran through the village, and this happy little community were in a moment smitten with sorrow and distraction.

Their proud band of hunters who had started full of glee and mirth in the morning had been surrounded by their enemy, the Sioux, and eight of them killed. The Sioux, who had probably reconnoitered their village during the night, and ascertained that they were dancing for buffaloes, laid a stratagem to entrap them, in the following manner: Some six or eight of them appeared the next morning (on a distant bluff, in sight of their sentinel) under the skins of buffaloes, imitating the movements of those animals whilst grazing; and being discovered by the sentinel, the intelligence was telegraphed to the village, which brought out their hunters as I have described. The masked buffaloes were seen grazing on the top of a high bluff, and when the hunters had approached within half a mile or so of them they suddenly disappeared over the hill. Louison Frénié, who was leading the little band of hunters, became at that moment suspicious of so strange a movement, and came to a halt " * * " "Look!" said a Mandan, pointing to a little ravine to the right and at the foot of the hill, from which suddenly broke some forty or fifty furious Sioux, on fleet horses and under full whip, who were rushing upon them; they wheeled and in front of them came another band more furious from the other side of the hill. They started for home, poor fellows, and strained every nerve, but the Sioux were too fleet for them; and every now and then the whizzing arrow and the lance were heard to rip the flesh of their naked backs, and a grunt and a groan as they tumbled from their horses. Several miles were run in this desperate race, and Frénié got home, and several of the Mandans, though eight of them were killed and scalped by the way.

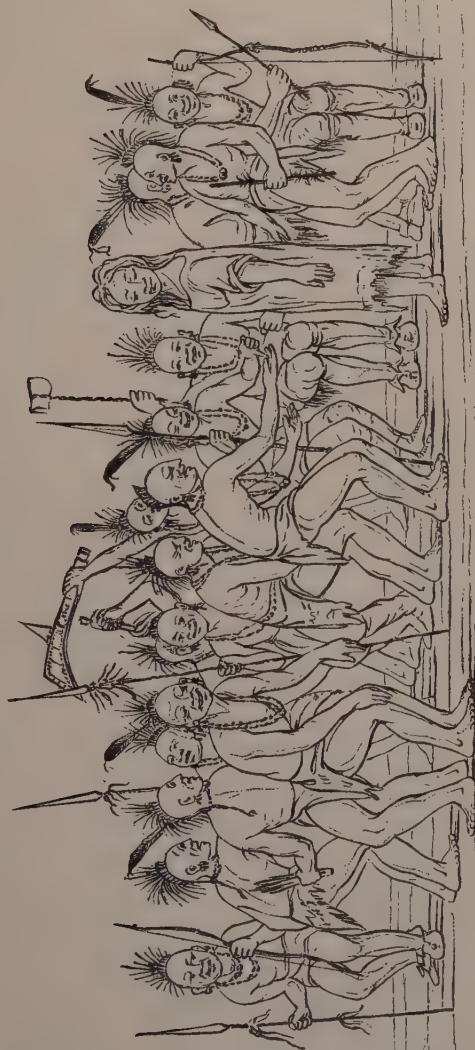
So ended that day and the hunt; but many a day and sad will last the grief of those whose hearts were broken on that unlucky occasion.

This day, though, my readers, has been one of a more joyful kind, for the Great Spirit, who was indignant at so flagrant an injustice, has sent the Mandans an abundance of buffaloes; and all hearts have joined in a general thanksgiving to Him for His goodness and justice.—Pages 126–130, vol. 1, Catlin's Eight Years.

441. Ball-play Dance, Choctaws.

(Plate No. 224, page 125, vol. 2, Catlin's Eight Years.)

(See No. 427—for description.)



DANCE TO THE BERDASHE, SAC AND FOX.

No. 442, page 313.

(Plate 296, Vol. II, Catlin's Eight Years.)

- 442. Dance to the Berdashe, Sac and Fox.** An unaccountable and ludicrous custom amongst the Sacs and Foxes which admits not of an entire explanation. Painted in 1836, at Rock Island, Sept. 1836.

(Plate No. 296, page 215, vol. 2, Catlin's Eight Years.)

Dance to the Berdashe (Plate 296) is a very funny and amusing scene, which happens once a year or oftener, as they choose, when a feast is given to the *Berdashe*, as he is called in French (or *I-coo-coo-a*, in their own language), who is a man dressed in woman's clothes, as he is known to be all his life, and for extraordinary privileges which he is known to possess he is driven to the most servile and degrading duties, which he is not allowed to escape; and he being the only one of the tribe submitting to this disgraceful degradation, is looked upon as a *medicine* and sacred, and a feast is given to him annually; and initiatory to it a dance by those few young men of the tribe who can dance forward and publicly make their boast (without the denial of the *Berdashe*) that *Agh-whi-ee-choos-cum-me hi-anh-dwa-cumme-ke on-daig-nun-ehow ixt. Che-ne-a'hkt ah-pex-ian I-coo-coo-a wi-an-gurotst how-itcht-ne-axt-ar-rah, ne-axt-gun-he h'dow-k's dow-on-daig-o-ewhicht nun-go-was-see.*

Such, and such only, are allowed to enter the dance and partake of the feast, and as there are but a precious few in the tribe who have legitimately gained this singular privilege, or willing to make a public confession of it, it will be seen that the society consists of quite a limited number of "odd fellows."

This is one of the most unaccountable and disgusting customs that I have ever met in the Indian country, and so far as I have been able to learn belongs only to the Sioux and Sacs and Foxes—perhaps it is practiced by other tribes, but I did not meet with it; and for further account of it I am constrained to refer the reader to the country where it is practiced, and where I should wish that it might be extinguished before it be more fully recorded.—Pages 214, 215, vol. 2, Catlin's Eight Years.

- 443. Beggars' Dance, Sioux, for presents.** Painted in 1832 at mouth of Teton River.

(Plate No. 103, page 245, vol. 1, Catlin's Eight Years.)

Dancing is done here too, as it is oftentimes done in the enlightened world, to get favors—to buy the world's goods; and in both countries danced with about equal merit, except that the Indian has surpassed us in honesty by christening it in his own country, the "*beggar's dance*." This spirited dance (Plate 103) was given, not by a set of *beggars* though, literally speaking, but by the first and most independent young men in the tribe, beautifully dressed (*i. e.*, not dressed at all, except with their breech cloths or *kelts*, made of eagles' and ravens' quills), with their lances and pipes and rattles in their hands, and a medicine-man beating the drum, and joining in the song at the highest key of his voice. In this dance every one sings as loud as he can halloo; uniting his voice with the others in an appeal to the Great Spirit to open the hearts of the bystanders to give to the poor, and not to themselves; assuring them that the Great Spirit will be kind to those who are kind to the helpless and poor.—G. C.

- 444. Dance to the Medicine-Bag of the Brave, Sacs and Foxes.** Painted in 1836.

(Plate No. 297, page 215, vol. 2, Catlin's Eight Years.)

Warriors returned from battle, with scalps, dance in front of the widow's lodge, whose husband has been killed. They sing to his medicine-bag, which is hung on a bush, and throw presents to the widow.

Dance to the Medicine of the Brave (Plate 297). This is a custom well worth recording, for the beautiful moral which is contained in it. In this plate is represented a party of Sac warriors who have returned victorious from battle, with scalps they have taken from their enemies, but having lost one of their party, they appear and dance in front of his wigwam, fifteen days in succession, about an hour on each day, when the widow hangs his *medicine-bag* on a green bush which she erects before her door, under which she sits and cries, whilst the warriors dance and brandish the

scalps they have taken, and at the same time recount the deeds of bravery of their deceased comrade in arms, whilst they are throwing presents to the widow to heal her grief and afford her the means of a living.—G. C.

445. Brave's Dance, Boasting, &c., Sioux. Painted in 1835, at Fort Snelling.
(No plate. Pages 135, 136, vol. 2, Catlin's Eight Years.)

The last dance is peculiarly beautiful, and exciting to the feelings in the highest degree.

At intervals they stop, and one of them steps into the ring and vociferates as loud as possible, with the most significant gesticulations, the feats of bravery which he has performed during his life. He boasts of the scalps he has taken, of the enemies he has vanquished, and at the same time carries his body through all the motions and gestures which have been used during these scenes when they were transacted. At the end of his boasting all assent to the truth of his story, and give in their approbation by the guttural "*raugh!*" and the dance again commences. At the next interval, another makes his boasts, and another, and another, and so on.

During this scene a little trick was played off in the following manner, which produced much amusement and laughter. A woman of goodly size, and in woman's attire, danced into the ring (which seemed to excite some surprise, as women are never allowed to join in the dance), and commenced "sawing the air," and boasting of the astonishing feats of bravery she had performed—of the incredible number of horses she had stolen, of the scalps she had taken, &c.—until her feats surpassed all that had ever been heard of—sufficient to put all the warriors who had boasted to the blush. They all gave assent, however, to what she had said, and apparently credence too; and to reward so extraordinary a feat of female prowess they presented to her a kettle, a cradle, beads, ribbons, &c. After getting her presents, and placing them safely in the hands of another matron for safe keeping, she commenced disrobing herself; and, almost instantly divesting herself of a loose dress, in the presence of the whole company, came out in a soldier's coat and pantaloons, and laughed at them excessively for their mistake. She then commenced dancing and making her boasts of her exploits, assuring them that she was a man, and a great brave. They all gave unqualified assent to this, acknowledged their error, and made her other presents of a gun, a horse, of tobacco, and a war-club. After her boasts were done, and the presents secured as before, she deliberately threw off the pantaloons and coat, and presented herself at once, and to their great astonishment and confusion, in a beautiful woman's dress. The tact with which she performed these parts, so uniformly pleased that it drew forth thundering applause from the Indians, as well as from the spectators; and the chief stepped up and crowned her head with a beautiful plume of the eagle's quill, rising from a crest of the swan's down. My wife, who was traveling in this part of the country with me, was a spectator of these scenes, as well as the ladies and officers of the garrison, whose polite hospitality we are at this time enjoying.—G. C.

446. Green Corn Dance, Minnatarree—Sacrificing the first kettle to the Great Spirit.
Painted in 1832 at Minatarree Village, Dak., eight miles from the Mandan Village, on the Missouri River.

(Plate No. 75, page 189, vol. 1, Catlin's Eight Years.)

Four medicine-men, whose bodies are painted with white clay, dance around the kettle until the corn is well boiled; and they then burn it to cinders, as an offering to the Great Spirit. The fire is then destroyed, and *new fire* created by rubbing two sticks together, with which the corn for their own feast is cooked.

I mentioned that I found these people raising abundance of corn or maize; and I have happened to visit them in the season of their festivities, which annually take place when the ears of corn are of the proper size for eating. The green corn is considered a great luxury by all those tribes who cultivate it; and is ready for eating as soon as the ear is of full size, and the kernels are expanded to their full growth,

but are yet soft and pulpy. In this green state of the corn, it is boiled and dealt out in great profusion to the whole tribe, who feast and surfeit upon it whilst it lasts; rendering thanks to the Great Spirit for the return of this joyful season, which they do by making sacrifices, by dancing, and singing songs of thanksgiving. This joyful occasion is one valued alike, and conducted in a similar manner, by most of the tribes who raise the corn, however remote they may be from each other. It lasts but for a week or ten days; being limited to the longest term that the corn remains in this tender and palatable state; during which time all hunting, and all war excursions, and all other avocations, are positively dispensed with; and all join in the most excessive indulgence of gluttony and conviviality that can possibly be conceived. The fields of corn are generally pretty well stripped during this excess, and the poor improvident Indian thanks the Great Spirit for the indulgence he has had, and is satisfied to ripen merely the few ears that are necessary for his next year's planting, without reproaching himself for his wanton lavishness, which has laid waste his fine field, and robbed him of the golden harvest, which might have gladdened his heart, with those of his wife and little children, through the cold and dreariness of winter.

The most remarkable feature of these joyous occasions is the *Green-corn dance*, which is always given as preparatory to the feast, and by most of the tribes in the following manner:

At the usual season, and the time when from outward appearance of the stalks and ears of corn it is supposed to be nearly ready for use, several of the old women who are the owners of fields or patches of corn (for such are the proprietors and cultivators of all crops in Indian countries, the men never turn their hands to such degrading occupations) are delegated by the medicine-men to look at the corn-fields every morning at sun-rise and bring into the council-house, where the kettle is ready, several ears of corn, the husks of which the women are not allowed to break open or even to peep through. The women then are from day to day discharged and the doctors left to decide, until from repeated examinations they come to the decision that it will do; when they dispatch runners or criers, announcing to every part of the village or tribe that the Great Spirit has been kind to them, and they must all meet on the next day to return thanks for his goodness. That all must empty their stomachs and prepare for the feast that is approaching.

On the day appointed by the doctors, the villagers are all assembled, and in the midst of the group a kettle is hung over the fire and filled with the green corn, which is well boiled, to be given to the Great Spirit, as a sacrifice necessary to be made before any one can indulge the cravings of his appetite. Whilst this first kettleful is boiling, four medicine-men, with a stalk of the corn in one hand and a rattle (she-she-quoi) in the other, with their bodies painted with white clay, dance around the kettle, chanting a song of thanksgiving to the Great Spirit to whom the offering is to be made. (Plate 75, No. 446.) At the same time a number of warriors are dancing around in a more extended circle, with stalks of the corn in their hands, and joining also in the song of thanksgiving, whilst the villagers are all assembled and looking on. During this scene there is an arrangement of wooden bowls laid upon the ground, in which the feast is to be dealt out, each one having in it a spoon made of the buffalo or mountain-sheep's horn.

In this wise the dance continues until the doctors decide that the corn is sufficiently boiled; it then stops for a few moments, and again assumes a different form and a different song, whilst the doctors are placing the ears on a little scaffold of little sticks, which they erect immediately over the fire, where it is entirely consumed, as they join again in the dance around it.

The fire is then removed, and with it the ashes, which together are buried in the ground, and new fire is originated on the same spot where the old one was, by friction, which is done by a desperate and painful exertion by three men seated on the ground, facing each other, and violently drilling the end of a stick into a hard block of wood by rolling it between the hands, each one catching it in turn from the others without allowing the motion to stop until smoke, and at last a spark of fire is seen and caught

in a piece of punk, when there is great rejoicing in the crowd. With this a fire is kindled, and the kettleful of corn again boiled for the feast, at which the chiefs, doctors, and warriors are seated; and after this an unlimited license is given to the whole tribe, who surfeit upon it and indulge in all their favorite amusements and excesses until the fields of corn are exhausted, or its ears have become too hard for their comfortable mastication.

Such are the general features of the green corn festivity and dance amongst most of the tribes; and amongst some there are many additional forms and ceremonies gone through preparatory to the indulgence in the feast.

Some of the southern tribes concoct a most bitter and nauseating draught, which they call *asceola* (the black drink), which they drink to excess for several days previous to the feast, ejecting everything from their stomachs and intestines, enabling them, after this excessive and painful purgation, to commence with the green corn upon an empty and keen stomach.—Pages 186, 187, vol. 1, Catlin's Eight Years.

447. Bear Dance, Sioux, preparing for a bear hunt; song to the Great Spirit, praying for success. Painted in 1832.

(Plate No. 102, page 244, vol. 1, Catlin's Eight Years.)

The Sioux, like all the others of these western tribes, are fond of bear's meat, and must have good stores of the bear's grease laid in to oil their long and glossy locks, as well as the surface of their bodies. And they all like the fine pleasure of a bear hunt, and also a participation in the bear dance, which is given several days in succession previous to their starting out, and in which they all join in a song to the Bear Spirit, which they think holds somewhere an invisible existence, and must be consulted and conciliated before they can enter upon their excursion with any prospect of success. For this grotesque and amusing scene one of the chief medicine-men placed over his body the entire skin of a bear, with a war eagle's quill on his head, taking the lead in the dance, and looking through the skin which formed a mask that hung over his face. Many others in the dance wore masks on their faces, made of the skin from the bear's head, and all, with the motions of their hands, closely imitated the movements of that animal, some representing its motion in running and others the peculiar attitude and hanging of the paws when it is sitting up on its hind feet and looking out for the approach of an enemy. This grotesque and amusing masquerade oftentimes is continued at intervals for several days previous to the starting of a party on the bear hunt, who would scarcely count upon a tolerable prospect of success without a strict adherence to this most important and indispensable form.—G. C.

448. Discovery Dance, Sacs and Foxes, a pantomime; pretending to discover game or an enemy. A very picturesque and pleasing dance. Painted in 1836.

(Plate No. 295, page 214, vol. 2, Catlin's Eight Years.)

The *Discovery dance* has been given here amongst various others, and pleased the bystanders very much. It was exceedingly droll and picturesque, and acted out with a great deal of pantomimic effect, without music or any other noise than the patting of their feet, which all came simultaneously on the ground in perfect time, whilst they were dancing forward two or four at a time, in a skulking posture, overlooking the country, and professing to announce the approach of animals or enemies which they have discovered by giving the signals back to the leader of the dance.—G. C.

449. Eagle Dance, Choctaw, holding the eagle's tail in the hand, and bodies painted white. Given in honor of that valiant bird. Painted in 1834, in the Choctaw Nation, Indian Territory.

(Plate No. 227, page 126, vol. 2, Catlin's Eight Years.)

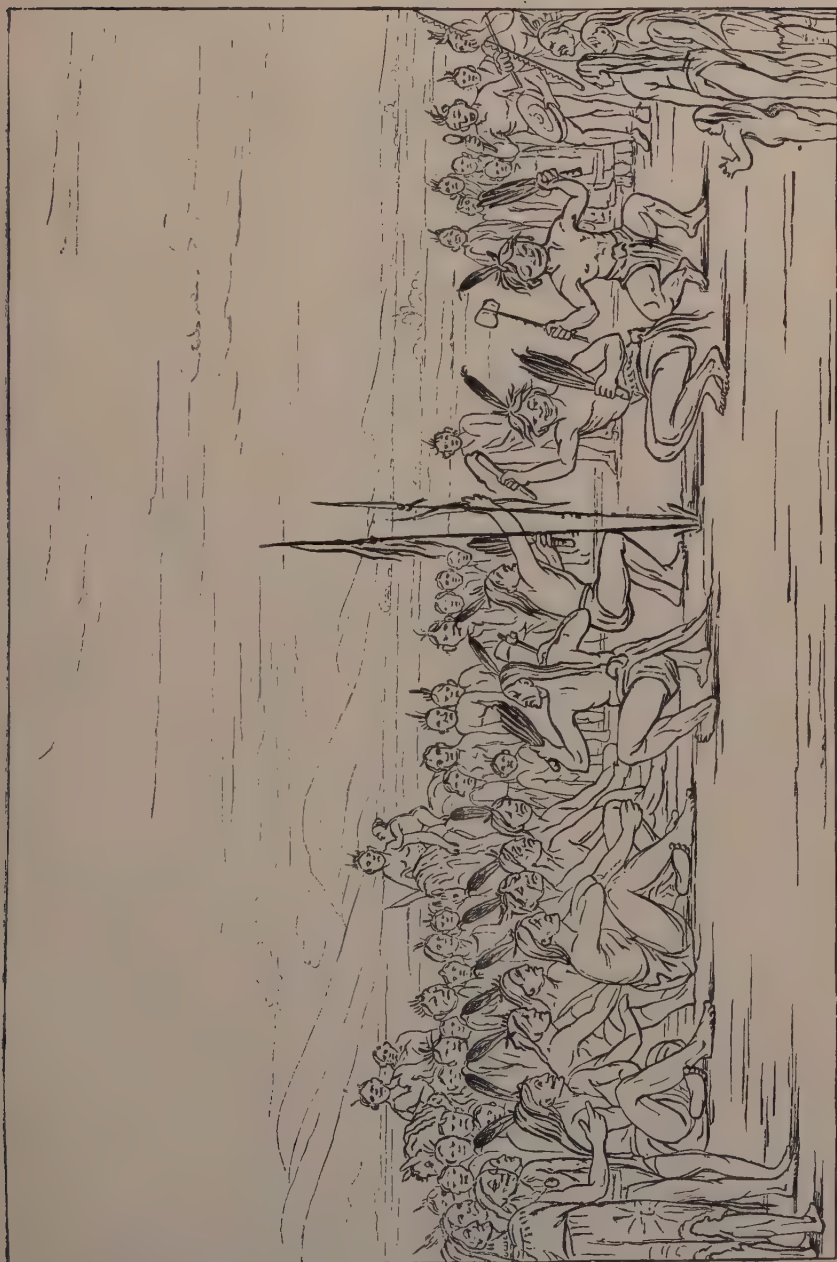
After this exciting day [described in the dances Nos. 427, 428, 429, herein] the course was assembled in the vicinity of the agency house, where we had a great va-



DISCOVERY DANCE, SAC AND FOX.

No. 418, page 316.

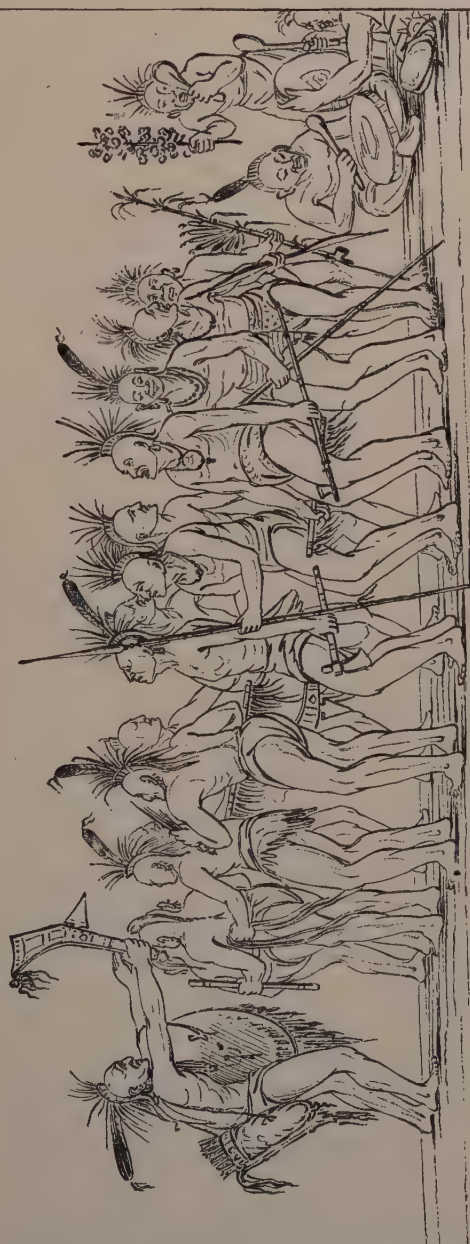
(Plate 295, Vol. II, Catlin's Eight Years.)



EAGLE DANCE, CHOCTAW

No. 449, page 316.

(Plate 227, Vol. II, Catlin's Eight Years.)



SLAVE DANCE, SAG AND FOX.

No. 430, page 317.

(Plate 291, Vol. II, Catlin's Eight Years.)

riety of dances and other amusements, the most of which I have described on former occasions. One, however, was new to me, and I must say a few words of it. This was the *Eagle dance*, a very pretty scene, which is got up by their young men in honor of that bird, for which they seem to have a religious regard. This picturesque dance was given by twelve or sixteen men, whose bodies were chiefly naked and painted white with white clay, and each one holding in his hand the tail of the eagle, while his head was also decorated with an eagle's quill (Plate 227, No. 449). Spears were stuck in the ground, around which the dance was performed by four men at a time, who had simultaneously, at the beat of the drum, jumped up from the ground where they had all sat in rows of four, one row immediately behind the other, and ready to take the place of the first four when they left the ground fatigued, which they did by hopping or jumping around behind the rest, and taking their seats, ready to come up again in their turn, after each of the other sets had been through the same forms.

In this dance the steps, or rather jumps, were different from anything I had ever witnessed before, as the dancers were squat down, with their bodies almost to the ground, in a severe and most difficult posture, as will have been seen in the drawing.—G. C.

450. Slave Dance, Sacs and Foxes. A society of young men who volunteer to be slaves for two years, and elect their chief or master; they are then exempt from slavish duties during the remainder of their lives, and are allowed to go on war parties. Painted in 1836.

(Plate No. 291, page 213, vol. 2, Catlin's Eight Years.)

The *Slave dance* is a picturesque scene, and the custom in which it is founded a very curious one. This tribe has a society which they call the *slaves*, composed of a number of the young men of the best families in the tribe, who volunteer to be slaves for the term of two years, and subject to perform any menial service that the chief may order, no matter how humiliating or how degrading it may be; by which, after serving their two years, they are exempt for the rest of their lives, on war parties or other excursions, or wherever they may be, from all labor or degrading occupations, such as cooking, making fires, &c.

These young men elect one from their numbers to be their master, and all agree to obey his command, whatever it may be, and which is given to him by one of the chiefs of the tribe. On a certain day or season of the year they have to themselves a great feast, and preparatory to it the above-mentioned dance.—G. C.

451. Snow-Shoe Dance, Ojibbeway; danced at the first fall of snow, with snow-shoes on the feet. Painted in 1835, at Fort Snelling, Minn.

(Plate No. 243, page 140, vol. 2, Catlin's Eight Years.)

Song of thanks to the Great Spirit.

Many were the dances given to me on different places, of which I may make further use and further mention on future occasions, but of which I shall name but one at present, the *Snow-shoe dance* (Plate 243), which is exceedingly picturesque, being danced with the snow-shoes under the feet, at the falling of the first snow in the beginning of winter, when they sing a song of thanksgiving to the Great Spirit for sending them a return of snow, when they can run on their snow-shoes in their valued hunts and easily take the game for their food.—G. C.

452. Brave's Dance, Ojibbeway; bragging and boasting. (Painted in 1835. No plate).

453. Pipe Dance, Assineboins. Each dancer is "smoked" by the chief, who sits smoking his pipe, and is then pulled up into the dance.

(Plate No. 32, page 55, vol. 1, Catlin's Eight Years.)

On a hard-trodden pavement in front of their village, which place is used for all their public meetings and many of their amusements, the young men who were to compose the dance had gathered themselves around a small fire, and each one seated on a buffalo robe spread upon the ground. In the center and by the fire was seated a dignitary, who seemed to be a chief (perhaps a doctor or medicine man), with a long pipe in his hand, which he lighted at the fire and smoked incessantly, grunting forth at the same time, in half-strangled gutturals, a sort of song which I did not get translated to my satisfaction, and which might have been susceptible of none. While this was going on another grim-visaged fellow in another part of the group commenced beating on a drum or tambourine, accompanied by his voice; when one of the young men seated sprang instantly to his feet and commenced singing in time with the taps of the drum, and leaping about on one foot and the other in the most violent manner imaginable. In this way he went several times around the circle, bowing and brandishing his fist in the faces of each one who was seated, until at length he grasped one of them by the hands and jerked him forcibly up upon his feet, who joined in the dance for a moment, leaving the one who had pulled him up to continue his steps and his song in the center of the ring whilst he danced around in a similar manner; jerking up another and then joining his companion in the center, leaving the third and fourth, and so on, to drag into the ring, each one his man, until all were upon their feet, and at last joined in the most frightful gesticulations and yells that seemed almost to make the earth quake under our feet. This strange manœuvre, which I did but partially understand, lasted for half or three-quarters of an hour, to the great amusement of the gaping multitude who were assembled around, and broke up with the most piercing yells and barks like those of so many affrightened dogs.—G. C., page 55, vol. 1, Catlin's Eight Years.

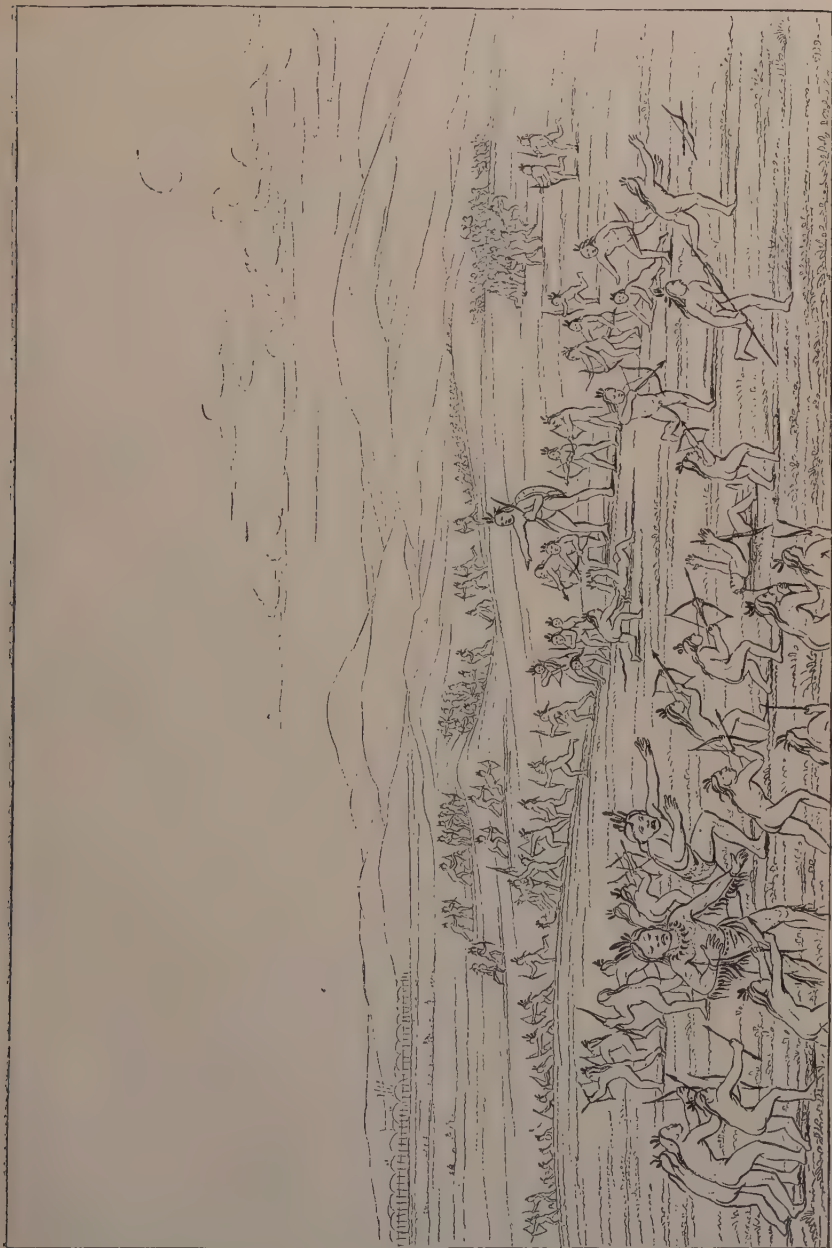
454. Straw Dance, Sioux; children made to dance with burning straws tied to their bodies to make them tough and brave. Painted in 1832. (No plate.)

455. Sham Fight, Mandan boys; school of practice every morning at sunrise back of the village; instructed in it by the chiefs and braves. Painted in 1832.
(Plate No. 57, page 131, vol. 1, Catlin's Eight Years.)

OTHER MANDAN DANCES AND AMUSEMENTS.

In my last letter I gave an account of the buffalo dance (see No. 440), and in future epistles may give some descriptions of a dozen other kinds of dance, which these people have in common with other tribes; but in the present letter I shall make an endeavor to confine my observations to several other customs and forms, which are very curious and peculiar to the Mandans.

Of these, one of the most pleasing is the *Sham fight* and sham scalp-dance of the Mandan boys, which is a part of their regular exercise, and constitutes a material branch of their education. During the pleasant mornings of the summer the little boys between the age of seven and fifteen are called out to the number of several hundred, and being divided into two companies, each of which is headed by some experienced warrior, who leads them on in the character of teacher. They are led out into the prairie at sunrise, when this curious discipline is regularly taught them. Their bodies are naked, and each one has a little bow in his left hand, and a number of arrows made of large spears of grass, which are harmless in their effects. Each one has also a little belt or girdle around his waist, in which he carries a knife made of a piece of wood and equally harmless; on the tops of their heads are slightly attached small tufts of grass, which answer as scalps, and in this plight they follow the dictates of their experienced leaders, who lead them through the judicious evolutions of Indian warfare; of feints, of retreats, of attacks, and at last to a general fight. Many manœuvres are gone through, and eventually they are brought up face to face, within 15 or 20 feet of each other, with their leaders at their head stimulat-



SHAM FIGHT BY MANDAN BOYS.

No. 455, page 318.

(Plate 57, Vol. I, Catlin's Eight Years.)

ing them on. Their bows are bent upon each other and their missiles flying, whilst they are dodging and fending them off.

If any one is struck with an arrow on any vital part of his body, he is obliged to fall, and his adversary rushes up to him, places his foot upon him, and snatching from his belt his wooden knife, grasps hold of his victim's scalp-lock of grass, and making a feint at it with his wooden knife, twitches it off and puts it into his belt, and enters again into the ranks and front of battle.

This mode of training generally lasts an hour or more in the morning, and is performed on an empty stomach, affording them a rigid and wholesome exercise, whilst they are instructed in the important science of war. Some five or six miles of ground are run over during these evolutions, giving suppleness to their limbs and strength to their muscles, which last and benefit them through life.

After this exciting exhibition is ended, they all return to their village, where the chiefs and braves pay profound attention to their vaunting, and applaud them for their artifice and valor.—G. C.

456. Sham Scalp Dance; by the Mandan boys, danced in the village when they come in (from the Sham Fight No. 455 above), in honor of a sham victory. Painted in 1832, at Mandan village. (No plate.)

Those who have taken scalps (No. 455) then step forward, brandishing them and making their boast as they enter into the Scalp dance (in which they are also instructed by their leaders or teachers), jumping and yelling, brandishing their scalps, and reciting their sanguinary deeds, to the great astonishment of their tender-aged sweethearts who are gazing with wonder upon them.

457. War Dance of the Sioux. (Painted in 1832. No plate.)

Each warrior, in turn, jumps through the fire, and then advances shouting and boasting, and taking his oath, as he "strikes the reddened post."

458. Foot War Party in Council, Mandan. Stopping to rest and take a smoke; chief with a war-eagle head-dress on; their shields and weapons lying on the ground behind them. Painted in 1832.

(Plate No. 63, page 143, vol. 1, Catlin's Eight Years.)

Mandan village, summer of 1832.—Many have been the amusements of this day to which I have been an eye-witness; I have learned the cause of this unusual expression of hilarity and mirth, which was no more nor less than the safe return of a small war party, who had been so long out without any tidings having been received of them that they had long since been looked upon as sacrificed to the fates of war and lost. This party was made up of the most distinguished and desperate young men of the tribe, who had sallied out against the Riccarees, and taken the most solemn oath among themselves never to return without achieving a victory. They had wandered long and faithfully about the country, following the trails of their enemy; when they were attacked by a numerous party and lost several of their men and all their horses. In this condition, to evade the scrutiny of their enemy, who were closely investing the natural route to their village, they took a circuitous range of the country to enable them to return with their lives to their village.

In this plight, it seems, I had dropped my little canoe alongside of them, while descending from the mouth of Yellowstone to this place, not many weeks since, where they had bivouacked or halted to smoke and consult on the best and safest mode of procedure. At the time of meeting them, not knowing anything of their language, they were unable to communicate their condition to me, and more probably were afraid to do so even if they could have done it, from apprehension that we might have given some account of them to their enemies. I rested my canoe an hour or so with them, during which time they treated us with an indifferent reserve, yet respectfully,

and we passed on our way without further information of them or their plans than the sketch that I there made (Plate 63), and which I shall preserve and value as one of the most pleasing groups I ever had the pleasure to see. Seated on their buffalo robes, which were spread upon the grass, with their respective weapons lying about them, and lighting their pipes at a little fire which was kindled in the center, the chief or leader of the party, with his arms stacked behind him and his long head-dress of war-eagles' quills and ermine falling down over his back, whilst he sat in a contemplative and almost desponding mood, was surely one of the most striking and beautiful illustrations of a natural hero that I ever looked upon.

These gallant fellows got safely home to their village, and the numerous expressions of joy for their return which I have this day witnessed have so much fatigued me that I write brief, and close my letter here.—G. C.

459. Camanchee War Party; the chief discovering the enemy and urging on his men, at sunrise. Painted in 1834. (No plate.)

460. Religious ceremony. A Sioux, with splints through his flesh, and his body hanging to a pole, with his medicine-bag in his hand, looks at the sun from its rising to its setting. A voluntary cruel self-torture, which entitles him to great respect for the remainder of his life as a *medicine* or *mystery man*. Painted in 1832 at Sioux camp, mouth of Teton River.

(Plate No. 97, page 232, vol. 1, Catlin's Eight Years.)

Another curious and disgusting scene I witnessed in the after part of the day on which we were honored with the dog feast. In this I took no part, but was sufficiently near to it, when standing some rods off, and witnessing the cruel operation. I was called upon by one of the clerks in the establishment to ride up a mile or so, near the banks of the Teton River, in a little plain at the base of the bluffs, where were grouped some fifteen or twenty lodges of the *Tiny-ta-to-ah* band, to see a man (as they said) looking at the sun. We found him naked, except his breech-cloth, with splints or skewers run through the flesh on both breasts, leaning back and hanging with the weight of his body to the top of a pole which was fastened in the ground, and to the upper end of which he was fastened by a cord which was tied to the splints. In this position he was leaning back, with nearly the whole weight of his body hanging to the pole, the top of which was bent forward, allowing his body to sink about half way to the ground (Plate No. 460). His feet were still upon the ground, supporting a small part of his weight; and he held in his left hand his favorite bow, and in his right, with a desperate grip, his medicine-bag. In this condition, with the blood trickling down over his body, which was covered with white and yellow clay, and amidst a great crowd who were looking on, sympathizing with and encouraging him, he was hanging, and looking at the sun, without paying the least attention to any one about him. In the group that was reclining around him were several *mystery-men*, beating their drums and shaking their rattles, and singing as loud as they could yell, to encourage him and strengthen his heart to stand and look at the sun from its rising in the morning till its setting at night; at which time, if his heart and strength have not failed him, he is cut down, receives the liberal donation of presents (which have been thrown into a pile before him during the day), and also the name and the style of a doctor or *medicine-man*, which lasts him and insures him respect through life.

This most extraordinary and cruel custom I never heard of amongst any other tribe, and never saw an instance of it before or after the one I have just named. It is a sort of worship or penance of great cruelty; disgusting and painful to behold, with only one palliating circumstance about it, which is, that it is a voluntary torture and of very rare occurrence. The poor and ignorant, misguided, and superstitious man who undertakes it puts his everlasting reputation at stake upon the issue,

for when he takes his stand he expects to face the sun, and gradually turn his body in listless silence till he sees it go down at night; and if he faints and falls, of which there is imminent danger, he loses his reputation as a brave or mystery man, and suffers a signal disgrace in the estimation of the tribe, like all men who have the presumption to set themselves up for brave or mystery men and fail justly to sustain the character.—G. C.

461. Dragoons on the march, and a band of buffalo breaking through their ranks.

Painted in 1834, on march of First Dragoons, Colonel Dodge, on the Washita.

(Plate No. 158, page 57, vol. 2, Catlin's Eight Years.)

During this march over one of the most lovely and picturesque countries in the world [from Fort Gibson to base of Rocky Mountains, 1834] we had enough continually to amuse and excite us. The whole country seemed at times to be alive with buffaloes and bands of wild horses.

We had with us about thirty Osage and Cherokee, Seneca and Delaware Indians, employed as guides and hunters for the regiment; and with the war party of ninety or a hundred Camanches we formed a most picturesque appearance while passing over the green fields, and consequently caused sad havoc amongst the herds of buffaloes, which we were almost hourly passing. We were now out of the influence and reach of breadstuffs and subsisted ourselves on buffalo's meat altogether; and the Indians of the different tribes, emulous to show their skill in the chase, and prove the mettle of their horses, took infinite pleasure in dashing into every herd that we approached; by which means the regiment was abundantly supplied from day to day with fresh meat.

In one of those spirited scenes when the regiment were on the march, and the Indians with their bows and arrows were closely plying a band of these affrighted animals, they made a bolt through the line of the dragoons, and a complete breach, through which the whole herd passed, upsetting horses and riders in the most amusing manner (No. 461) and receiving such shots as came from those guns and pistols that were aimed and not fired off into the empty air.—G. C.

462. Prairie Dog Village.—Myriads of the curious little animals sometimes are found in one village, which will extend several miles. The animals are about twice the size of a rat, and not unlike it in appearance and many of their habits. They dig holes in the ground, and the dirt which is thrown up makes a little mound, on which they sit and bark when danger approaches. They feed upon the grass, which is their only food. Painted on voyage to Upper Missouri, 1832.

(Plate No. 42, page 76, vol. 1, Catlin's Eight Years.)

On Sunday departed from our encampment in the Grand Détour, and, having passed for many miles through a series of winding and ever-varying bluffs and fancied ruins, like such as has already been described, our attention was more than usually excited by the stupendous scene called by the voyagers "the Grand Dome," which was lying in full view before us.

Our canoe was here hauled ashore, and a day whiled away again among these clay-built ruins.

We clambered to their summits and enjoyed the distant view of the Missouri for many miles below wending its way through the countless groups of clay and grass-covered hills, and we wandered back on the plains in a toilsome and unsuccessful pursuit of a herd of buffaloes, which we discovered at some distance. Though we were disappointed in the results of the chase, yet we were in a measure repaid in amusements, which we found in paying a visit to an extensive village of prairie dogs, and of which I should render some account. * * *

Their habits are one and the same wherever found; their houses or burrows

are all alike, and their location is uniformly on a level or desolate prairie without timber. * * *

The prairie dog of the American prairies is undoubtedly a variety of the marmot, and probably not unlike those which inhabit the vast steppes of Asia. It bears no resemblance to any variety of dogs, except in the sound of its voice, when excited by the approach of danger, which is something like that of a very small dog, and still much more resembling the barking of a gray squirrel.

The size of these curious little animals is not far from that of a very large rat, and they are not unlike in their appearance. As I have said, their burrows are uniformly built in a lonely desert, and away both from the proximity of timber and water. Each individual, or each family, dig their hole in the prairie to the depth of 8 or 10 feet, throwing up the dirt from each excavation in a little pile in the form of a cone, which forms the only elevation for them to ascend, where they sit to bark and chatter when an enemy is approaching their village. These villages are sometimes of several miles in extent, containing (I would almost say) myriads of their excavations and little dirt hillocks, and to the ears of their visitors the din of their barkings is too confused and too peculiar to be described.

In the present instance we made many endeavors to shoot them, but found our efforts to be entirely in vain. As we were approaching them at a distance, each one seemed to be perched up on his hind feet on his appropriate domicile, with a significant jerk of his tail at every bark, positively disputing our right of approach. I made several attempts to get near enough to "draw a bead" upon one of them, and just before I was ready to fire (and as if they knew the utmost limits of their safety) they sprang down into their holes, and, instantly turning their bodies, showed their ears and the ends of their noses as they were peeping out at me, which position they would hold until the shortness of the distance subjected their scalps to danger again from the aim of a rifle, when they instantly disappeared from our sight, and all was silence thereafter about their premises as I passed them over, until I had so far advanced by them that their ears were again discovered, and at length themselves, at full length, perched on the tops of their little hillocks and threatening as before, thus gradually sinking and rising like a wave before and behind me.

The holes leading down to their burrows are 4 or 5 inches in diameter, and run down nearly perpendicular, where they undoubtedly communicate into something like a subterraneous city (as I have formerly learned from fruitless endeavors to dig them out), undermined and vaulted, by which means they can travel for a great distance under the ground without danger from pursuit.

Their food is simply the grass in the immediate vicinity of their burrows, which is cut close to the ground by their flat, shovel teeth, and, as they sometimes live 20 miles from any water, it is to be supposed that they get moisture enough from the dew on the grass, on which they feed chiefly at night, or that (as is generally supposed) they sink wells from their underground habitations, by which they descend low enough to get their supply. In the winter they are for several months invisible, existing undoubtedly in a torpid state, as they certainly lay by no food for that season, nor can they procure any. These curious little animals belong to almost every latitude in the vast plains of prairie in North America, and their villages, which I have sometimes encountered in my travels, have compelled my party to ride several miles out of our way to get by them, for their burrows are generally within a few feet of each other, and dangerous to the feet and the limbs of our horses.

463. Smoking Horses, a curious custom of the Sacs and Foxes. Foxes going to war come to the Sacks to beg for horses; they sit in a circle and smoke, and the young men ride around them and cut their shoulders with their whips until the blood runs, then dismount and present a horse. Painted in 1836, at Rock Island.

(Plate No. 292, page 213, vol. 2, Catlin's Eight Years.)



"SMOKING HORSES" BY SAC AND FOX INDIANS, 1836.

No. 463, page 322.

(Plate 292, Vol. II, Catlin's Eight Years.)

Smoking horses (Plate 292, No. 463) is another of the peculiar and very curious customs of this tribe. When General Street and I arrived at Kee-o-kuk's village we were just in time to see this amusing scene on the prairie a little back of his village. The Foxes, who were making up a war-party to go against the Sioux, and had not suitable horses enough by twenty, had sent word to the Sacs the day before (according to an ancient custom) that they were coming on that day, at a certain hour, to *smoke* that number of horses, and they must not fail to have them ready. On that day and at the hour the twenty young men who were beggars for horses were on the spot, and seated themselves on the ground in a circle, where they went to smoking. The villagers flocked around them in a dense crowd, and soon after appeared on the prairie, at half a mile distance, an equal number of young men of the Sac tribe, who had agreed each to give a horse, and who were then galloping them about at full speed, and gradually, as they went around in a circuit, coming in nearer to the center, until they were at last close around the ring of young fellows seated on the ground. Whilst dashing about thus, each one, with a heavy whip in his hand, as he came within reach of the group on the ground, selected the one to whom he decided to present his horse, and, as he passed him, gave him the most tremendous cut with his lash over his naked shoulders; and as he darted around again he plied the whip as before, and again and again with a violent crack, until the blood could be seen trickling down over his naked shoulders, upon which he instantly dismounted and placed the bridle and whip in his hands, saying, "Here, you are a beggar; I present you a horse, but you will carry my mark on your back." In this manner they were all in a little time whipped up, and each had a good horse to ride home and into battle. His necessity was such that he could afford to take the stripes and the scars as the price of the horse, and the giver could afford to make the present for the satisfaction of putting his mark upon the other, and of boasting of his liberality, which he has always a right to do when going into the dance, or on other important occasions.—G. C.

464. Mandans Attacking a Party of Riccarees, whom they had driven into a ravine near the Mandan village, where they killed the whole number. Painted in 1832. (No plate.)

The Mandans and Riccarees were almost constantly at war prior to 1862.

465. Chippeways Making the Portage around the Falls of Saint Anthony, with two hundred bark canoes, in 1835. Painted in 1832.

(Plate No. 239, page 138, vol. 2, Catlin's Eight Years.)

After the business and amusements of this great treaty between the Chippeways and Sioux were all over, the Chippeways struck their tents by taking them down and rolling up their bark coverings, which, with their bark canoes, turned up amongst their wigwams, were carried to the water's edge, and all things being packed in, men, women, dogs, and all were swiftly propelled by paddles to the Falls of Saint Anthony, where we had repaired to witness their mode of passing the cataract by *making* (as it is called) *the portage*, which we found to be a very curious scene, and was done by running all their canoes into an eddy below the fall, as near as they could get by paddling, when all were landed and everything taken out of the canoes (Plate 239, No. 465), and, with them, carried by the women around the fall and half a mile or so above, where the canoes were put into the water again; and goods and chattels being loaded in, and all hands seated, the paddles were again put to work, and the light and bounding crafts proceeded upon their voyage.—G. C., 1835.

466. Camanchees Moving (at Great Comanche Village), and **Dog Fight**; dogs, as well as horses, drag the lodge-poles with packs upon them. Painted in 1834, when with First Dragoons.

(Plate No. 166, page 66, vol. 2, Catlin's Eight Years.)

These fights generally begin with the dogs, and end in desperate battles amongst the squaws, to the great amusement of the men.

In speaking, just above, of the mode of moving their wigwams and changing their encampments, I should have said a little more, and should also have given to the reader a sketch of one of these extraordinary scenes which I have had the good luck to witness (Plate 166, No. 466) when several thousands were on the march, and furnishing one of those laughable scenes which daily happen where so many dogs and so many squaws are traveling in such a confused mass, with so many conflicting interests and so many local and individual rights to be pertinaciously claimed and protected. Each horse drags his load, and each dog, *i. e.*, each dog that will do it (and there are many that will not), also dragging his wallet on a couple of poles, and each squaw with her load, and all together (notwithstanding their burdens) cherishing their pugnacious feelings, which often bring them into general conflict, commencing usually amongst the dogs, and sure to result in fisticuffs of the women; whilst the men, riding leisurely on the right or the left, take infinite pleasure in overlooking these desperate conflicts, at which they are sure to have a laugh, and in which as sure never to lend a hand.—G. C.

467. White Wolves attacking a buffalo bull.

(Plate 113, page 257, vol. 1, Catlin's Eight Years.)

468. White Wolves; a parley. Painted in 1832.

(Plate No. 114, page 258, vol. 1, Catlin's Eight Years.)

Red men and white have aimed destruction at the race of these animals (buffaloes), and with them beasts have turned hunters of buffaloes in this country, slaying them, however, in less numbers and for far more laudable purpose than that of selling their skins. The white wolves, of which I have spoken in a former epistle, follow the herds of buffaloes, as I have said, from one season to another, glutting themselves on the carcasses of those that fall by the deadly shafts of their enemies, or linger with disease or old age to be dispatched by these sneaking cormorants, who are ready at all times kindly to relieve them from the pangs of a lingering death.

Whilst the herd is together the wolves never attack them, as they instantly gather for combined resistance, which they effectually make. But when the herds are traveling it often happens that an aged or wounded one lingers at a distance behind, and when fairly out of sight of the herd is set upon by these voracious hunters, which often gather to the number of fifty or more, and are sure at last to torture him to death and use him up at a meal. The buffalo, however, is a huge and furious animal, and when his retreat is cut off makes desperate and deadly resistance, contending to the last moment for the right of life, and oftentimes deals death by wholesale to his canine assailants, which he is tossing into the air or stamping to death under his feet (Plate 113, No. 467).

During my travels in these regions I have several times come across such a gang of these animals surrounding an old or a wounded bull, where it would seem from appearances that they had been for several days in attendance, and at intervals desperately engaged in the effort to take his life. But a short time since, as one of my hunting companions and myself were returning to our encampment with our horses loaded with meat, we discovered at a distance a huge bull encircled with a gang of white wolves. We rode up as near as we could without driving them away, and being within pistol shot we had a remarkably good view, where I sat for a few moments and made a sketch in my note-book (Plate 114, No. 468); after which we rode up and gave the signal for them to disperse, which they instantly did, withdrawing themselves to the distance of fifty or sixty rods, when we found, to our great surprise, that the animal had made desperate resistance until his eyes were entirely eaten out of his head, the grizzle of his nose was mostly gone, his tongue was half eaten off, and the skin and flesh of his legs torn almost literally into strings. In this tattered

and torn condition the poor old veteran stood bracing up in the midst of his devourers, who had ceased hostilities for a few minutes to enjoy a sort of parley, recovering strength and preparing to resume the attack in a few moments again. In this group some were reclining to gain breath, whilst others were sneaking about and licking their chaps in anxiety for a renewal of the attack, and others, less lucky, had been crushed to death by the feet or the horns of the bull. I rode nearer to the pitiable object as he stood bleeding and trembling before me, and said to him, "Now is your time, old fellow, and you had better be off." Though blind and nearly destroyed, there seemed evidently to be a recognition of a friend in me, as he straightened up, and, trembling with excitement, dashed off at full speed upon the prairie in a straight line. We turned our horses and resumed our march, and when we had advanced a mile or more we looked back and on our left, where we saw again the ill-fated animal surrounded by his tormentors, to whose insatiable voracity he unquestionably soon fell a victim.

(See also Nos. 404 to 426, herein, for other buffalo-hunting and sporting scenes.)

469. My Horse Charley and I, at sunrise, near the Neosho, on an extensive prairie, encamping on the grass, my saddle for a pillow, two buffalo skins for my bed, my gun in my arms, a coffee-pot and a tin cup, a fire made of buffalo dung (chips), and Charley, a Camanchee claybank (yellow) mustang picketed near me. With him alone I crossed the prairie from Fort Gibson, on the Arkansas, to Saint Louis, 550 miles. Painted in 1834-'35.

(Plate No. 184, page 89, vol. 2, Catlin's Eight Years.)

This horse Mr. Catlin rode during the entire summer of 1834 on his journey with the First Dragoons. (See "Itinerary, 1834.") He left Fort Gibson in October, 1834, for the journey above noted, after a severe illness—a fever.

So, alone, without other living being with me than my affectionate horse Charley, I turned my face to the north and commenced on my long journey, with confidence full and strong that I should gain strength daily; and no one can ever know the pleasure of that moment, which placed me alone upon the boundless sea of waving grass over which my proud horse was prancing, and I, with my life in my own hands, commenced to steer my course to the banks of the Missouri.

For the convalescent rising and escaping from the gloom and horrors of a sick bed, astride of his strong and trembling horse, carrying him fast and safely over green fields spotted and tinted with waving wild flowers, and through the fresh and cool breezes that are rushing about him as he daily shortens the distance that lies between him and his wife and little ones, there is an exquisite pleasure yet to be learned by those who never have felt it.

Day by day I thus pranced and galloped along the whole way through waving grass and green fields, occasionally dismounting and lying in the grass an hour or so, until the grim shaking and chattering of an ague chill had passed off, and through the nights slept on my bear-skin spread upon the grass, with my saddle for my pillow and my buffalo robe drawn over me for my covering. My horse Charley was picketed near me at the end of his lasso, which gave him room for his grazing, and thus we snored and nodded away the nights, and never were denied the doleful serenades of the gangs of sneaking wolves that were nightly perambulating our little encampment and stationed at a safe distance from us at sunrise in the morning, gazing at us and impatient to pick up the crumbs and bones that were left when we moved away from our feeble fire that had faintly flickered through the night, and in the absence of timber had been made of dried buffalo dung (or chips). (Plate 189, No. 469.)

This Charley was a noble animal, of the Camanchee wild breed, of claybank color, and from our long and tried acquaintance we had become very much attached to each other and acquired a wonderful facility both of mutual accommodation and of construing each other's views and intentions. In fact, we had been so long tried together that there would have seemed to the spectator almost an unity of interest, and, at all events, an unity of feeling on the subject of attachment, as well as on that of mutual dependence and protection.

I purchased this very showy and well-known animal of Colonel Burbank, of the Ninth Regiment, and rode it the whole distance to the Camanchee villages and back again, and at the time when most of the horses of the regiment were drooping and giving out by the way Charley flourished and came in in good flesh and good spirits.

On this journey, while he and I were twenty-five days alone, we had much time and the best of circumstances under which to learn what we had as yet overlooked in each other's characters, as well as to draw great pleasure and real benefit from what we already had learned of each other in our former travels.

I generally halted on the bank of some little stream at half an hour's sun, where feed was good for Charley and where I could get wood to kindle my fire and water for my coffee. The first thing was to undress Charley and drive down his picket, to which he was fastened, to graze over a circle that he could inscribe at the end of his lasso. In this wise he busily fed himself until nightfall, and after my coffee was made and drank I uniformly moved him up, with his picket by my head, so that I could lay my hand upon his lasso in an instant in case of any alarm that was liable to drive him from me. One of these evenings when he was grazing as usual he slipped the lasso over his head and deliberately took his supper at his pleasure wherever he chose to prefer it as he was strolling around. When night approached I took the lasso in my hand and endeavored to catch him, but I soon saw that he was determined to enjoy a little freedom, and he continually evaded me until dark, when I abandoned the pursuit, making up my mind that I should inevitably lose him and be obliged to perform the rest of my journey on foot. He had led me a chase of half a mile or more, when I left him busily grazing and returned to my little solitary bivouac and laid myself on my bear-skin and went to sleep.

In the middle of the night I waked whilst I was lying on my back, and on half opening my eyes I was instantly shocked to the soul by the huge figure (as I thought) of an Indian standing over me and in the very instant of taking my scalp! The chill of horror that paralyzed me for the first moment held me still till I saw there was no need of my moving—that my faithful horse Charley had played shy till he had filled his belly, and had then moved up, from feelings of pure affection or from instinctive fear, or possibly from a due share of both, and taken his position with his forefeet on the edge of my bed, with his head hanging directly over me, while he was standing fast asleep!

My nerves, which had been most violently shocked, were soon quieted, and I fell asleep, and so continued until sunrise in the morning, when I waked and beheld my faithful servant at some considerable distance busily at work picking up his breakfast amongst the canabrake along the bank of the creek. I went as busily to work preparing my own, which was eaten, and after it I had another half hour of fruitless endeavors to catch Charley, whilst he seemed mindful of success on the evening before and continually tantalized me by turning around and around and keeping out of my reach. I recollected the conclusive evidence of his attachment and dependence which he had voluntarily given in the night, and I thought I would try them in another way. So I packed up my things and slung the saddle on my back, trailing my gun in my hand, and started on my route. After I had advanced a quarter of a mile I looked back and saw him standing with his head and tail very high, looking alternately at me and at the spot where I had been encamped and left a little fire burning. In this condition he stood and surveyed the prairies around for a while as I continued on. He at length walked with a hurried step to the spot, and seeing

everything gone began to neigh very violently, and at last started off at fullest speed and overtook me, passing within a few paces of me and wheeling about at a few rods' distance in front of me, trembling like an aspen leaf.

I called him by his familiar name, and walked up to him with the bridle in my hand, which I put over his head as he held it down for me, and the saddle on his back, as he actually stooped to receive it. I was soon arranged and on his back, when he started off upon his course as if he was well contented and pleased, like his rider, with the maneuver which had brought us together again and afforded us mutual relief from our awkward positions. Though this alarming freak of Charley's passed off and terminated so satisfactorily, yet I thought such rather dangerous ones to play, and I took good care after that night to keep him under my strict authority, resolving to avoid further tricks and experiments till we got to the land of cultivated fields and steady habits.

On the night of this memorable day Charley and I stopped in one of the most lovely little valleys I ever saw, and even far more beautiful than could have been imagined by mortal man—an enchanting little lawn of five or six acres, on the banks of a cool and rippling stream that was alive with fish, and every now and then a fine brood of young ducks, just old enough for delicious food and too unsophisticated to avoid an easy and simple death. This little lawn was surrounded by bunches and copses of the most luxuriant and picturesque foliage, consisting of the lofty *bois d'arc*s and elms, spreading out their huge branches as if offering protection to the rounded groups of cherry and plum trees that supported festoons of grape-vines, with their purple clusters, that hung in the most tempting manner over the green carpet that was everywhere decked out with wild flowers of all tints and of various sizes, from the modest wild sunflowers, with their thousand tall and drooping heads, to the lilies that stood and the violets that crept beneath them. By the side of this cool stream Charley was fastened, and near him my bear-skin was spread in the grass, and by it my little fire, to which I soon brought a fine string of perch from the brook; from which, and a broiled duck, and a delicious cup of coffee I made my dinner and supper, which were usually united in one meal at half an hour's sun. After this I strolled about this sweet little paradise, which I found was chosen not only by myself but by the wild deer, which were repeatedly rising from their quiet lairs and bounding out and over the graceful swells of the prairies which hemmed in and framed this little picture of sweetest tints and most masterly touches.

The Indians also, I found, had loved it once, and left it; for here and there were their solitary and deserted graves, which told, though briefly, of former haunts and sports and perhaps of wars and deaths that have once rung and echoed through this little silent vale.—G. C.

Mr. Catlin and Charley reached Saint Louis safely in November, 1834, where Charley was sold.

470. Sioux Worshipping at the Red Boulders; a large boulder and two small ones, bearing some resemblance to a buffalo cow and two calves, painted red by the Indians, and regarded by them with superstitious reverence, near the Coteau des Prairies. Painted in 1836.

(See also Nos. 337 and 336, herein.)

471. Camanchee (Comanchee) Warrior Lancing an Osage, at full speed. Painted in 1834, while on First Dragoon tour. (No plate.)

472. Camanches giving the Arrows to the Medicine Rock. Painted in 1834, at Great Comanche Village.
(No plate.)

A curious superstition of the Camanches: Going to war, they have no faith in their success, unless they pass a celebrated painted rock, where they appease the spirit of

war (who resides there), by riding by it at full gallop, and sacrificing their best arrow by throwing it against the side of the ledge.

473. Bâtiste, Bogard, and I, approaching Buffalo, on the Missouri (coming down).
Painted in 1832. (Plate No. 125, page 13, vol. 2, Catlin's Eight Years.)

We met immense numbers of buffaloes in the early part of our voyage, and used to land our canoe almost every hour in the day, and oftentimes all together approach the unsuspecting herds, through some deep and hidden ravine within a few rods of them, and, at the word "pull trigger," each of us bring down our victim.—G. C.

474. Wi-jun-jon, the Pigeon's Egg Head. An Assineboin chief, going to and returning from Washington. Painted in 1832, on Upper Missouri.

(Plates Nos. 271, 272, page 196, vol. 2, Catlin's Eight Years.)

(See also No. 179.)

This man was taken to Washington City in 1831 in a beautiful Indian dress by Major Sanford, the Indian agent, and returned to his country the next spring, 1833, in a colonel's uniform. He lectured a while to his people on the customs of the whites, when he was denounced by them for telling lies, which he had learned of the whites, and was by his own people put to death at the mouth of the Yellowstone. Major Sanford and his Indians, including Wi-jun-jon, were fellow-passengers on the steamer Yellowstone, in 1832, to the Upper Missouri.

THE STORY OF WI-JUN-JON.*

"Wi-jun-jon (the Pigeon's Egg Head) was a brave and a warrior of the Assineboines, young, proud, handsome, valiant, and graceful. He had fought many a battle and won many a laurel. The numerous scalps from his enemies' heads adorned his dress, and his claims were fair and just for the highest honors that his country could bestow upon him, for his father was chief of the nation.

"*Le même! desame—mon frère—mon ami! Bien, I am composé; go on, monsieur.*"

"Well, this young Assineboin, the 'Pigeon's Egg Head,' was selected by Major Sanford, the Indian agent, to represent his tribe in a delegation which visited Washington City under his charge in the winter of 1831-'32. With this gentleman, the Assineboin, together with representatives from several others of those Northwestern tribes, descended the Missouri River several thousand miles on their way to Washington.

"While descending the river in a Mackinaw boat from the mouth of Yellowstone, Wi-jun-jon and another of his tribe who was with him, at the first approach to the civilized settlements, commenced a register of the white men's houses (or cabins) by cutting a notch for each on the side of a pipe-stem, in order to be able to show when they got home how many white men's houses they saw on their journey. At first the cabins were scarce; but continually as they advanced down the river more and more rapidly increased in numbers, and they soon found their pipe-stem filled with marks, and they determined to put the rest of them on the handle of a war-club, which they soon got marked all over likewise; and at length, while the boat was moored at the shore for the purpose of cooking the dinner of the party, Wi-jun-jon and his companion stepped into the bushes and cut a long stick, from which they peeled the bark; and when the boat was again under way they sat down and with much labor copied the notches onto it from the pipe-stem and club, and also kept adding a notch for every house they passed. This stick was soon filled, and in a day or two several others, when at last they seemed much at a loss to know what to do with their troublesome records, until they came in sight of Saint Louis, which is a town of fifteen thou-

* Told by the camp fire at Coteau des Prairies in 1836.—Pages 195-200, inclusive, vol. 2, Catlin's Eight Years. (See also picture No. 179, herein.)



WÍ-JUN-JON, GOING TO AND RETURNING FROM WASHINGTON, 1832.

An Assinaboine chief. No. 474, page 328.
(Plates 271, 272, Vol. II, Catlin's Eight Years.)

sand inhabitants, upon which, after consulting a little, they pitched their sticks overboard into the river.

"I was in Saint Louis at the time of their arrival, and painted their portraits while they rested in that place. Wi-jun-jon was the first, who reluctantly yielded to the solicitations of the Indian agent and myself and appeared as sullen as death in my painting-room, with eyes fixed like those of a statue upon me, though his pride had plumed and tinted him in all the freshness and brilliancy of an Indian's toilet. In his nature's uncowering pride he stood a perfect model, but superstition had hung a lingering curve upon his lip, and pride had stiffened it into contempt. He had been urged into a measure against which his fears had pleaded, yet he stood unmoved and unflinching amid the struggles of mysteries that were hovering about him, foreboding ills of every kind and misfortunes that were to happen to him in consequence of this operation.

"He was dressed in his native costume, which was classic and exceedingly beautiful (Plate 271); his leggings and shirt were of the mountain-goat skin, richly garnished with quills of the porcupine and fringed with locks of scalps taken from his enemies' heads. Over these floated his long hair in plaits that fell nearly to the ground; his head was decked with the war-eagle's plumes, his robe was of the skin of the young buffalo bull, richly garnished and emblazoned with the battles of his life; his quiver and bow were slung, and his shield of the skin of the bull's neck.

"I painted him in this beautiful dress, and so also the others who were with him; and after I had done, Major Sanford went on to Washington with them, where they spent the winter.

"Wi-jun-jon was the foremost on all occasions—the first to enter the levee, the first to shake the President's hand and make his speech to him, the last to extend the hand to them, but the first to catch the smiles and admiration of the gentler sex. He traveled the giddy maze and beheld among the buzzing din of civil life their tricks of art, their handiworks, and their finery. He visited their principal cities; he saw their forts, their ships, their great guns, steamboats, balloons, &c., and in the spring returned to Saint Louis, where I joined him and his companions on their way back to their own country.

"Through the politeness of Mr. Chouteau, of the American Fur Company, I was admitted (the only passenger except Major Sanford and his Indians) to a passage in their steamboat on her first trip to the Yellowstone; and when I had embarked and the boat was about to depart, Wi-jun-jon made his appearance on deck in a full suit of regimentals! He had in Washington exchanged his beautifully garnished and classic costume for a full dress *en militaire* (see Plate 272). It was, perhaps, presented to him by the President. It was broadcloth of the finest blue, trimmed with lace of gold. On his shoulders were mounted two immense epaulettes; his neck was strangled with a shining black stock, and his feet were pinioned in a pair of waterproof boots with high heels, which made him 'stop like a yoked hog.'

"'Ha-ha-hagh (pardón, Monsieur Cataline, for I am almost laugh)—well, he was a fine gentleman, ha?'

"On his head was a high-crowned beaver hat, with a broad silver lace band, surmounted by a huge red feather, some two feet high; his coat collar, stiff with lace, came higher up than his ears, and over it flowed, down towards his haunches, his long Indian locks, stuck up in rolls and plaits, with red paint.

"'Ha-ha-hagh-agh-ah.'

"Hold your tongue, Ba'tiste.

"'Well, go on—go on.'

"A large silver medal was suspended from his neck by a blue ribbon, and across his right shoulder passed a wide belt, supporting by his side a broadsword.

"'Diable!'

"On his hands he had drawn a pair of white kid gloves, and in them held, a blue umbrella in one, and a large fan in the other. In this fashion was poor Wi-jun-jon

metamorphosed, on his return from Washington; and, in this plight was he strutting and whistling Yankee Doodle, about the deck of the steamer that was wending its way up the mighty Missouri, and taking him to his native land again, where he was soon to light his pipe and cheer the wigwam fireside with tales of novelty and wonder.

"Well, Ba'tiste, I traveled with this new-fangled gentleman until he reached his home, two thousand miles above Saint Louis, and I could never look upon him for a moment without excessive laughter at the ridiculous figure he cut—the strides, the angles, the stiffness of this traveling beau! Oh, Ba'tiste, if you could have seen him you would have split your sides with laughter; he was 'puss in boots,' precisely!

"By gar, he is good compare! Ha-ha, monsieur: (pardón) I am laugh; I am see him w'en he is arrive in Yellowstone; you know I was dere. I am laugh much w'en he is got off de boat, and all de Assineboines was dere to look. Oh, diable! I am laugh almost to die; I am split!—suppose he was pretty stiff, ha?—'cob on spindle,' ha? Oh, by gar, he is coot pour laugh—pour rire?"

"After Wi-jun-jon had got home, and passed the usual salutations among his friends, he commenced the simple narration of scenes he had passed through, and of things he had beheld among the whites; which appeared to them so much like fiction that it was impossible to believe them, and they set him down as an impostor. 'He has been 'they said' among the whites, who are great liars, and all he has learned is to come home and tell lies.' He sank rapidly into disgrace in his tribe; his high claims to political eminence all vanished; he was reputed worthless—the greatest liar of his nation; the chiefs shunned him and passed him by as one of the tribe who was lost; yet the ears of the gossiping portion of the tribe were open, and the camp-fire circle and the wigwam fireside gave silent audience to the whispered narratives of the 'traveled Indian.' * * *

"The next day after he had arrived among his friends the superfluous part of his coat (which was a laced frock) was converted into a pair of leggings for his wife; and his hat-band of silver lace furnished her a magnificent pair of garters. The remainder of the coat, curtailed of its original length, was seen buttoned upon the shoulders of his brother, over and above a pair of leggings of buckskin; and Wi-jun-jon was parading about among his gaping friends with a bow and quiver slung over his shoulders, which, *sans* coat, exhibited a fine linen shirt with studs and sleeve-buttons. His broadsword kept its place, but about noon his boots gave way to a pair of garished moccasins; and in such plight he gossiped away the day among his friends, while his heart spoke so freely and so effectually from the bung-hole of a little keg of whisky, which he had brought the whole way (as one of the choicest presents made him at Washington), that his tongue became silent.

"One of his little fair *innamoras*, or 'catch-crums,' such as live in the halo of all great men, fixed her eyes and her affections upon his beautiful silk braces, and the next day, while the keg was yet dealing out its kindnesses, he was seen paying visits to the lodges of his old acquaintance, swaggering about, with his keg under his arm, whistling Yankee Doodle and Washington's Grand March; his white shirt, or that part of it that had been flapping in the wind, had been shockingly tithed; his pantaloons of blue, laced with gold, were razeed into a pair of comfortable leggings; his bow and quiver were slung, and his broadsword, which trailed on the ground, had sought the center of gravity, and taken a position between his legs, and dragging behind him, served as a rudder to steer him over the 'earth's troubled surface.'

"Ha-hah-hagh—ah—o—oo—k, eh bien."

"Two days' revel of this kind had drawn from his keg all its charms; and in the mellowness of his heart, all his finery had vanished, and all of its appendages, except his umbrella, to which his heart's strongest affections still clung, and with it, and under it, in rude dress of buckskin, he was afterwards to be seen, in all sorts of weather, acting the fop and the beau as well as he could, with his limited means. In this plight, and in this dress, with his umbrella always in his hand (as the only re-

maining evidence of his *quondam* greatness), he began in his sober moments to entertain and instruct his people by honest and simple narratives of things and scenes he had beheld during his tour to the East but which (unfortunately for him); were to them too marvellous and improbable to be believed. He told the gaping multitude, that were constantly gathering about him, of the distance he had traveled; of the astonishing number of houses he had seen; of the towns and cities, with all their wealth and splendor; of traveling on steamboats, in stages, and on railroads. He described our forts and seventy-four gun ships which he had visited; their big guns; our great bridges; our great council-house at Washington, and its doings; the curious and wonderful machines in the Patent Office (which he pronounced the greatest medicine place he had seen); he described the great war parade which he saw in the city of New York; the ascent of the balloon from Castle Garden; the numbers of the white people; the beauty of the white squaws; their red cheeks, and many thousands of other things, all of which were so much beyond their comprehension that they could not be true, and 'he must be the very greatest liar in the whole world.*

"But he was beginning to acquire a reputation of a different kind. He was denominated a *medicine-man*, and one too of the most extraordinary character, for they deemed him far above the ordinary sort of human beings, whose mind could invent and conjure up for their amusement such an ingenious fabrication of novelty and wonder. He steadily and unostentatiously persisted, however, in this way of entertaining his friends and his people, though he knew his standing was affected by it. He had an exhaustless theme to descant upon through the remainder of his life; and he seemed satisfied to lecture all his life for the pleasure which it gave him.

"So great was his medicine, however, that they began, chiefs and all, to look upon him as a most extraordinary being, and the customary honors and forms began to be applied to him, and the respect shown him that belongs to all men in the Indian country who are distinguished for their medicine or mysteries. In short, when all became familiar with the astonishing representations that he made, and with the wonderful alacrity with which 'he created them,' he was denominated the very greatest of medicine, and not only that, but the lying medicine. That he should be the greatest of medicine, and that for lying merely, rendered him a prodigy in mysteries that commanded not only respect, but at length (when he was more maturely heard and listened to) admiration, awe, and at last dread and terror, which altogether must needs conspire to rid the world of a monster whose more than human talents must be cut down to less than human measurement.

"'W'at! Monsieur Cataline, dey 'av' not try to kill him?'

"Yes, Ba'tiste, in this way the poor fellow had lived, and been for three years past continually relating the scenes he had beheld in his tour to the '*Far East*,' until his medicine became so alarmingly great that they were unwilling he should live; they were disposed to kill him for a wizard. One of the young men of the tribe took the duty upon himself, and, after much perplexity, hit upon the following plan, to wit: He had fully resolved, in conjunction with others who were in the conspiracy, that the medicine of Wi-jun-jon was too great for the ordinary mode, and that he was so great a liar that a rifle bullet would not kill him. While the young man was in this distressing dilemma, which lasted for some weeks, he had a dream one night, which solved all difficulties; and in consequence of which he loitered about the store in the fort, at the mouth of the Yellowstone, until he could procure, by stealth (according to the injunction of his dream), the handle of an iron pot, which he supposed to possess the requisite virtue, and taking it into the woods, he there spent a whole day in straightening and filing it, to fit it into the barrel of his gun; after which, he made his appearance again in the fort, with his gun under his robe, charged with the pot handle, and getting behind poor Wi-jun-jon, whilst he was talking with the trader placed the muzzle behind his head and blew out his brains!

* Most unfortunately for this poor fellow, the other one of his tribe who traveled with him, and could have borne testimony to the truth of his statements, died of the quinsy on his way home.

"*Sacré vengeance ! Oh, mon Dieu ! Let me cry—I shall cry always, for evare. Oh, he is not true, I hope ? No, monsieur, no !*"

"Yes, Ba'tiste, it is a fact ; thus ended the days and the greatness and all the pride and hopes of Wi-jun-jon, the 'Pigeon's Egg Head,' a warrior and a brave of the valiant Assinaboines, who traveled eight thousand miles to see the President and all the great cities of the civilized world ; and who, for telling the truth, and nothing but the truth, was, after he got home, disgraced and killed for a wizard. * * *

"Now, my friend Ba'tiste, * * * I myself feel sad at the poor fellow's unhappy and luckless fate ; for he was a handsome, an honest, and a noble Indian. This man's death, Ba'tiste, has been a loss to himself, to his friends, and to the world, but you and I may profit by it, nevertheless, if we bear it in mind—we may profit by his misfortune, if we choose. We may call it a 'caution ;' for instance, when I come to write your book, as you have proposed, the fate of this poor fellow, who was relating no more than what he actually saw, will caution you against the imprudence of telling all that you actually know, and narrating all that you have seen, lest like him you sink into disgrace for telling the truth. You know, Ba'tiste, that there are many things to be seen in the kind of life that you and I have been living for some years past which it would be more prudent for us to suppress than to tell."

475. Butte de Mort. Upper Missouri, a great burial-place of the Sioux, called by the French "*Butte de mort*," hill of death. Painted in 1834.

Regarded by the Indians with great dread and superstition. There are several thousand buffalo and human skulls, perfectly bleached and curiously arranged about it. "*The Butte des Morts—Hill of the dead—near the banks of the Fox River, in Winnebago County, Wisconsin, a large and apparently artificial mound, said to contain the remains of Indian warriors killed in ancient battles. Its notoriety dates back of all written history, however early, of this part of the northwest, and gathers about it the charms of many traditions.—H. W. Beckwith.*"

476. Rain-making amongst the Mandans, a very curious custom. Medicine-men performing their mysteries inside of the lodge, and young men volunteer to stand upon the lodge from sunrise until sundown, in turn, commanding it to rain. Painted at Mandan Village, 1832.

(Plate No. 58, page 134, vol. 1, Catlin's Eight Years.)

Each one has to hazard the disgrace which attaches (when he descends at sundown) to a fruitless attempt ; and he who succeeds acquires a lasting reputation as a *mystery* or *medicine-man*. They never fail to make it rain ! as this ceremony continues from day to day until rain comes.

Did you ever hear of rain-makers ? If not, sit still, and read on ; but laugh not. Keep cool and sober, or else you may laugh in the beginning, and cry at the end of my story. Well, I introduce to you a new character—not a doctor or a high-priest, yet a *medicine-man*, and one of the highest and most respectable order, a *rain-maker* ! Such dignitaries live in the Mandan nation, aye, and *rain-stoppers* too ; and even those also amongst their *conjurati*, who, like Joshua of old, have even essayed to stop the sun in his course ; but from the inefficiency of their *medicine* or *mystery*, have long since descended into insignificance.

The Mandans raise a great deal of corn, * * * but sometimes a most disastrous drought visits the land, destructive to their promised harvest. Such was the case when I arrived at the Mandan village on the steamboat Yellowstone. Rain had not fallen for many a day, and the dear little girls and the ugly old squaws, altogether (all of whom had fields of corn), were groaning and crying to their lords, and imploring them to intercede for rain, that their little respective patches, which were now turning pale and yellow, might not be withered, and they be deprived of the pleasure of their customary annual festivity, and the joyful occasion of the "*roasting ears*," and the *green-corn dance*.



RAIN-MAKING AMONG THE MANDANS, 1832.

No. 476, page 332.

(Plate 58, Vol. I, Catlin's Eight Years.)

The chiefs and doctors sympathized with the complaints of the women, and recommended patience. Great deliberation, they said, was necessary in these cases; and though they resolved on making the attempt to produce rain for the benefit of the corn, yet they very wisely resolved that to begin too soon might insure their entire defeat in the endeavor, and that the longer they put it off the more certain they would feel of ultimate success. So, after a few days of further delay, when the importunities of the women had become clamorous, and even mournful, and almost insupportable, the *medicine-men* assembled in the council-house, with all their mystery apparatus about them, with an abundance of wild sage and other aromatic herbs, with a fire prepared to burn them, that their savory odors might be sent forth to the Great Spirit. The lodge was closed to all the villagers, except some ten or fifteen young men who were willing to hazard the dreadful alternative of making it rain or suffer the everlasting disgrace of having made a fruitless essay.

They only were allowed as witnesses to the *hocus pocus* and conjuration devised by the doctors inside of the medicine-lodge; and they were called up by lot, each one in his turn, to spend a day upon the top of the lodge, to test the potency of his medicine; or, in other words, to see how far his voice might be heard and obeyed amongst the clouds of the heavens; whilst the doctors were burning incense in the wigwam below, and with their songs and prayers to the Great Spirit for success were sending forth grateful fumes and odors to Him "who lives in the sun and commands the thunders of heaven." *Wah-kee* (the Shield) was the first who ascended the wigwam at sunrise; and he stood all day, and looked foolish as he was counting over and over his string of mystery-beads; the whole village were assembled around him and praying for his success. Not a cloud appeared; the day was calm and hot; and at the setting of the sun he descended from the lodge and went home; "his *medicine* was not good," nor can he ever be a *medicine-man*.

Om-pah (the Elk) was the next. He ascended the lodge at sunrise the next morning. His body was entirely naked, being covered with yellow clay. On his left arm he carried a beautiful shield, and a long lance in his right; and on his head the skin of a raven, the bird that soars amidst the clouds and above the lightning's glare. He flourished his shield and brandished his lance and raised his voice, but in vain; for at sunset the ground was dry and the sky was clear; the squaws were crying, and their corn was withering at its roots.

War-rah-pa (the Beaver) was the next. He also spent his breath in vain upon the empty air, and came down at night; and *Wak-a-dah-ha-hee* (the White Buffalo's Hair) took the stand the next morning. He is a small but beautifully-proportioned young man. He was dressed in a tunic and leggings of the skins of the mountain-sheep, splendidly garnished with quills of the porcupine, and fringed with locks of hair taken by his own hand from the heads of his enemies. On his arm he carried his shield, made of the buffalo's hide; its boss was the head of the war-eagle, and its front was ornamented with "red chains of lightning." In his left hand he clenched his sinewy bow and one single arrow. The villagers were all gathered about him; when he threw up a feather to decide on the course of the wind, and he commenced thus: "My friends! people of the pheasants! you see me here a sacrifice. I shall this day relieve you from great distress, and bring joy amongst you; or I shall descend from this lodge when the sun goes down, and live amongst the dogs and old women all my days. My friends! you saw which way the feather flew, and I hold my shield this day in the direction where the wind comes; the lightning on my shield will draw a great cloud, and this arrow, which is selected from my quiver, and which is feathered with the quill of the white swan, will make a hole in it. My friends! this hole in the lodge at my feet shows me the *medicine-men*, who are seated in the lodge below me and crying to the Great Spirit; and through it comes and passes into my nose delightful odors, which you see rising in the smoke to the Great Spirit above, who rides in the clouds and commands the winds! Three days they have sat here, my friends, and nothing has been done to relieve your distress. On the first day was

Wah-kee (the Shield); he could do nothing; he counted his beads and came down, his medicine was not good, his name was bad, and it kept off the rain. The next was *Om-pah* (the Elk); on his head the raven was seen, who flies above the storm, and he failed. *War-rah-pa* (the Beaver) was the next, my friends; the beaver lives under the water, and he never wants it to rain. My friends! I see you are in great distress, and nothing has yet been done. This shield belonged to my father, the White Buffalo; and the lightning you see on it is red; it was taken from a black cloud, and that cloud will come over us to-day. I am the White Buffalo's Hair, and I am the son of my father."

In this manner flourished and maneuvered *Wak-a-dah-ha-hee* (the White Buffalo's Hair), alternately addressing the audience and the heavens, and holding converse with the winds and the "*je-bi*" (spirits) that are floating about in them, stamping his foot over the heads of the magi, who were involved in mysteries beneath him, and invoking the spirits of darkness and light to send rain to gladden the hearts of the Mandans.

It happened on this memorable day about noon that the steamboat *Yellowstone*, on her first trip up the Missouri River, approached and landed at the Mandan village, as I have described in a former epistle. I was lucky enough to be a passenger on this boat, and helped to fire a salute of twenty guns of twelve pounds caliber when we first came in sight of the village, some three or four miles below. These guns introduced a new sound into this strange country, which the Mandans at first supposed to be thunder; and the young man upon the lodge, who turned it to good account, was gathering fame in rounds of applause, which were repeated and echoed through the whole village. All eyes were centered upon him; chiefs envied him; mothers' hearts were beating high whilst they were decorating and leading up their fair daughters to offer him in marriage on his signal success. The medicine-men had left the lodge, and came out to bestow upon him the envied title of "*medicine-man*" or "*doctor*," which he had so deservedly won. Wreaths were prepared to decorate his brows, and eagle's plumes and calumets were in readiness for him; his friends were all rejoiced; his enemies wore on their faces a silent gloom and hatred; and his old sweethearts, who had formerly cast him off, gazed intensely upon him as they glowed with the burning fever of repentance.

During all this excitement, *Wak-a-dah-ha-hee* kept his position, assuming the most commanding and threatening attitude; brandishing his shield in the direction of the thunder (Plate 58, No. 476). Although there was not a cloud to be seen, until he (poor fellow), being elevated above the rest of the village, espied, to his inexpressible amazement, the steamboat plowing its way up the windings of the river below; puffing her steam from her pipes, and sending forth the thunder from a twelve-pounder on her deck! * * * The White Buffalo's Hair stood motionless and turned pale, he looked a while, and turned to the chief and to the multitude, and addressed them with a trembling lip, "My friends, we will get no rain! there are, you see, no clouds; but my medicine is great—I have brought a *thunder boat*! look and see it! the thunder you hear is out of her mouth, and the lightning which you see is on the waters!"

At this intelligence the whole village flew to the tops of their wigwams, or to the bank of the river, from whence the steamer was in full view, and plowing along, to their utter dismay and confusion.

In this promiscuous throng of chiefs, doctors, women, children, and dogs, was *Wak-a-dah-ha-hee* (the White Buffalo's Hair), having descended from his high place to mingle with the frightened throng.

Dismayed at the approach of so strange and unaccountable an object, the Mandans stood their ground but a few moments; when, by an order of the chiefs, all hands were ensconced within the piquets of their village, and all the warriors armed for desperate defense. A few moments brought the boat in front of the village, and all was still and quiet as death; not a Mandan was to be seen upon the banks. The steamer was moored, and three or four of the chiefs soon after walked boldly down

the bank and on to her deck, with a spear in one hand and the calumet, or pipe of peace, in the other. The moment they stepped on board they met (to their great surprise and joy) their old friend, Major Sanford, their agent, which circumstance put an instant end to all their fears. The villagers were soon apprised of the fact, and the whole race of the beautiful and friendly Mandans was paraded on the bank of the river, in front of the steamer.

The rain maker, whose apprehensions of a public calamity brought upon the nation by his extraordinary medicine, had, for the better security of his person from apprehended vengeance, secreted himself in some secure place, and was the last to come forward, and the last to be convinced that this visitation was a friendly one from the white people; and that his medicine had not in the least been instrumental in bringing it about. This information, though received by him with much caution and suspicion, at length gave him great relief, and quieted his mind as to his danger. Yet still in his breast there was a rankling thorn, though he escaped the dreaded vengeance which he had a few moments before apprehended as at hand; as he had the mortification and disgrace of having failed in his mysterious operations. He set up, however (during the day, in his conversation about the strange arrival), his medicines, as the cause of its approach; asserting everywhere, and to everybody, that he knew of its coming, and that he had by his magic brought the occurrence about. This plea, however, did not get him much audience; and, in fact, everything else was pretty much swallowed up in the guttural talk, and bustle, and gossip about the mysteries of the "thunder-boat"; and so passed the day, until just at the approach of evening, when the White Buffalo's Hair (more watchful of such matters on this occasion than most others) observed that a black cloud had been jutting up in the horizon, and was almost directly over the village. In an instant his shield was on his arm, and his bow in his hand, and he again upon the lodge. Stiffened and braced to the last sinew, he stood, with his face and shield presented to the cloud, and his bow drawn. He drew the eyes of the whole village upon him as he vaunted forth his superhuman powers, and at the same time commanding the cloud to come nearer, that he might draw down its contents upon the heads and the cornfields of the Mandans. In this wise he stood, waving his shield over his head, stamping his foot and frowning as he drew his bow and threatened the heavens, commanding it to rain—his bow was bent, and the arrow drawn to its head, was sent to the cloud, and he exclaimed, "My friends, it is done! Wak-a-dah-he-hee's arrow has entered that black cloud, and the Mandans will be wet with the water of the skies! His predictions were true; in a few moments the cloud was over the village, and the rain fell in torrents. He stood for some time wielding his weapons and presenting his shield to the sky, while he boasted of his power and the efficacy of his medicine to those who had been about him, but were now driven to the shelter of their wigwams. He at length finished his vaunts and his threats, and descended from his high place (in which he had been perfectly drenched), prepared to receive the honors and the homage that were due to one so potent in his mysteries, and to receive the style and title of *medicine-man*. This is one of a hundred different modes in which a man in Indian countries acquires the honorable appellation.

This man had made it rain, and of course was to receive more than usual honor, as he had done much more than ordinary men could do. All eyes were upon him, and all were ready to admit that he was skilled in the magic art; and must be so nearly allied to the Great or Evil Spirit, that he must needs be a man of great and powerful influence in the nation, and well entitled to the style of doctor or *medicine-man*.

Readers, there are two facts relative to these strange transactions, which are infallibly true, and should needs be made known. The first is, that when the Mandans undertake to make it rain, *they never fail to succeed*, for their ceremonies never stop until rain begins to fall. The second is equally true, and is this—that he who has once made it rain never attempts it again; his medicine is undoubted; and on future occasions of the kind he stands aloof who has once done it in presence of the whole

village, giving an opportunity to other young men who are ambitious to signalize themselves in the same way.

During the memorable night of which I have just spoken the steamboat remained by the side of the Mandan village, and the rain that had commenced falling continued to pour down in torrents until midnight; black thunder roared, and livid lightning flashed until the heavens appeared to be lit up with one unceasing and appalling glare. In this frightful moment of consternation, a flash of lightning buried itself in one of the earth-covered lodges of the Mandans and killed a beautiful girl. Here was food and fuel fresh for their superstitions; and a night of vast tumult and excitement ensued. The dreams of the new-made medicine-man were troubled, and he had dreadful apprehensions for the coming day—for he knew that he was subject to the irrevocable decree of the chiefs and doctors, who canvass every strange and unaccountable event with close and superstitious scrutiny, and let their vengeance fall without mercy upon its immediate cause.

He looked upon his well-earned fame as likely to be withheld from him; and also considered that his life might perhaps be demanded as the forfeit for this girl's death, which would certainly be charged upon him. He looked upon himself as culpable, and supposed the accident to have been occasioned by his criminal desertion of his post when the steamboat was approaching the village. Morning came and he soon learned from some of his friends the opinions of the wise men, and also the nature of the tribunal that was preparing for him; he sent to the prairie for his three horses, which were brought in, and he mounted the medicine-lodge, around which, in a few moments, the villagers were all assembled. "My friends! (said he) I see you all around me, and I am before you; my medicine, you see, is great—it is too great—I am young, and I was too fast—I knew not when to stop. The wigwam of Mah-sish is laid low, and many are the eyes that weep for *Ko-ka* (the Antelope). *Wak-a-dah-ha-hee* gives three horses to gladden the hearts of those who weep for *Ko-ka*; his medicine was great—his arrow pierced the black cloud, and the lightning came, and the thunder-boat also! who says the medicine of *Wak-a-dah-ha-hee* is not strong?"

At the end of this sentence an unanimous shout of approbation ran through the crowd, and the Hair of the White Buffalo descended amongst them, where he was greeted by shakes of the hand; and amongst whom he now lives and thrives under the familiar and honorable appellation of the "*Big Double Medicine*."

477. Smoking the Shield (Sioux); a young warrior, making his shield, invites his friends to a carouse and a feast, who dance around his shield as it is smoking and hardening over a fire built in the ground. Painted 1832, at mouth of Teton River.

(No plate.)

I am soon to unfold the process of "*smoking the shield*." This is a very curious, as well as an important operation in their estimation. For this purpose a young man about to construct him a shield digs a hole of 2 feet in depth in the ground, and as large in diameter as he designs to make his shield. In this he builds a fire, and over it, a few inches higher than the ground, he stretches the raw hide horizontally over the fire, with little pegs driven through holes made near the edges of the skin. This skin is at first twice as large as the size of the required shield; but having got his particular and best friends (who are invited on the occasion) into a ring, to dance and sing around it, and solicit the Great Spirit to instill into it the power to protect him harmless against his enemies, he spreads over it the glue, which is rubbed and dried in as the skin is heated; and a second busily drives other and other pegs, inside of those in the ground, as they are gradually giving way and being pulled up by the contraction of the skin. By this curious process, which is most dexterously done, the skin is kept tight whilst it contracts to one-half of its size, taking up the glue and increasing in thickness, until it is rendered as thick and hard as required (and his friends have pleaded long enough to make it arrow and almost ball proof), when



SAC AND FOX INDIANS SAILING IN CANOES, WITH BLANKETS FOR SAILS.

No. 479, page 337.
(Plate 294, Vol. II, Catlin's Eight Years.)

the dance ceases and the fire is put out. When it is cooled and cut into the shape that he desires it is often painted with his *medicine* or *totem* upon it, the figure of an eagle, an owl, a buffalo or other animal, as the case may be, which he trusts will guard and protect him from harm; it is then fringed with eagle's quills, or other ornaments he may have chosen, and *slung* with a broad leather strap that crosses his breast. These shields are carried by all the warriors in these regions for their protection in battles, which are almost invariably fought from their horses' backs.—G. C., page 241, vol. 1, Catlin's Eight Years.

478. The Thunder's Nest. Nid du Tonnerre, and a party cautiously approaching it, Coteau des Prairies. Painted in 1836.

(No plate. Page 206, vol. 2, Catlin's Eight Years.)

Tradition of the Sioux is that in this little bunch of bushes the thunders are hatched out by quite a small bird, about as large, say their *medicine-men*, who profess to have seen it, as the end of a man's thumb. She sits on hereggs, and they hatch out in claps of thunder. No one approaches within several rods of the place.—G. C.

(See Nos. 336 and 337.)

479. Sac and Fox Indians sailing in canoes, by holding up their blankets. Painted in 1836 at Rock Island.

(Plate No. 294, page 214, vol. 2, Catlin's Eight Years.)

The Sacs and Foxs, like all other Indians, are fond of living along the banks of rivers and streams, and, like all others, are expert swimmers and skillful canoeemen.

Their canoes, like those of the Sioux and many other tribes, are dug out from a log, and generally made extremely light; and they dart them through the coves and along the shores of the rivers with astonishing quickness. I was often amused at their freaks in their canoes whilst traveling; and I was induced to make a sketch of one which I frequently witnessed, that of sailing with the aid of their blankets which the men carry; and when the wind is fair stand in the bow of the canoe and hold by two corners, with the other two under the foot or tied to the leg (Plate 294, No. 479), while the women sit in the other end of the canoe and steer it with their paddles.—G. C.

480. Grand Tournament of the Camanches, and a sham fight in a large encampment on the borders of Texas. Painted in 1834, on First Dragoon campaign.

(No plate.)

481. Bogard, Bâtiste, and I, traveling through a Missouri bottom, grass 10 feet high. Painted in 1832.

482. Band of Sioux moving. Painted in 1835.

(No plate.)

483. Bogard, Bâtiste, and I, descending the Missouri River. Painted in 1832.

484. Bogard, Bâtiste, and I, eating our breakfast on a pile of driftwood, Upper Missouri. Painted in 1832.

485. Medicine Buffalo of the Sioux, the figure of a buffalo cut out of the turf on the prairie, and visited by the Indians going on a buffalo hunt.

486. Bogard, Bâtiste, and I, chasing a herd of buffalo in high grass, on a Missouri bottom. Painted in 1832.

(No plate.)

487. Feats of Horsemanship. Camanches throwing themselves on the side of their horses, while at full speed, to evade their enemies' arrows—a most wonderful feat. Painted in 1834 at Great Camanche village, campaign with First Dragons.

(Plate No. 167, page 65, vol. 2, Catlin's Eight Years.)

The Camanches, like the Northern tribes, have many games, and in pleasant weather seem to be continually practicing more or less of them on the prairies back of and contiguous to their village.

In their ball-plays and some other games they are far behind the Sioux and others of the northern tribes; but in racing horses and riding they are not equaled by any other Indians on the continent. Racing horses, it would seem, is a constant and almost incessant exercise, and their principal mode of gambling; and perhaps a more finished set of jockeys are not to be found. The exercise of these people, in a country where horses are so abundant and the country so fine for riding, is chiefly done on horseback; and it "stands to reason" that such a people, who have been practicing from their childhood, should become exceedingly expert in this wholesome and beautiful exercise. Amongst their feats of riding there is one that has astonished me more than anything of the kind I have ever seen or expect to see in my life—a stratagem of war learned and practiced by every young man in the tribe, by which he is able to drop his body upon the side of his horse at the instant he is passing, effectually screened from his enemies' weapons (Plate 167, No. 487) as he lays in a horizontal position behind the body of his horse, with his heel hanging over the horse's back, by which he has the power of throwing himself up again and changing to the other side of the horse if necessary. In this wonderful condition he will hang whilst his horse is at fullest speed, carrying with him his bow and shield, and also his long lance of 14 feet in length, all or either of which he will wield upon his enemy as he passes, rising and throwing his arrows over the horse's back,* or with equal ease and equal success under the horse's neck.

This astonishing feat which the young men have been repeatedly playing off to our surprise as well as amusement, whilst they have been galloping about in front of our tents, completely puzzled the whole of us, and appeared to be the result of magic rather than of skill acquired by practice. I had several times great curiosity to approach them to ascertain by what means their bodies could be suspended in this manner, where nothing could be seen but the heel hanging over the horse's back. In these endeavors I was continually frustrated, until one day I coaxed a young fellow up within a little distance of me by offering him a few plugs of tobacco, and he in a moment solved the difficulty so far as to render it apparently more feasible than before, yet leaving it one of the most extraordinary results of practice and persevering endeavors. I found on examination that a short hair halter was passed around under the neck of the horse and both ends tightly braided into the mane on the withers, leaving a loop to hang under the neck and against the breast, which, being caught up in the hand, makes a sling into which the elbow falls, taking the weight of the body on the middle of the upper arm. Into this loop the rider drops suddenly and fearlessly, leaving his heel to hang over the back of the horse to steady him and also to restore him when he wishes to regain his upright position on the horse's back.

Besides this wonderful art these people have several other feats of horsemanship which they are continually showing off, which are pleasing and extraordinary and of which they seem very proud. A people who spend so very great a part of their lives actually on their horses' backs must needs become exceedingly expert in everything that pertains to riding, to war, or to the chase; and I am ready without hesitation

* Since writing the above I have conversed with some of the young men of the Pawnees who practice the same feat, and who told me they could throw the arrow from under the horse's belly and elevate it upon an enemy with deadly effect.

This feat I did not see performed, but from what I did see I feel inclined to believe that these young men were boasting of no more than they were able to perform.



COMANCHE FEATS OF HORSEMANSHIP.

No. 487, page 338.

(Plate 167, Vol. II, Catlin's Eight Years.)

to pronounce the Camanches the most extraordinary horsemen that I have seen yet in all my travels, and I doubt very much whether any people in the world can surpass them.—G. C.

488. Camanche War Party, meeting the dragoons, and one of their bravest men advancing to shake hands with Colonel Dodge, with a piece of white buffalo-skin on the point of his lance, on the Mexican frontier, 1835. Painted in 1834, on First Dragoon expedition.

(Plate No. 157, page 53, vol. 2, Catlin's Eight Years.)

On the fourth day of our march from the mouth of Lake Washita we discovered many fresh signs of buffaloes, and at last immense herds of them grazing on the distant hills. Indian trails were daily growing fresh, and their smokes were seen in various directions ahead of us, and on the same day at noon we discovered a large party at several miles distance, sitting on their horses and looking at us. From the glistening of the blades of their lances, which were blazing as they turned them in the sun, it was at first thought that they were Mexican cavalry, who might have been apprised of our approach into their country, and had advanced to contest the point with us. On drawing a little nearer, however, and scanning them closer with our spy-glasses, they were soon ascertained to be a war party of Camanches, on the look out for their enemies.

The regiment was called to a halt, and the requisite preparations made and orders issued. We advanced in a direct line towards them until we had approached to within two or three miles of them, when they suddenly disappeared over the hill, and soon after showed themselves on another mound farther off and in a different direction. The course of the regiment was then changed, and another advance towards them was commenced, and, as before, they disappeared and showed themselves in another direction. After several such efforts, which proved ineffectual, Colonel Dodge ordered the command to halt, while he rode forward with a few of his staff and an ensign carrying a white flag. I joined this advance, and the Indians stood their ground until we had come within half a mile of them and could distinctly observe all their numbers and movements. We then came to a halt, and the white flag was sent a little in advance and waved as a signal for them to approach, at which one of their party galloped out in advance of the war party, on a milk-white horse, carrying a piece of white buffalo-skin on the point of his long lance in reply to our flag.

This moment was the commencement of one of the most thrilling and beautiful scenes I ever witnessed. All eyes, both from his own party and ours, were fixed upon the maneuvers of this gallant little fellow, and he well knew it.

The distance between the two parties was perhaps half a mile, and that a beautiful and gently sloping prairie, over which he was for the space of a quarter of an hour reining and spurring his maddened horse, and gradually approaching us by tacking to the right and the left, like a vessel beating against the wind. He at length came prancing and leaping along until he met the flag of the regiment, when he leaned his spear against it, looking the bearer full in the face, when he wheeled his horse, and dashed up to Colonel Dodge (Plate 157, No. 488), with his extended hand, which was instantly grasped and shaken.

We all had him by the hand in a moment, and the rest of the party seeing him received in this friendly manner, instead of being sacrificed, as they undoubtedly expected, started under full whip in a direct line towards us, and in a moment gathered, like a black cloud, around us! The regiment then moved up in regular order, and a general shake of the hand ensued, which was accomplished by each warrior riding along the ranks and shaking the hand of every one as he passed. This necessary form took up considerable time, and during the whole operation my eyes were fixed upon the gallant and wonderful appearance of the little fellow who bore us the white flag on the point of his lance. He rode a fine and spirited wild horse, which was as white as the drifted snow, with an exuberant mane, and its long and bushy tail sweeping

the ground. In his hand he tightly drew the reins upon a heavy Spanish bit, and at every jump plunged into the animal's sides, till they were in a gore of blood, a huge pair of spurs, plundered, no doubt, from the Spaniards in their border wars, which are continually waged on the Mexican frontiers. The eyes of this noble little steed seemed to be squeezed out of its head; and its fright and its agitation had brought out upon its skin a perspiration that was fretted into a white foam and lather. The warrior's quiver was slung on the warrior's back, and his bow grasped in his left hand, ready for instant use, if called for. His shield was on his arm, and across his thigh, in a beautiful cover of buckskin, his gun was slung—and in his right hand his lance of 14 feet in length.

Thus armed and equipped was this dashing cavalier, and nearly in the same manner all the rest of the party; and very many of them leading an extra horse, which we soon learned was the favorite war-horse; and from which circumstances altogether we soon understood that they were a war-party in search of their enemy.

After a shake of the hand we dismounted, and the pipe was lit and passed around. And then a "talk" was held, in which we were aided by a Spaniard we luckily had with us who could converse with one of the Camanches, who spoke some Spanish.

Colonel Dodge explained to them the friendly motives with which we were penetrating their country, that we were sent by the President to reach their villages; to see the chiefs of the Camanches and Pawnee Picts, to shake hands with them, and to smoke the pipe of peace, and to establish an acquaintance, and consequently a system of trade that would be beneficial to both.—G. C.

The Camanches afterwards abandoned their war expedition and conducted Colonel Dodge and his command to their village. (See No. 353.)

489. An Indian wedding, Assinaboine; young man making presents to the father of the girl. Painted in 1832.

(No plate.)

490. Crow at his toilet, oiling his long hair with bear's grease. Painted 1832.

(No plate.)

491. Crow Lodge, of twenty-five buffalo-skins, beautifully ornamented.

This splendid lodge, with all its poles and furniture, was brought from the foot of the Rocky Mountains.

This lodge is now in the National Museum. Mr. Catlin procured it in 1832 and took it to Europe. He thus describes it:

A CROW LODGE OR WIGWAM.

A very splendid thing, brought from the foot of the Rocky Mountains, 25 feet in height, made of buffalo-skins, garnished and painted. The poles (thirty in number) of pine, cut in the Rocky Mountains, have been long in use, were purchased with the lodge, and brought the whole distance. This *wigwam* stands in the middle of the gallery, and will shelter eighty or more persons.

This was brought back to the United States by Mr. Harrison in 1852-'53. In the plate showing the gallery, page 8, herein, a view of this wigwam is given.

492. Pawnee Lodge, thatched with prairie grass, in form of a straw beehive. Painted in 1834.

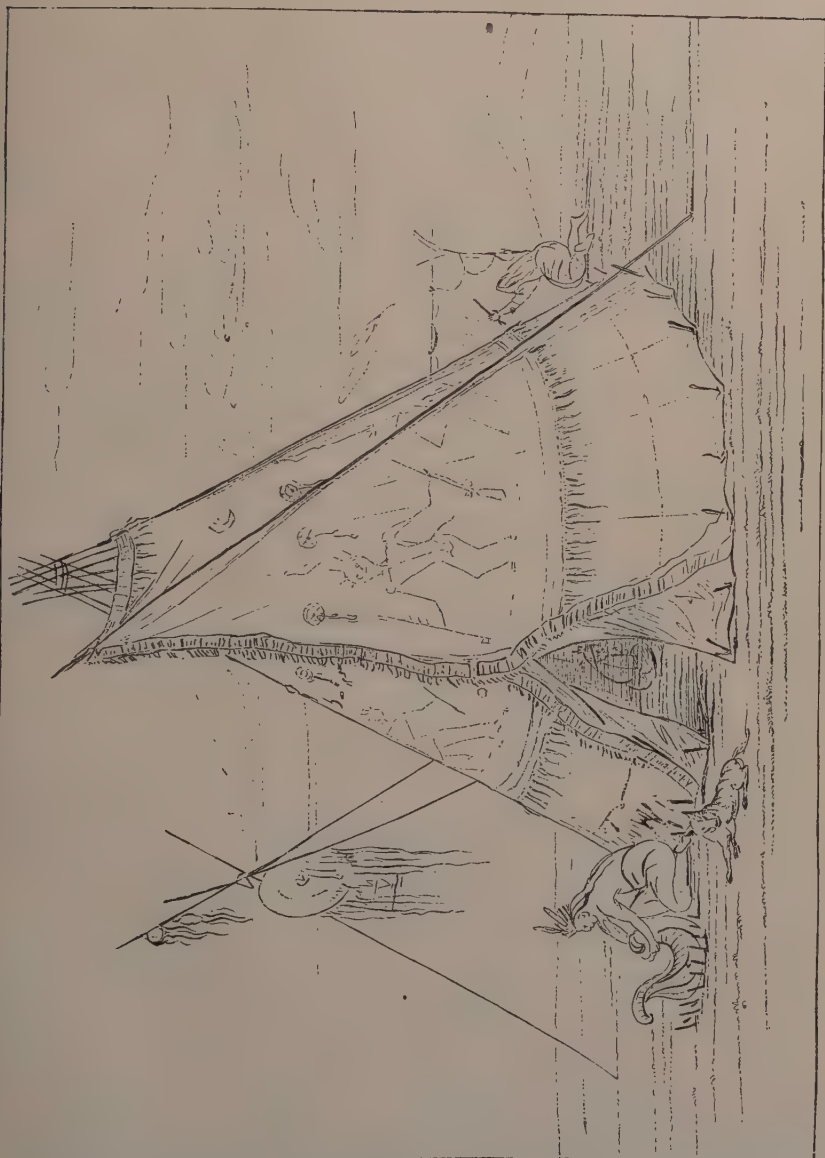
(No plate.)

(See also No. 343, herein, great Pawnee village.)

493. Camanche Lodge, of buffalo-skins. Painted in 1834.

(No plate.)

(See also No. 346, herein, Great Camanchee village.)



CROW LODGE.

Same form used by all of the Northwest and Western North American Indians. No. 491, pages 340, 397.
(Plate 20, Vol. I, Catlin's Eight Years.)



494. **Dog Feast**, Sioux; a religious feast. Given to Mr. Sanford (Indian agent), Mr. Choteau, Mr. McKenzie, and myself in a Sioux village 1,400 miles above Saint Louis, 1832. The only food was dog's meat, and this is the highest honor they can confer on a stranger. Painted at a Sioux village at the mouth of Teton River, 1832.

(Plate No. 96, page 228, vol. 1, Catlin's Eight Years.)

After I had been several weeks busily at work with my brush in this village, and pretty well used to the modes of life in these regions, and also familiarly acquainted with all the officers and clerks of the establishment, it was announced one day that the steamer which we had left was coming in the river below, where all eyes were anxiously turned and all ears were listening, when at length we discovered the puffing of her steam, and at last heard the thundering of cannon which were being fired from her deck.

The excitement and dismay caused amongst six thousand of these wild people [Sioux] when the steamer came up in front of their village was amusing in the extreme. The steamer was moored at the shore, however, and when Mr. Chouteau and Major Sanford, their old friend and agent, walked ashore, it seemed to restore their confidence and courage, and the whole village gathered in front of the boat, without showing much further amazement or even curiosity about it.

The steamer rested a week or two at this place before she started on her voyage for the headwaters of the Missouri, during which time there was much hilarity and mirth indulged in amongst the Indians, as well as with the hands employed in the service of the Fur Company. The appearance of a steamer in this wild country was deemed a wonderful occurrence, and the time of her presence here looked upon and used as a holiday. Some sharp encounters amongst the trappers, who come in here from the mountains, loaded with packs of furs, with sinews hardened by long exposure, and seemingly impatient for a *fight*, which is soon given them by some bullying fisticuff fellow, who steps forward and settles the matter in a ring, which is made and strictly preserved for *fair play*, until hard raps and bloody noses and blind eyes "*settle the hash*" and satisfy his trappership to lay in bed a week or two, and then graduate a sober and a civil man.

Amongst the Indians we have had numerous sights and amusements to entertain, and some to shock us. Shows of dances, ball plays, horse-racing, foot-racing, and wrestling in abundance. Feasting, fasting, and prayers we have also had, and penance and tortures, and almost everything short of self-immolation.

Some few days after the steamer had arrived, it was announced that a grand feast was to be given to the *great white chiefs* who were visitors amongst them, and preparations were made accordingly for it. The two chiefs brought their two tents together, forming them into a semi-circle, inclosing a space sufficiently large to accommodate one hundred and fifty men, and sat down with that number of the principal chiefs and warriors of the Sioux nation, with Mr. Chouteau, Mr. Sanford, the Indian agent, Mr. McKenzie, and myself, whom they had invited in due time, and placed on elevated seats in the center of the crescent, while the rest of the company all sat upon the ground, and mostly cross-legged, preparatory to the feast being dealt out.

In the center of the semi-circle was erected a flag-staff, on which was waving a white flag, and to which also was tied the calumet, both expressive of their friendly feelings towards us. Near the foot of the flag-staff were placed in a row on the ground, six or eight kettles, with iron covers on them, shutting them tight, in which were prepared the viands for our *voluptuous* feast. Near the kettles, and on the ground also, bottom side upwards, were a number of wooden bowls, in which the meat was to be served out; and in front, two or three men, who were there placed as waiters, to light the pipes for smoking, and also to deal out the food.

In these positions things stood, and all sat, with thousands climbing and crowding around for a peep at the grand pageant, when at length Ha-wan-je-tah (the one

horn), head chief of the nation, rose in front of the Indian agent, in a very handsome costume, and addressed him thus :

"My father, I am glad to see you here to-day ; my heart is always glad to see my father when he comes ; our great father who sends him here is very rich, and we are poor. Our friend Mr. McKenzie, who is here, we are also glad to see ; we know him well, and we shall be sorry when he is gone. Our friend who is on your right hand we all know is very rich ; and we have heard that he owns the great medicine-canoe ; he is a good man, and a friend to the red man. Our friend the *White Medicine*, who sits with you, we did not know ; he came amongst us a stranger, and he has made me very well ; all the women know it, and think it good ; he has done many curious things, and we have all been pleased with him ; he has made us much amusement and we know he is great medicine.

"My father, I hope you will have pity on us ; we are very poor. We offer you to-day, not the best that we have got, for we have plenty of good buffalo hump and marrow, but we give you our hearts in this feast ; we have killed our faithful dogs to feed you, and the Great Spirit will seal our friendship. I have no more to say."

After these words he took off his beautiful war-eagle head-dress, his shirt and leggings, his necklace of grizzly bears' claws, and his moccasins, and tying them together, laid them gracefully down at the feet of the agent as a present, and laying a handsome pipe on top of them, he walked around into an adjoining lodge, where he got a buffalo robe to cover his shoulders, and returned to the feast, taking his seat which he had before occupied.

Major Sanford then rose and made a short speech in reply, thanking him for the valuable present which he had made him, and for the very polite and impressive manner in which it had been done, and sent to the steamer for a quantity of tobacco and other presents, which were given to him in return. After this, and after several others of the chiefs had addressed him in a similar manner, and, like the first, disrobed themselves and thrown their beautiful costumes at his feet, one of the three men in front deliberately lit a handsome pipe and brought it to Ha-wan-je-tah to smoke. He took it, and after presenting the stem to the north, to the south, to the east, and the west, and then to the sun that was over his head, and pronounced the words, "How ! how ! how !" drew a whiff or two of smoke through it, and holding the bowl of it in one hand and its stem in the other, he then held it to each of our mouths as we successively smoked it ; after which it was passed around through the whole group, who all smoked through it, or as far as its contents lasted, when another of the three waiters was ready with a second, and at length a third one, in the same way, which lasted through the hands of the whole number of guests. This smoking was conducted with the strictest adherence to exact and established form, and the feast the whole way to the most positive silence. After the pipe is charged and is being lit, until the time that the chief has drawn the smoke through it, it is considered an evil omen for any one to speak ; and if any one break silence in that time, even in a whisper, the pipe is instantly dropped by the chief, and their superstition is such that they would not dare to use it on this occasion, but another one is called for and used in its stead. If there is no accident of the kind during the smoking, the waiters then proceed to distribute the meat, which is soon devoured in the feast.

In this case the lids were raised from the kettles, which were all filled with dog's meat alone. It being well cooked, and made into a sort of a stew, sent forth a very savory and pleasing smell, promising to be an acceptable and palatable food. Each of us civilized guests had a large wooden bowl placed before us, with a huge quantity of dogs' flesh floating in a profusion of soup, or rich gravy, with a large spoon resting in the dish, made of the buffalo's horn. In this most difficult and painful dilemma we sat, all of us knowing the solemnity and good feeling in which it was given, and the absolute necessity of falling to and devouring a little of it. We all tasted it a few times, and resigned our dishes, which were quite willingly taken, and passed around with others to every part of the group, who all ate heartily of the *delicious viands*, which were soon dipped out of the kettles and entirely devoured ; after which each

one arose as he felt disposed, and walked off without uttering a word. In this way the feast ended, and all retired silently and gradually until the ground was left vacant to the charge of the waiters or officers who seemed to have charge of it during the whole occasion.

The feast was unquestionably given to us as the most undoubted evidence they could give us of their friendship, and we who knew the spirit and feeling in which it was given could not but treat it respectfully, and receive it as a very high and marked compliment.

Since I witnessed it on this occasion I have been honored with numerous entertainments of the kind amongst the tribes which I have visited towards the sources of the Missouri, and all conducted in the same solemn and impressive manner; from which I feel authorized to pronounce the *dog feast* a truly religious ceremony, wherein the poor Indian sees fit to sacrifice his faithful companion to bear testimony to the sacredness of his vows of friendship, and invite his friend to partake of its flesh, to remind him forcibly of the reality of the sacrifice and the solemnity of his professions.

The dog, amongst all Indian tribes, is more esteemed and more valued than amongst any part of the civilized world; the Indian, who has more time to devote to his company, and whose untutored mind more nearly assimilates to that of his faithful servant, keeps him closer company, and draws him nearer to his heart; they hunt together, and are equal sharers in the chase; their bed is one; and on the rocks and on their coats of arms they carve his image as the symbol of fidelity. Yet with all of these he will end his affection with this faithful follower, and with tears in his eyes offer him as a sacrifice to seal the pledge he has made to man; because a feast of venison, or of buffalo meat, is what is due to every one who enters an Indian's wigwam, and of course conveys but a passive or neutral evidence that generally goes for nothing.

I have sat at many of these feasts, and never could but appreciate the moral and solemnity of them. I have seen the master take from the bowl the head of his victim, and descant on its former affection and fidelity with tears in his eyes. And I have seen guests at the same time by the side of me jesting and sneering at the poor Indian's folly and stupidity; and I have said in my heart that they never deserved a name so good or so honorable as that of the poor animal whose bones they were picking.

At the feast which I have been describing above each of us tasted a little of the meat and passed the dishes on to the Indians, who soon demolished everything they contained. We all agreed that the meat was well cooked, and seemed to be well-flavored and palatable food, and no doubt could have been eaten with a good relish if we had been hungry and ignorant of the nature of the food we were eating.

The flesh of these dogs, though apparently relished by the Indians, is undoubtedly inferior to the venison and buffalo's meat, of which feasts are constantly made where friends are invited, as they are in civilized society, to a pleasant and convivial party; from which fact alone it would seem clear that they have some extraordinary motive, at all events, for feasting on the flesh of that useful and faithful animal, even when, as in the instance I have been describing, their village is well supplied with fresh and dried meat of the buffalo. The dog feast is given, I believe, by all tribes in North America, and by them all this faithful animal, as well as the horse, is sacrificed in several different ways to appease offended spirits or deities, whom it is considered necessary that they should conciliate in this way, and when done is invariably done by giving the best in the herd or the kennel.—Pages 227-231, vol. 1, Catlin's Eight Years.

495. An Indian Council, Sioux, chiefs in profound deliberation. Painted in 1832.
(No plate.)

496. Comanche war party, mounted on wild horses, armed with shields, bows, and lances. Painted in 1834, on First Dragoon campaign.
(No plate.)

497. Scalping Sioux, showing the mode of taking scalp. Painted in 1832.

(Plate No. 106, page 240, vol. 1, Catlin's Eight Years.)

(See title Manners, Customs, &c., herein, for description, with plate.)

498. Scalping, Mandans; "Conqueror conquered." Painted in 1832.

(No plate.)

From a story of the Mandans, which took place in front of the Mandan village.

499. Wild Horses at Play, Texas, of all colors, like a kennel of hounds. Painted in 1834, on First Dragoon Expedition.

(Plate No. 160, page 59, vol. 21, Catlin's Eight Years.)

500. Throwing the Lasso, with a noose, which falls over the horse's neck. Painted in 1834, on First Dragoon Expedition.

(Plate No. 161, page 59, vol. 21, Catlin's Eight Years.)

501. Breaking down the Wild Horse, with hobbles on his fore feet, and the lasso around his under jaw. Painted in 1834, on First Dragoon Expedition.

(Plate No. 162, page 59-61, vol. 2, Catlin's Eight Years.)

MR. CATLIN'S NOTES ON NOS. 499, 500, AND 501, AND ON THE WILD HORSE OF THE COMANCHES.

The tract of country over which we passed, between the False Washita and this place, is stocked, not only with buffaloes, but with numerous bands of wild horses, many of which we saw every day. There is no other animal on the prairies so wild and so sagacious as the horse, and none other so difficult to come up with. So remarkably keen is their eye that they will generally run 'at the sight' when they are a mile distant, being no doubt able to distinguish the character of the enemy that is approaching when at that distance, and when in motion will seldom stop short of three or four miles. I made many attempts to approach them by stealth when they were grazing and playing their gambols, without ever having been more than once able to succeed. In this instance I left my horse and with my friend Chadwick skulked through a ravine for a couple of miles, until we were at length brought within gun-shot of a fine herd of them, when I used my pencil for some time, while we were under cover of a little hedge of bushes which effectually screened us from their view. In this herd we saw all the colors, nearly, that can be seen in a kennel of English hounds. Some were milk white, some jet black; others were sorrel, and bay, and cream color; many were of an iron gray; and others were pied, containing a variety of colors on the same animal. Their manes were very profuse and hanging in the wildest confusion over their necks and faces, and their long tails swept the ground. (See Plate 160, No. 499.)

CREASING A WILD HORSE.

After we had satisfied our curiosity in looking at these proud and playful animals we agreed that we would try the experiment of 'creasing' one, as it is termed in this country, which is done by shooting them through the gristle on the top of the neck, which stuns them so that they fall and are secured with the hobbles on the feet, after which they rise again without fatal injury. This is a practice often resorted to by expert hunters, with good rifles, who are not able to take them in any other way. My friend Joe and I were armed on this occasion each with a light fowling-piece, which have not quite the preciseness in throwing a bullet that a rifle has,

and having both leveled our pieces at the withers of a noble, fine-looking iron-gray, we pulled trigger, and the poor creature fell, and the rest of the herd were out of sight in a moment. We advanced speedily to him, and had the most inexpressible mortification of finding that we never had thought of hobbles or halters to secure him, and in a few moments more had the still greater mortification, and even anguish, to find that one of our shots had broken the poor creature's neck, and that he was quite dead.

The laments of poor Chadwick for the wicked folly of destroying this noble animal were such as I never shall forget; and so guilty did we feel that we agreed that when we joined the regiment we should boast of all the rest of our hunting feats, but never make mention of this.

The usual mode of taking the wild horses is by throwing the lasso whilst pursuing them at full speed (Plate 161, No. 500), and dropping a noose over their necks, by which their speed is soon checked, and they are "choked down." The lasso is a thong of rawhide, some ten or fifteen yards in length, twisted or braided, with a noose fixed at the end of it, which, when the coil of the lasso is thrown out, drops with great certainty over the neck of the animal, which is soon conquered.

The Indian, when he starts for a wild horse, mounts one of the fleetest he can get, and coiling his lasso on his arm, starts off under the "full whip," till he can enter the band, when he soon gets it over the neck of one of the number, when he instantly dismounts, leaving his own horse, and runs as fast as he can, letting the lasso pass out gradually and carefully through his hands, until the horse falls for want of breath and lies helpless on the ground, at which time the Indian advances slowly towards the horse's head, keeping his lasso tight upon its neck, until he fastens a pair of hobbles on the animal's two forefeet, and also loosens the lasso (giving the horse chance to breathe), and gives it a noose around the under jaw, by which he gets great power over the affrighted animal, which is rearing and plunging when it gets breath, and by which, as he advances hand over hand towards the horse's nose (Plate 162, No. 510), he is able to hold it down and prevent it from throwing itself over on its back, at the hazard of its limbs. By this means he gradually advances until he is able to place his hand on the animal's nose and over its eyes, and at length to breath in its nostrils, when it soon becomes docile and conquered, so that he has little else to do than to remove the hobbles from its feet and lead or ride it into camp.

This breaking down or taming, however, is not without the most desperate trial on the part of the horse, which rears and plunges in every possible way to effect its escape, until its power is exhausted and it becomes covered with foam, and at last yields to the power of man and becomes his willing slave for the rest of its life. By this very rigid treatment the poor animal seems to be so completely conquered that it makes no further struggle for its freedom, but submits quietly ever after, and is led or rode away with very little difficulty. Great care is taken, however, in this and in subsequent treatment not to subdue the spirit of the animal, which is carefully preserved and kept up, although they use them with great severity, being, generally speaking, cruel masters.

The wild horse of these regions is a small but very powerful animal, with an exceedingly prominent eye, sharp nose, high nostril, small feet, and delicate leg, and undoubtedly have sprung from a stock introduced by the Spaniards at the time of the invasion of Mexico, which, having strayed off upon the prairies, have run wild and stocked the plains from this to Lake Winnipeg, two or three thousand miles to the north.*

This useful animal has been of great service to the Indians living on these vast

* There are many very curious traditions about the first appearance of horses amongst the different tribes, and many of which bear striking proof of the above fact. Most of the tribes have some story about the first appearance of horses, and amongst the Sioux they have beautifully recorded the fact by giving it the name of *Shonk-a-wakon* (the medicine dog).—G. C.

plains, enabling them to take their game more easily, to carry their burdens, &c., and no doubt render them better and handier service than if they were of a larger and heavier breed. Vast numbers of them are also killed for food by the Indians, at seasons when buffaloes and other game are scarce. They subsist themselves both in winter and summer by biting at the grass, which they can always get in sufficient quantities for their food.

Whilst on our march we met with many droves of these beautiful animals, and several times had the opportunity of seeing the Indians pursue them and take them with the lasso. The first successful instance of the kind was effected by one of our guides and hunters, by the name of Beatte, a Frenchman, whose parents had lived nearly their whole lives in the Osage village, and who himself had been reared from infancy amongst them, and in a continual life of Indian modes and amusements had acquired all the skill and tact of his Indian teachers, and probably a little more, for he is reputed, without exception, the best hunter in these western regions.

This instance took place one day whilst the regiment was at its usual halt of an hour in the middle of the-day.

When the bugle sounded for a halt and all were dismounted, Beatte and several others of the hunters asked permission of Colonel Dodge to pursue a drove of horses which were then in sight, at a distance of a mile or more from us. The permission was given and they started off, and by following a ravine approached near to the unsuspecting animals, when they broke upon them and pursued them for several miles, in full view of the regiment. Several of us had good glasses, with which we could plainly see every movement and every maneuver. After a race of two or three miles Beatte was seen with his wild horse down, and the band and the other hunters rapidly leaving him.

Seeing him in this condition I galloped off to him as rapidly as possible, and had the satisfaction of seeing the whole operation of "breaking down" and bringing in the wild animal, and in Plate 162, No. 501, I have given a fair representation of the mode by which it was done. When he had conquered the horse in this way, his brother, who was one of the unsuccessful ones in the chase, came riding back and leading up the horse of Beatte, which he had left behind, and after staying with us a few minutes assisted Beatte in leading his conquered wild horse towards the regiment, where it was satisfactorily examined and commented upon, as it was trembling and covered with white foam, until the bugle sounded the signal for marching, when all mounted, and with the rest Beattie, astride of his wild horse, which had a buffalo skin girted on its back, and a halter, with a cruel noose around the under jaw. In this manner the command resumed its march, and Beatte astride of his wild horse, on which he rode quietly and without difficulty until night—the whole thing, the capture and breaking, all having been accomplished within the space of one hour, our usual and daily halt at midday.

Several others of these animals were caught in a similar manner during our march by others of our hunters, affording us satisfactory instances of this most extraordinary and almost unaccountable feat.

The horses that were caught were by no means very valuable specimens, being rather of an ordinary quality; and I saw to my perfect satisfaction that the finest of these droves can never be obtained in this way, as they take the lead at once when they are pursued, and in a few moments will be seen half a mile or more ahead of the bulk of the drove which they are heading off. There is not a doubt but there are many very fine and valuable horses amongst these herds, but it is impossible for the Indian or other hunter to take them, unless it be done by 'creasing' them, as I have before described, which is often done, but always destroys the spirit and character of the animal.

GREAT CAMANCHEE (COMANCHE) VILLAGE. (SEE NO. 353.)

No sooner were we encamped here (or, in other words, as soon as our things were thrown upon the ground) Major Mason, Lieutenant Wheelock, Captain Brown, Captain Duncan, my friend Chadwick, and myself galloped off to the village and through it in the greatest impatience to the prairies, where there were at least three thousand horses and mules grazing, all of us eager and impatient to see and to appropriate the splendid *Arabian horses* which we had so often heard were owned by the Camanche warriors. We galloped around busily, and glanced our eyes rapidly over them, and all soon returned to the camp quite crestfallen, and satisfied that, although there were some tolerable nags amongst this medley group of all colors and all shapes, the beautiful Arabian we had so often heard of at the East as belonging to the Camanches, must either be a great way farther south than this or else it must be a *horse of the imagination*.

The Camanche horses are generally small, all of them being of the wild breed, and a very tough and serviceable animal; and, from what I can learn here of the chiefs, there are yet, farther south, and nearer the Mexican borders, some of the noblest animals in use of the chiefs, yet I do not know that we have any more reason to rely upon this information than that which had made our horse-jockeys that we have with us to run almost crazy for the possession of those we were to find at this place. Amongst the immense herds we found grazing here, one-third, perhaps, are mules, which are much more valuable than the horses.

Of the horses the officers and men have purchased a number of the best by giving a very inferior blanket and butcher's knife, costing in all about \$4! These horses in our cities at the East, independent of the name, putting them upon their merits alone, would be worth from \$80 to \$100 each, and not more.

A vast many of such could be bought on such terms, and are hourly brought into camp for sale. If we had goods to trade for them and means of getting them home, a great profit could be made, which can easily be learned from the following transaction that took place yesterday: A fine-looking Indian was hanging about my tent very closely for several days, and continually scanning an old and half-worn cotton umbrella, which I carried over me to keep off the sun, as I was suffering with fever and ague, and at last proposed to purchase it of me with a very neat-limbed and pretty-pied horse which he was riding. He proposed at first that I should give him a knife and the umbrella, but as I was not disposed for the trade (the umbrella being so useful an article to me that I did not know how to part with it, not knowing whether there was another in the regiment), he came a second time, and offered me the horse for the umbrella alone, which offer I still rejected, and he went back to the village and soon returned with another horse of a much better quality, supposing that I had not valued the former one equal to the umbrella.

With this he endeavored to push the trade, and after I had with great difficulty made him understand that I was sick, and could not part with it, he turned and rode back towards the village, and in a short time returned again with one of the largest and finest mules I ever saw, proposing that, which I also rejected, when he disappeared again.

In a few moments my friend Captain Duncan, in whose hospitable tent I was quartered, came in, and the circumstance being related to him, started up some warm jockey feelings, which he was thoroughly possessed of, when he instantly sprang upon his feet, and exclaimed, "D—n the fellow! where is he gone? Here, Gosset! get my old umbrella out of the pack; I rolled it up with my wiper and the frying pan; get it as quick as lightning!" With it in his hand, the worthy captain soon overtook the young man, and escorted him into the village, and returned in a short time—not with the mule, but with the second horse that had been offered to me.—G. C.

CERTIFICATES AS TO THE AUTHENTICITY OF THE LANDSCAPES—BUFFALO HUNTING SCENES, &c.—Nos. 311 TO 501.

The landscapes, buffalo-hunting scenes, &c., above mentioned, I have seen, and, although it has been thirty years since I traveled over that country, yet a considerable number of them I recognized as faithful representations, and the remainder of them are so much in the peculiar character of that country as to seem entirely familiar to me.

SAINT LOUIS, MO.

WM. CLARK,
Superintendent of Indian Affairs.

The landscape views on the Missouri, buffalo hunts, and other scenes, taken by my friend Mr. Catlin, are correct delineations of the scenes they profess to represent, as I am perfectly well acquainted with the country, having passed through it more than a dozen times. And further I know that they were taken on the spot, from nature, as I was present when Mr. Catlin visited that country.

JOHN F. A. SANFORD,
U. S. Sub. Indian Agent.

It gives me great pleasure to be able to pronounce the landscape views, views of hunting, and other scenes taken on the Upper Missouri, by Mr. Catlin, to be correct delineations of the scenery they profess to represent; and although I was not present when they were taken in the field, I was able to identify almost every one between Saint Louis and the Grand Bend of the Missouri.

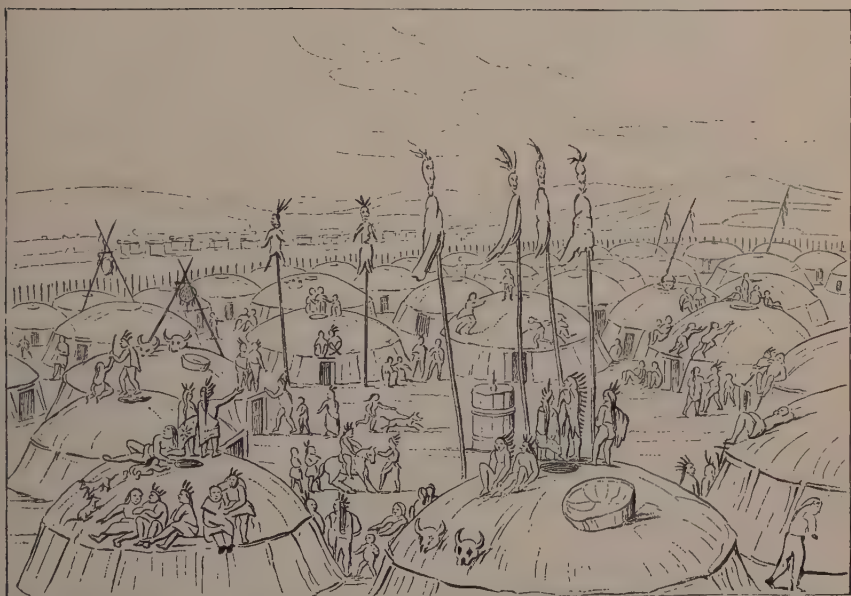
J. L. BEAN,
Sub-Agent of Indian Affairs.

I have seen Mr. Catlin's collection of Indian portraits, many of which were familiar to me, and painted in my presence in their villages. I have spent the greater part of my life amongst the tribes and individuals he has represented, and I do not hesitate to pronounce them correct likenesses and easily recognized; also the sketches of their manners and customs I think are excellent, and the landscape views on the Missouri and Mississippi are correct representations.

K. M'KENZIE,
Of the Am. Fur Company, Mouth of Yellowstone.

I have examined a series of paintings by Mr. Catlin, representing Indian buffalo hunts, landscapes, &c., and from an acquaintance of twenty-seven years with such scenes as are represented, I feel qualified to judge them, and do unhesitatingly pronounce them good and unexaggerated representations.

JNO. DOUGHERTY,
Indian Agent for Pawnees, Omahas, and Oloes.



BIRD'S-EYE VIEW OF THE MANDAN VILLAGE 1,800 MILES ABOVE SAINT LOUIS,
ON THE WEST BANK OF THE MISSOURI RIVER, 1832.

No. 502, page 349.

(Plate 47, Vol. I, Catlin's Eight Years.)

THE MANDANS, THEIR APPEARANCE AND CUSTOMS.

[Pictures Nos. 502, 504, 505, 506, and 507.]

MANDAN VILLAGE.

502. Mandan Village, a bird's-eye view of the, eighteen hundred miles above Saint Louis, on the west bank of the Missouri River, now near Mandan, Dakota. This is the main Mandan village, or largest one. Painted in 1832.

(Plate No. 47, page 87, vol. 1, Catlin's Eight Years.)

The lodges are covered with earth, and so compactly fixed by long use, that men, women, and children recline and play upon their tops in pleasant weather.

These lodges vary in size from forty to fifty feet in diameter, and are all of a circular form. The village is protected in front by the river, with a bank forty feet high, and on the back part by a picket of timber set firmly in the ground. Back of the village, on the prairie, are seen the scaffolds on which their dead bodies are laid to decay, being wrapped in several skins of buffalo, and tightly bandaged.

In the middle of the village is an open area of one hundred and fifty feet in diameter, in which their public games and festivals are held. In the center of that is their big canoe, a curb made of planks, which is an object of religious veneration. Over the medicine (or mystery) lodge are seen hanging on the tops of poles several sacrifices to the Great Spirit of blue and black cloths, which have been bought at great prices, and there left to hang and decay.

In my last I gave some account of the village, and the customs and appearances of this strange people—and I will now proceed to give further details on that subject.

I have this morning perched myself upon the top of one of the earth-covered lodges which I have before described, and having the whole village beneath and about me (Plate 47), with its sachems, its warriors, its dogs, and its horses in motion, its medicines (or mysteries) and scalp-poles waving over my head, its piquets, its green fields and prairies, and river in full view, with the din and bustle of the thrilling panorama that is about me I shall be able, I hope, to give some sketches more to the life than I could have done from any effort of recollection.

I said that the lodges or wigwams were covered with earth—were of 40 or 60 feet in diameter, and so closely grouped that there was but just room enough to walk and ride between them; that they had a door by which to enter them, and a hole in the top for the admission of light, and for the smoke to escape; that the inmates were at times grouped upon their tops in conversations and other amusements, &c.; and yet you know not exactly how they look, nor what is the precise appearance of the strange world that is about me. There is really a newness and rudeness in everything that is to be seen. There are several hundred houses or dwellings about me, and they are purely unique, they are all covered with dirt, the people are all red, and yet distinct from all other red folks I have seen. The horses are wild, every dog is a wolf, the whole moving mass are strangers to me; the living, in everything, carry an air of intractable wildness about them, and the dead are not buried, but dried upon scaffolds.

The groups of lodges around me present a very curious and pleasing appearance, resembling in shape (more nearly than anything else I can compare them to) so many potash-kettles inverted. On the tops of these are to be seen groups standing and reclining, whose wild and picturesque appearance it would be difficult to describe. Stern warriors, like statues, standing in dignified groups, wrapped in their painted

robes, with their heads decked and plumed with quills of the war eagle; extending their long arms to the east or the west, the scenes of their battles, which they are recounting over to each other. In another direction, the wooing lover, softening the heart of his fair *Tah-nah-tai-a* with the notes of his simple lute. On other lodges, and beyond these, groups are engaged in games of the "moccasin," or the "platter." Some are to be seen manufacturing robes and dresses, and others, fatigued with amusements or occupations, have stretched their limbs to enjoy the luxury of sleep, whilst basking in the sun. With all this wild and varied medley of living beings are mixed their dogs, which seem to be so near an Indian's heart as almost to constitute a material link of his existence.

In the center of the village is an open space or public area of one hundred and fifty feet in diameter and circular in form, which is used for all public games and festivals, shows, and exhibitions; and also for their "annual religious ceremonies," which are soon to take place, and of which I shall hereafter give some account. The lodges around this open space front in with their doors towards the center, and in the middle of this circle stands an object of great religious veneration, as I am told, on account of the importance it has in the conduction of those annual religious rites.

This object is in form of a large hogshead, some eight or ten feet high, made of planks and hoops, containing within it some of their choicest medicines or mysteries, and religiously preserved unhacked or scratched as a symbol of the *Big Canoe* as they call it.

One of the lodges fronting on this circular area and facing this strange object of their superstition, is called the medicine lodge, or council house. It is in this sacred building that these wonderful ceremonies, in commemoration of the flood, take place. I am told by the traders that the cruelties of these scenes are frightful and abhorrent in the extreme; and that this huge wigwam, which is now closed, has been built exclusively for this grand celebration. I am every day reminded of the near approach of the season for this strange affair, and as I have not yet seen any thing of it, I cannot describe it; I know it only from the relations of the traders who have witnessed parts of it; and their descriptions are of so extraordinary a character, that I would not be willing to describe until I can see for myself, which will, in all probability, be in a few days.

In ranging the eye over the village from where I am writing, there is presented to the view the strangest mixture and medley of unintelligible trash (independent of the living beings that are motion), that can possibly be imagined. On the roofs of the lodges, besides the groups of living, are buffaloes' skulls, skin canoes, pots and pottery, sleds, and sledges, and suspended on poles, erected some twenty feet above the doors of their wigwams, are displayed in a pleasant day, the scalps of warriors preserved as trophies, and thus proudly exposed as evidence of their warlike deeds. In other parts are raised on poles the warriors' pure and whitened shields and quivers, with medicine-bags attached, and here and there a sacrifice of red cloth, or other costly stuff, offered up to the Great Spirit, over the door of some benignant chief, in humble gratitude for the blessings which he is enjoying. Such is a part of the strange medley that is before and around me, and amidst them and the blue streams of smoke that are rising from the tops of these hundred "coal-pits," can be seen in distance, the green and boundless, treeless, bushless prairie, and on it, and contiguous to the piquet which incloses the village, a hundred scaffolds on which their "dead live," as they term it.—G. C.

MANDAN RELIGIOUS CEREMONIES.

Pictures Nos. 504, 505, 506, 507.

The annual religious ceremony of four days, of which I have so often spoken, and which I have so long been wishing to see, has at last been enacted in this village;

* From letter 22, written from Mandan Village, Upper Missouri, July 16-20, 1832.

and I have, fortunately, been able to see and to understand it in most of its bearings, which was more than I had reason to expect, for no white man, in all probability, has ever been before admitted to the medicine-lodge during these most remarkable and appalling scenes.

Well and truly has it been said that the Mandans are a strange and peculiar people, and most correctly had I been informed that this was an important and interesting scene by those who had on former occasions witnessed such parts of it as are transacted out of doors and in front of the medicine-lodge.

Since the date of my last letter I was lucky enough to have painted the medicine-man, who was high priest on this grand occasion, or conductor of the ceremonies, who had me regularly installed doctor of medicine, and who, on the morning when these grand refinements in mysteries commenced, took me by the arm and led me into the medicine-lodge, where the fur-trader, Mr. Kipp, and his two clerks accompanied me in close attendance for four days, all of us going to our own quarters at sundown and returning again at sunrise the next morning.

I took my sketch-book with me, and have made many and faithful drawings of what we saw, and full notes of everything as translated to me by the interpreter; and since the close of that horrid and frightful scene, which was a week ago or more I have been closely ensconced in an earth-covered wigwam with a fine skylight over my head, with my palette and brushes endeavoring faithfully to put the whole of what we saw upon canvass, which my companions all agree to be critically correct, and of the fidelity of which they have attached their certificates to the backs of the paintings. I have made four paintings of these strange scenes, containing several hundred figures, representing the transactions of each day. * * *

I shudder at the relation or even at the thought of these barbarous scenes, and am almost ready to shrink from the task of reciting them after I have so long promised some account of them. I entered the medicine-house of these scenes as I would have entered a church, and expected to see something extraordinary and strange, yet in the form of worship or devotion, but alas! little did I expect to see the interior of their holy temple turned into a slaughter-house and its floors strewed with the blood of its fanatic devotees. Little did I think that I was entering a house of God, where His blinded worshippers were to pollute its sacred interior with their blood and propitiatory suffering and tortures, surpassing, if possible, the cruelty of the rack or the inquisition, but such the scene has been, and as such I will endeavor to describe it.

The Mandan religious ceremony then, as I believe it is very justly denominated, is an annual transaction, held in their medicine-lodge once a year, as a great religious anniversary, and for several distinct objects, as I shall in a few minutes describe; during and after which they look with implicit reliance for the justification and approval of the Great Spirit.

INDIAN RELIGIOUS BELIEF.

All of the Indian tribes, as I have before observed, are religious—are worshipful—and many of them go to almost incredible lengths (as will be seen in the present instance, and many others I may recite) in worshipping the Great Spirit; denying and humbling themselves before Him for the same purpose, and in the same hope as we do—perhaps in a more rational and acceptable way.

The tribes, so far as I have visited them, all distinctly believe in the existence of a Great (or Good) Spirit, an Evil (or Bad) Spirit, and also in a future existence and future accountability, according to their virtues and vices in this world. So far the North American Indians would seem to be one family, and such an unbroken theory amongst them; yet with regard to the manner and form, and time and place of that accountability—to the constructions of virtues and vices, and the modes of appeasing and propitiating the Good and Evil Spirits, they are found with all the changes and variety which fortuitous circumstances, and fictions, and fables have wrought upon them.

If, from their superstitions and their ignorance, there are oftentimes obscurities and mysteries thrown over and around their system, yet these affect not the theory itself, which is everywhere essentially the same, and which, if it be not correct, has this much to command the admiration of the enlightened world, that they worship with great sincerity, and all according to one creed.

MANDAN RELIGIOUS BELIEF.

The Mandans believe in the existence of a Great (or Good) Spirit, and also of an Evil Spirit, who they say existed long before the Good Spirit, and is far superior in power. They all believe also in a future state of existence and a future administration of rewards and punishments, and (so do all other tribes that I have yet visited) they believe those punishments are not eternal, but commensurate with their sins.

These people living in a climate where they suffer from cold in the severity of their winters have very naturally reversed our ideas of heaven and hell. The latter they describe to be a country very far to the north, of barren and hideous aspect, and covered with eternal snows and ice. The torments of this freezing place they describe as most excruciating; whilst heaven they suppose to be in a warmer and delightful latitude, where nothing is felt but the keenest enjoyment, and where the country abounds in buffaloes and other luxuries of life. The Great or Good Spirit they believe dwells in the former place for the purpose of there meeting those who have offended him, increasing the agony of their sufferings by being himself present, administering the penalties. The Bad or Evil Spirit they at the same time suppose to reside in paradise, still tempting the happy; and those who have gone to the regions of punishment they believe to be tortured for a time proportioned to the amount of their transgressions, and that they are then to be transferred to the land of the happy, where they are again liable to the temptations of the Evil Spirit, and answerable again at a future period for their new offenses.

OBJECTS OF MANDAN RELIGIOUS CEREMONIES.

Such is the religious creed of the Mandans, and for the purpose of appeasing the Good and Evil Spirits, and to secure their entrance into those fields Elysian, or beautiful hunting grounds, do the young men subject themselves to the horrid and sickening cruelties to be described in the following pages.

There are other three distinct objects for which these religious ceremonies are held, which are as follows:

First, they are held annually as a celebration of the event of the subsiding of the flood, which they call *Mee-nee-ro-ka-ha-sha* (sinking down or settling of the waters).

Secondly, for the purpose of dancing what they call *Bel-lohek-na-pic* (the bull-dance) to the strict observance of which they attribute the coming of buffaloes to supply them with food the coming season.

Thirdly, and lastly, for the purpose of conducting all the young men of the tribe, as they annually arrive to the age of manhood, through an ordeal of privation and torture, which, while it is supposed to harden their muscles and prepare them for extreme endurance, enables the chiefs who are spectators to the scene, to decide upon their comparative bodily strength and ability to endure the extreme privations and sufferings that often fall to the lots of Indian warriors; and that they may decide who is the most hardy and best able to lead a war-party in case of extreme exigency.

This part of the ceremony, as I have just witnessed it, is truly shocking to behold, and will almost stagger the belief of the world when they read of it. The scene is too terrible and too revolting to be seen or to be told, were it not an essential part of a whole, which will be new to the civilized world, and therefore worth their knowing.

The bull-dance (see No. 505), and many other parts of these ceremonies are exceedingly grotesque and amusing, and that part of them which has a relation to the deluge is harmless and full of interest,

THE BIG CANOE.

In the center of the Mandan village (see No. 502), is an open, circular area of one hundred and fifty feet diameter, kept always clear, as a public ground, for the display of all their public feasts, parades, &c., and around it are their wigwams placed as near to each other as they can well stand, their doors facing the center of this public area.

In the middle of this ground, which is trodden like a hard pavement, is a curb (somewhat like a large hogshead standing on its end) made of planks (and bound with hoops), some eight or nine feet high, which they religiously preserve and protect from year to year free from mark or scratch, and which they call the big canoe—it is undoubtedly a symbolic representation of a part of their traditional history of the great Flood; which it is very evident, from this and numerous other features of this grand ceremony, they have in some way or other received, and are here endeavoring to perpetuate by vividly impressing it on the minds of the whole nation. This object of superstition, from its position, as the very center of the village is the rallying point of the whole nation. To it their devotions are paid on various occasions of feasts and religious exercises during the year; and in this extraordinary scene it was often the nucleus of their mysteries and cruelties, as I shall shortly describe them, and becomes an object worth bearing in mind, and worthy of being understood.

TIME OF RELIGIOUS CEREMONIES.

This exciting and appalling scene, then, which is familiarly (and no doubt correctly) called the "Mandan religious ceremony," commences not on a particular day of the year (for these people keep no record of days or weeks), but at a particular season, which is designated by the full expansion of the willow leaves under the bank of the river; for according to their tradition, "the twig that the bird brought home was a willow bough, and had fullgrown leaves on it," and the bird to which they allude is the mourning or turtle dove, which they took great pains to point out to me, as it is often to be seen feeding on the sides of the earth-covered lodges, and which being as they call it, a medicine bird, is not to be destroyed or harmed by any one, and even their dogs are instructed not to do it injury. On the morning of the day on which this strange transaction commenced, I was at breakfast in the house of the trader, Mr. Kipp, when at sunrise we were suddenly startled by the shrieking and screaming of the women, and barking and howling of dogs, as if an enemy were actually storming their village.

COMMENCEMENT OF THE CEREMONY.—THE FIRST DAY.

"Now we have it!" exclaimed mine host, as he sprang from the table, "the grand ceremony has commenced! Drop your knife and fork, monsieur, and get your sketch-book as soon as possible, that you may lose nothing, for the very moment of commencing is as curious as anything else of this strange affair." I seized my sketch-book, and all hands of us were in an instant in front of the medicine-lodge, ready to see and to hear all that was to take place. Groups of women and children were gathered on the tops of their earth-covered wigwams, and all were screaming, and dogs were howling, and all eyes directed to the prairies in the west, where was beheld, at a mile distant, a solitary individual descending a prairie bluff, and making his way in a direct line towards the village.

The whole community joined in the general expression of great alarm, as if they were in danger of instant destruction; bows were strung and thrummed to test their elasticity; their horses were caught upon the prairie and run into the village; warriors were blackening their faces, and dogs were muzzled, and every preparation made as if for instant combat.

ENTRANCE OF THE FIRST OR ONLY MAN.

During this deafening din and confusion within the piquets of the village of the Mandans, the figure discovered on the prairie continued to approach with a dignified step and in a right line towards the village; all eyes were upon him, and he at length made his appearance, without opposition, within the piquets, and proceeded towards the center of the village, where all the chiefs and braves stood ready to receive him, which they did in a cordial manner, by shaking hands with him, recognizing him as an old acquaintance, and pronouncing his name *Nu-mohk-muck-a-nah* (the first or only man).

HIS DRESS.

The body of this strange personage, which was chiefly naked, was painted with white clay, so as to resemble at a little distance a white man; he wore a robe of four white wolf skins falling back over his shoulders; on his head he had a splendid head-dress made of two ravens' skins, and in his left hand he cautiously carried a large pipe, which he seemed to watch and guard as something of great importance.

HIS DUTIES.

After passing the chiefs and braves, as described, he approached the medicine or mystery lodge, which he had the means of opening, and which had been religiously closed during the year except for the performance of these religious rites.

Having opened and entered it, he called in four men, whom he appointed to clean it out and put in readiness for the ceremony by sweeping it and strewing a profusion of green willow-boughs over its floor, and with them decorating its sides. Wild sage also, and many other aromatic herbs they gathered from the prairies and scattered over its floor; and over these were arranged a curious group of buffalo and human skulls and other articles, which were to be used during this strange and unaccountable transaction.

During the whole of this day, and while these preparations were making in the medicine-lodge, *Nu-mohk-muck-a-nah* (the first or only man) traveled through the village, stopping in front of every man's lodge and crying until the owner of the lodge came out and asked who he was and what was the matter, to which he replied by relating the sad catastrophe which had happened on the earth's surface by the overflowing of the waters, saying that "he was the only person saved from the universal calamity; that he landed his big canoe on a high mountain in the west, where he now resides; that he had to come to open the medicine-lodge, which must needs receive a present of some edged tool from the owner of every wigwam, that it may be sacrificed to the water"; "for," he says, "if this is not done there will be another flood, and no one will be saved, as it was with such tools that the big canoe was made."

Having visited every lodge or wigwam in the village during the day, and having received such a present at each, as a hatchet, a knife, &c. (which is, undoubtedly, always prepared and ready for the occasion), he returned at evening and deposited them in the medicine-lodge, where they remained until the afternoon of the last day of the ceremony, when, as the final or closing scene, they were thrown into the river in a deep place from a bank 30 feet high, and in presence of the whole village, from whence they can never be recovered, and where they were, undoubtedly, sacrificed to the Spirit of the Water.

MYSTERY AS TO HIS ABODE.

During the first night of this strange character in the village, no one could tell where he slept; and every person, both old and young, and dogs, and all living things, were kept within doors, and dead silence reigned everywhere.

CANDIDATES FOR TORTURE ENTER THE MEDICINE-LODGE THE SECOND DAY.

On the next morning at sunrise, however, he made his appearance again, and entered the medicine-lodge; and at his heels (in Indian file, *i. e.*, single file, one follow-

ing in another's tracks) all the young men who were candidates for the self-tortures which were to be inflicted, and for the honors that were to be bestowed by the chiefs on those who could most manfully endure them. There were on this occasion about fifty young men who entered the lists, and as they went into the sacred lodge, each one's body was chiefly naked and covered with clay of different colors; some were red, others were yellow, and some were covered with white clay, giving them the appearance of white men. Each one of them carried in his right hand his medicine-bag, on the left arm his shield of the bull's hide, in his left hand his bow and arrows, with his quiver slung on his back.

THE CEREMONIES OF THE DEPARTURE OF THE FIRST OR ONLY MAN—IN THE LODGE
(No. 504).

When all had entered the lodge they placed themselves in reclining postures around its sides, and each one had suspended over his head his respective weapons and medicine, presenting altogether, one of the most wild and picturesque scenes imaginable.

Nu-mohk-muck-a-nah (the first or only man) was in the midst of them, and having lit and smoked his medicine-pipe for their success, and having addressed them in a short speech, stimulating and encouraging them to trust to the Great Spirit for His protection during the severe ordeal they were about to pass through, he called into the lodge an old medicine or mystery man, whose body was painted yellow, and whom he appointed master of ceremonies during this occasion, whom they denominated in their language *O-kee-pah Ka-se-kah* (keeper or conductor of the ceremonies). He was appointed, and the authority passed by the presentation of the medicine-pipe, on which they consider hangs all the power of holding and conducting all these rites.

After this delegated authority had thus passed over to the medicine-man, *Nu-mohk-muck-a-nah* shook hands with him and bade him good bye, saying "that he was going back to the mountains in the west, from whence he should assuredly return in just a year from that time to open the lodge again." He then went out of the lodge, and passing through the village, took formal leave of the chiefs in the same manner, and soon disappeared over the bluffs from whence he came. No more was seen of this surprising character during the occasion, but I shall have something yet to say of him and his strange office before I get through the letter.

THE MEDICINE-MAN ON GUARD OVER THE BRAVES TO BE TORTURED.

To return to the lodge—the medicine or mystery man just appointed, and who had received his injunctions from *Nu-mohk-muck-a-nah*, was left sole conductor and keeper; and according to those injunctions it was his duty to lie by a small fire in the center of the lodge, with his medicine-pipe in his hand, crying to the Great Spirit incessantly, watching the young men, and preventing entirely their escape from the lodge and all communication whatever with people outside, for the space of four days and nights, during which time they were not allowed to eat, or drink, or to sleep, preparatory to the excruciating self-tortures which they were to endure on the fourth day.

I mentioned that I had made four paintings of these strange scenes, and the first one exhibits the interior of the medicine-lodge at this moment; with the young men all reclining around its sides, and the conductor or mystery-man lying by the fire crying to the Great Spirit. It was just at this juncture that I was ushered into this sacred temple of their worship with my companions, which was, undoubtedly, the first time that their devotions had ever been trespassed upon by the presence of pale faces, and in this instance had been brought about in the following strange and unexpected manner:

THE REASON MR. CATLIN WAS ADMITTED TO THE LODGE.

I had most luckily for myself painted a full-length portrait of this great magician or high priest but a day previous to the commencement of the ceremonies (in which I

had represented him in the performance of some of his mysteries) with which he had been so exceedingly pleased as well as astonished (as "he could see its eyes move"), that I must needs be, in his opinion, deeply skilled in magic and mysteries, and well entitled to a respectable rank in the craft to which I had been at once elevated by the unanimous voice of the doctors, and regularly initiated, and styled *Te-ho-pee-nee-wash-ee-waska-pooska*, the white medicine (or spirit) painter.

MR. CATLIN AND COMRADES ADMITTED.

With this very honorable degree which had just been conferred upon me, I was standing in front of the medicine lodge early in the morning, with my companions by my side (Messrs. Kipp and Crawford and Bayard), endeavoring to get a peep, if possible, into its sacred interior, when this master of ceremonies, guarding and conducting its secrets, as I before described, came out of the door and taking me with a firm professional affection by the arm led me into the *sanctum sanctorum*, which was strictly guarded from even a peep or a gaze from the vulgar by a vestibule of 8 or 10 feet in length, guarded with a double screen or door, and two or three dark and frowning sentinels with spears or war-clubs in their hands. I gave the wink to my companions as I was passing in, and the potency of my medicine was such as to gain them a quiet admission, and all of us were comfortably placed on elevated seats, which our conductor soon prepared for us.

We were then in full view of everything that transpired in the lodge, having before us the scene exactly which is represented in the first of the four pictures. To this seat we returned every morning at sunrise and remained until sundown for four days, the whole time which these strange scenes occupied.

THE INTERIOR OF THE MEDICINE LODGE.

504. Medicine (or Mystery) Lodge, interior view of the, during the first three days of an annual ceremony.

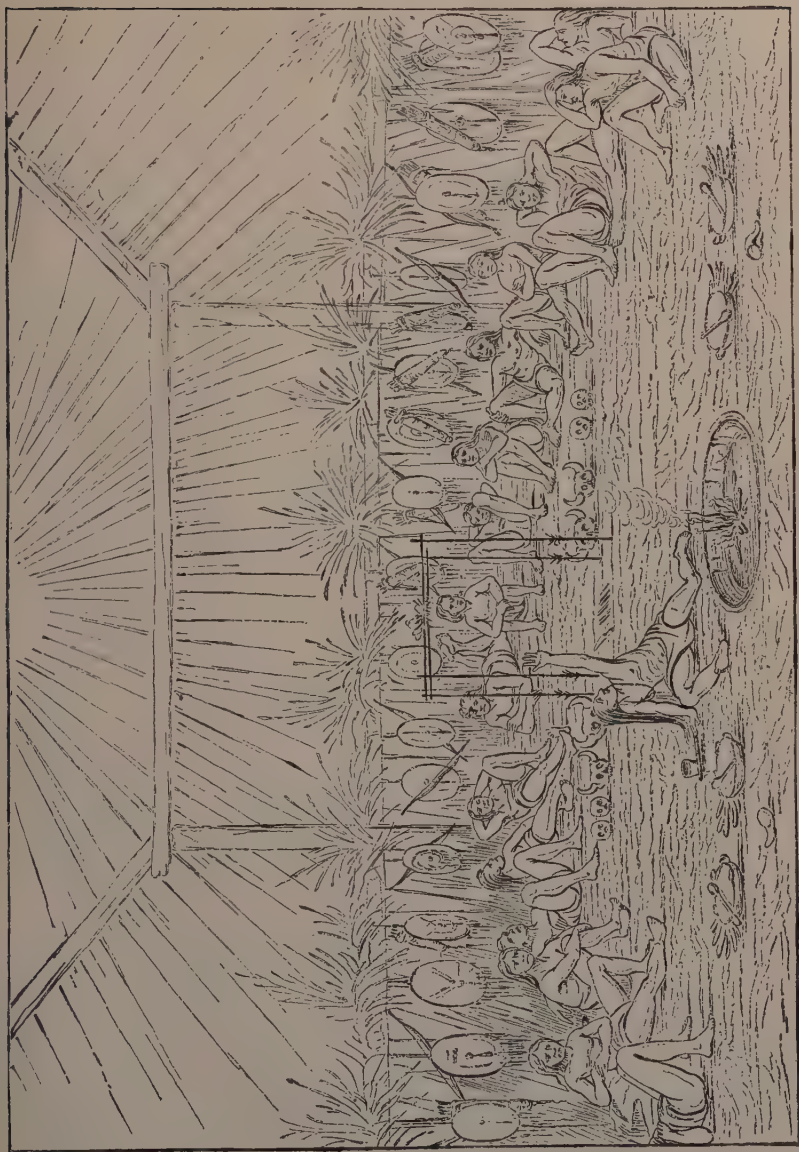
This ceremony continues four days and nights in succession, in commemoration of the subsiding of the flood, and also for the purpose of conducting all the young men, as they arrive at manhood, through an ordeal of voluntary torture which, when endured, entitles them to the respect of the chiefs, and also to the privileges of going on war parties and gaining reputation in war.

The floor and sides of the lodge are ornamented with green willow-boughs. The young men who are to do penance by being tortured are seen lying around the sides of the lodge, their bodies covered with clay of different colors, and their respective shields and weapons hanging over their heads. In the middle of the lodge lies the old *medicine-man*, who has charge of the lodge. He cries to the Great Spirit all the time, and watches these young men, who are here to fast and thirst for four days and nights, preparatory to the torture. Behind him, on the floor, is seen a scalping-knife and a bunch of splints, which are to be passed through the flesh, and over their heads are seen also the cords let down from the top of the lodge, with which they are to be hung up by the flesh.

On the ground, and in front of the picture, are four sacks (containing several gallons each of water), made of the skin of the buffalo's neck, in form of a large tortoise lying on its back. These are objects of veneration, and have the appearance of great antiquity.

By the side of them are two *she-she-quoi*, or rattles, which are used, as well as others, as a part of the music for the dance in the next picture (No. 505).

In addition to the preparations and arrangements of the interior of this sanctuary, as above described, there was a curious, though a very strict, arrangement of buffalo and human skulls placed on the floor of the lodge, and between them (which were divided into two parcels), and in front of the reclining group of young candidates, was a small and very delicate scaffold elevated about 5 feet from the ground, made of four posts or crotches not larger than a gun-rod, and placed some 4 or 5 feet apart, supporting four equally delicate rods resting in the crotches, thus forming the frame of the scaffold, which was completed by a number of still smaller and more delicate sticks transversely resting upon them.



INTERIOR VIEW OF THE MANDAN MEDICINE OR MYSTERY LODGE DURING THE FIRST THREE DAYS OF AN ANNUAL CEREMONY.

No. 504, page 356.
(Plate 66, Vol. I, Catlin's Eight Years.)

THE MYSTERY-THING.

On the center of this little frame rested some small object which I could not exactly understand from the distance of 20 or 30 feet which intervened between it and my eye. I started several times from my seat to approach it, but all eyes were instantly upon me, and every mouth in the assembly sent forth a hush—sh—! which brought me back to my seat again, and I at length quieted my stifled curiosity as well as I could upon learning the fact that so sacred was that object, and so important its secrets or mysteries, that not I alone, but even the young men who were passing the ordeal, and all the village, save the conductor of the mysteries, were stopped from approaching it or knowing what it was.

This little mystery-thing, whatever it was, had the appearance from where I sat of a small tortoise or frog, lying on its back, with its head and legs quite extended, and wound and tasseled off with exceedingly delicate red and blue and yellow ribbons or tassels and other bright colored ornaments, and seemed, from the devotions paid to it, to be the very nucleus of their mysteries—the *sanctissimus sanctorum*, from which seemed to emanate all the sanctity of their proceedings, and to which all seemed to be paying the highest devotional respect.

This strange, yet important essence of their mysteries, I made every inquiry about; but got no further information of than what I could learn by my eyes, at the distance at which I saw it, and from the silent respect which I saw paid to it. I tried with the doctors, and all of the fraternity answered me that that was great medicine, assuring me that it “could not be told.” So I quieted my curiosity as well as I could by the full conviction that I had a degree or two yet to take before I could fathom all the arcana of Indian superstitions, and that this little, seemingly wonderful, relic of antiquity, symbol of some grand event, or “secret too valuable to be told,” might have been at least nothing but a silly bunch of strings and toys, to which they pay some great peculiar regard, giving thereby to some favorite spirit or essence an ideal existence, and which, when called upon to describe, they refuse to do so, calling it great medicine for the very reason that there is nothing in it to reveal or describe.

KNIFE, CORDS, AND SKEWERS.

Immediately under the little frame or scaffold described, and on the floor of the lodge, was placed a knife, and by the side of it a bundle of splints or skewers, which were kept in readiness for the infliction of the cruelties directly to be explained. There were seen also, in this stage of the affair, a number of cords of raw hide, hanging down from the top of the lodge, and passing through its roof, with which the young men were to be suspended by the splints passed through their flesh, and drawn up by men placed on the top of the lodge for the purpose as will be described in a few moments.

OTHER ARTICLES USED IN THE RITES.

There were also four articles of great veneration and importance lying on the floor of the lodge, which were sacks, containing in each some three or four gallons of water. These also were objects of superstitious regard, and made with great labor and much ingenuity, each one of them being constructed of the skin of the buffalo's neck, and most elaborately sewed together in the form of a large tortoise lying on its back, with a bunch of eagle's quills appended to it as a tail, and each of them having a stick, shaped like a drumstick, lying on them, with which, in a subsequent stage of these ceremonies, as will be seen, they are beaten upon by several of their mystery-men as a part of the music for their strange dances and mysteries. By the side of these sacks, which they call *eeh-tech-ka*, are two other articles of equal importance, which they call *ceh-na-dee* (rattles), in the form of a gourd-shell, made also of dried skins, and used at the same time as the others in the music (or rather noise and din) for their dances, &c.

These four sacks of water have the appearance of very great antiquity, and by inquiring of my very ingenious friend and patron, the medicine-man, after the ceremonies were over, he very gravely told me, that "those four tortoises contained the waters from the four quarters of the world—that these waters had been contained therein ever since the settling down of the waters!" I did not think it best to advance any argument against so ridiculous a theory, and therefore could not even inquire or learn at what period they had been instituted, or how often or on what occasions the water in them had been changed or replenished.

I made several propositions, through my friend Mr. Kipp, the trader and interpreter, to purchase one of these strange things by offering them a very liberal price; to which I received in answer that these and all the very numerous articles used in these ceremonies, being a society property, were medicine, and could not be sold for any consideration; so I abandoned all thoughts of obtaining anything, except what I have done by the medicine operation of my pencil, which was applied to everything, and even upon that they looked with decided distrust and apprehension as a sort of theft or sacrilege.

Such then was the group, and such the appearance of the interior of the medicine-lodge, during the three first and part of the fourth day also of the Mandan religious ceremonies. The medicine-man with a group about him of young aspirants who were under his sole control, as was every article and implement to be used, and the sanctity of this solitary and gloomy looking place, which could not be trespassed upon by any man's presence without his most sovereign permission.

During the three first days of this solemn conclave there were many very curious forms and amusements enacted in the open area in the middle of the village, and in front of the medicine-lodge, by other members of the community, some of which formed a material part or link of these strange ceremonials.—G. C.

THE BULL DANCE (NO. 505).

This very curious and exceedingly grotesque part of their performance, which they denominated *Bel-lohck-nah-pick* (the bull dance), of which I have before spoken, as one of the avowed objects for which they held this annual fete, and to the strictest observance of which they attribute the coming of buffaloes to supply them with food during the season, is repeated four times during the first day, eight times on the second day, twelve times on the third day, and sixteen times on the fourth day; and always around the curb, or big canoe, of which I have before spoken.

This subject I have selected for my second picture (No. 505.)

505. *Bel-lohck-nah-pick* (the Bull dance). Painted in 1832.

(Plate No. 67, page 162, vol. 1, Catlin's Eight Years.)

This picture, which is a continuation of the ceremonies, is a representation of the Buffalo dance, to the strict observance of which they attribute the coming of Buffalo to supply them with food during the season. This scene is exceedingly grotesque, and takes place several times in each day outside the lodge and around the curb, or big canoe, whilst the young men still remain in the lodge, as seen in the other picture. For this dance, however, the four sacks of water are brought out and beat upon, and the old medicine-man comes out and leans against the big canoe with his medicine-pipe in his hand, and cries. The principal actors in this scene are eight men dancing the Buffalo dance, with the skins of buffalo on them, and a bunch of green willows on their backs. There are many other figures, whose offices are very curious and interesting, but which must be left for my Lectures or Notes to describe. The black figure on the left they call *O-kee-hee-de* (the Evil Spirit), who enters the village from the prairie, alarming the women, who cry for assistance, and are relieved by the old medicine-man; and the Evil Spirit is at length disarmed of his lance, which is broken by the women, and he is driven by them in disgrace out of the village. The whole nation are present on this occasion as spectators and actors in these strange scenes.

The principal actors in it [the Bull dance] were eight men, with the entire skins of buffaloes thrown over their backs, with the horns and hoofs and tails remaining on;



THE BULL DANCE (BEL-LOCHK-NAH-PICK).
Mandan religious ceremonies. No. 505, page 358.
(Plate 67, Vol. I, Catlin's Eight Years.)

their bodies in a horizontal position, enabling them to imitate the actions of the buffalo, whilst they were looking out of its eyes as through a mask.

The bodies of these men were chiefly naked, and all painted in the most extraordinary manner, with the nicest adherence to exact similarity, their limbs, bodies, and faces being in every part covered either with black, red, or white paint. Each one of these strange characters had also a lock of buffalo's hair tied around his ankles, in his right hand a rattle, and a slender white rod or staff 6 feet long in the other, and carried on his back a bunch of green willow boughs about the usual size of a bundle of straw. These eight men, being divided into four pairs, took their positions on the four different sides of the curb or big canoe, representing thereby the four cardinal points; and between each group of them, with the back turned to the big canoe, was another figure, engaged in the same dance, keeping step with them, with a similar staff or wand in one hand and a rattle in the other, and (being four in number) answering again to the four cardinal points. The bodies of these four young men were chiefly naked, with no other dress upon them than a beautiful kelt (or quartz-quaw) around the waist, made of eagles' quills and ermine, and very splendid head-dresses made of the same materials. Two of these figures were painted entirely black with pounded char coal and grease, whom they called the "firmament or night," and the numerous white spots which were dotted all over their bodies they called "stars." The other two were painted from head to foot as red as vermilion could make them; these they said represented the day, and the white streaks which were painted up and down over their bodies were "ghosts which the morning rays were chasing away."

These twelve are the only persons actually engaged in this strange dance, which is each time repeated in the same form, without the slightest variation. There are, however, a great number of characters engaged in giving the whole effect and wildness to this strange and laughable scene, each one acting well his part, and whose offices, strange and inexplicable as they are, I will endeavor to point out and explain as well as I can from what I saw, elucidated by their own descriptions.

BULL DANCE DONE OUTSIDE THE MEDICINE LODGE.

This most remarkable scene, then, which is witnessed more or less often on each day, takes place in presence of the whole nation, who are generally gathered around, on the tops of the wigwams or otherwise, as spectators, whilst the young men are reclining and fasting in the lodge as above described. On the first day this Bull dance is given once to each of the cardinal points, and the medicine-man smokes his pipe in those directions. On the second day, twice to each; three times to each on the third day, and four times to each on the fourth. As a signal for the dancers and other characters (as well as the public) to assemble, the old man, master of ceremonies, with the medicine-pipe in hand, dances out of the lodge, singing (or rather crying) forth a most pitiful lament, until he approaches the big canoe, against which he leans, with the pipe in his hand, and continues to cry. At this instant, four very aged and patriarchal looking men, whose bodies are painted red, and who have been guarding the four sides of the lodge, enter it and bring out the four sacks of water, which they place near the big canoe, where they seat themselves by the side of them and commence thumping on them with the mallets or drumsticks which have been lying on them; and another brandishes and shakes the *eeh-na-dees* or rattles, and all unite to them their voices, raised to the highest pitch possible, as the music for the Bull dance, which is then commenced and continued for fifteen minutes or more in perfect time, and without cessation or intermission. When the music and dancing stop, which are always perfectly simultaneous, the whole nation raise the huzza! and a deafening shout of approbation; the master of ceremonies dances back to the medicine-lodge, and the old men return to their former place; the sacks of water

and all rest as before, until by the same method they are again called into a similar action.

The supernumeraries or other characters who play their parts in this grand spectacle are numerous and well worth description. By the side of the big canoe (see No. 502) are seen two men with the skins of grizzly bears thrown over them, using the skins as a mask over their heads. These ravenous animals are continually growling and threatening to devour everything before them and interfering with the forms of their religious ceremony. To appease them, the women are continually bringing and placing before them dishes of meat, which are as often snatched up and carried to the prairie by two men whose bodies are painted black and their heads white, whom they call bald eagles, who are darting by them and grasping their food from before them as they pass. These are again chased upon the plains by a hundred or more small boys, who are naked, with their bodies painted yellow and their heads white, whom they call *Cabris*, or antelopes, who at length get the food away from them and devour it; thereby inculcating (perhaps) the beautiful moral, that by the dispensations of Providence his bountiful gifts will fall at last to the hands of the innocent.

During the intervals between these dances, all these characters, except those from the medicine-lodge, retire to a wigwam close by, which they use on the occasion also as a sacred place, being occupied exclusively by them while they are at rest, and also for the purpose of painting and ornamenting their bodies for the occasion.

During each and every one of these dances, the old men who beat upon the sacks and sing are earnestly chanting forth their supplications to the Great Spirit for the continuation of his influence in sending them buffaloes to supply them with food during the year; they are administering courage and fortitude to the young men in the lodge by telling them that "the Great Spirit has opened his ears in their behalf; that the very atmosphere all about them is peace; that their women and children can hold the mouth of the grizzly bear; that they have evoked, from day to day, *O-ke-hee-de* (the Evil Spirit); that they are still challenging him to come, and yet he has not dared to make his appearance!"

THE FOURTH DAY CEREMONY, O-KEE-HEE-DE (THE EVIL SPIRIT)

But alas! in the last of these dances, on the fourth day, in the midst of all their mirth and joy, and about noon, and in the height of all these exultations, an instant scream burst forth from the tops of the lodges!—men, woman, dogs and all, seemed actually to howl and shudder with alarm, as they fixed their glaring eye balls upon the prairie bluff, about a mile in the west, down the side of which a man was seen descending at full speed towards the village! This strange character darted about in a zig-zag course in all directions on the prairie, like a boy in pursuit of a butterfly, until he approached the pickets of the village, when it was discovered that his body was entirely naked, and painted as black as a negro, with pounded charcoal and bear's grease; his body was therefore everywhere of a shining black, except occasionally white rings of an inch or more in diameter, which were marked here and there all over him; and frightful indentures of white around his mouth, resembling canine teeth. Added to his hideous appearance, he gave the most frightful shrieks and screams as he dashed through the village and entered the terrified group, which was composed (in that quarter) chiefly of females, who had assembled to witness the amusements which were transpiring around the big canoe.

This unearthly looking creature carried in his two hands a wand or staff of eight or nine feet in length, with a red ball at the end of it, which he continually slid on the ground ahead of him as he ran. All eyes in the village, save those of the persons engaged in the dance, were centered upon him, and he made a desperate rush towards the women, who screamed for protection as they were endeavoring to retreat, and falling in groups upon each other as they were struggling to get out of his reach.

In this moment of general terror and alarm there was an instant check! and all for a few moments were as silent as death.

The old master of ceremonies, who had run from his position at the big canoe, had met this monster of fiends, and having thrust the medicine-pipe before him, held him still and immovable under its charm! This check gave the females an opportunity to get out of his reach, and when they were free from their danger, though all hearts beat yet with the instant excitement, their alarm soon cooled down into the most exorbitant laughter and shouts of applause at his sudden defeat, and the awkward and ridiculous posture in which he was stopped and held. The old man was braced stiff by his side, with his eye-balls glaring him in the face, whilst the medicine-pipe held in its mystic chains his Satanic Majesty, annulling all the powers of his magical wand, and also depriving him of the powers of locomotion! Surely no two human beings ever presented a more striking group than these two individuals did for a few moments, with their eye-balls set in direct mutual hatred upon each other; both struggling for the supremacy, relying on the potency of their medicine or mystery. The one held in check, with his body painted black, representing (or rather assuming to be) his sable majesty *O-kee-hec-de* (the Evil Spirit), frowning everlasting vengeance on the other, who sternly gazed him back with a look of exultation and contempt, as he held him in check and disarmed under the charm of his sacred mystery-pipe.

When the superior powers of the medicine-pipe (on which hang all these annual mysteries) had been thus fully tested and acknowledged, and the women had had requisite time to withdraw from the reach of this fiendish monster, the pipe was very gradually withdrawn from before him, and he seemed delighted to recover the use of his limbs again, and power of changing his position from the exceedingly unpleasant and really ridiculous one he appeared in, and was compelled to maintain a few moments before, rendered more superlatively ridiculous and laughable, from the further information which I am constrained to give, of the plight in which this demon of terror and vulgarity made his *entrée* into the midst of the Mandan village, and to the center and nucleus of their first and greatest religious ceremony.

In this plight he pursued the groups of females, spreading dismay and alarm wherever he went, and, consequently producing the awkward and exceedingly laughable predicament in which he was placed by the sudden check from the medicine-pipe, as I have above stated, when all eyes were intently fixed upon him, and all joined in rounds of applause for the success of the magic spell that was placed upon him; all voices were raised in shouts of satisfaction at his defeat, and all eyes gazed upon him; of chiefs and of warriors, matrons, and even of their tender-aged and timid daughters, whose education had taught them to receive the moral of these scenes without the shock of impropriety that would have startled a more fastidious and consequently sensual-thinking people.

After this he paid his visits to three others of the eight in succession, receiving as before the deafening shouts of approbation which pealed from every mouth in the multitude, who were all praying to the Great Spirit to send them buffaloes to supply them with food during the season, and who attribute the coming of buffaloes for this purpose entirely to the strict and critical observance of this ridiculous and disgusting part of the ceremonies.

During the half hour or so that he had been jostled about amongst man and beasts, to the great amusement and satisfaction of the lookers-on, he seemed to have become exceedingly exhausted, and anxiously looking out for some feasible mode of escape.

THE EVIL SPIRIT AT LAST DRIVEN FROM THE VILLAGE.

In this awkward predicament he became the laughing-stock and butt for the women, who being no longer afraid of him, were gathering in groups around, to tease and tantalize him; and in the midst of this dilemma, which soon became a very sad one, one of the women, who stole up behind him with both hands full of yellow dirt, dashed it into his face and eyes, and all over him, and his body being covered with

grease, took instantly a different hue. He seemed heart-broken at this signal disgrace, and commenced crying most vehemently, when a *l'instant*, another caught his wand from his hand and broke it across her knee. It was snatched for by others, who broke it still into bits, and then threw them at him. His power was now gone, his bodily strength was exhausted, and he made a bolt for the prairie; he dashed through the crowd and made his way through the piquets on the back part of the village, where were placed for the purpose an hundred or more women and girls, who escorted him as he ran on the prairie for half a mile or more, beating him with sticks and stones, and dirt, and kicks, and cuffs, until he was at length seen escaping from their clutches, and making the best of his retreat over the prairie bluffs, from whence he first appeared.

MORAL OF THE APPEARANCE OF O-KEE-HEE-DE (THE EVIL SPIRIT).

At the moment of this signal victory, and when all eyes lost sight of him as he disappeared over the bluffs, the whole village united their voices in shouts of satisfaction. The bull-dance then stopped and preparations were instantly made for the commencement of the cruelties which were to take place within the lodge, leaving us to draw, from what had just transpired, the following beautiful moral:

That in the midst of their religious ceremonies, the Evil Spirit (O-kee-hee-de) made his *entrée* for the purpose of doing mischief, and of disturbing their worship; that he was held in check and defeated by the superior influence and virtue of the medicine-pipe, and at last driven in disgrace out of the village by the very part of the community whom he came to abuse.

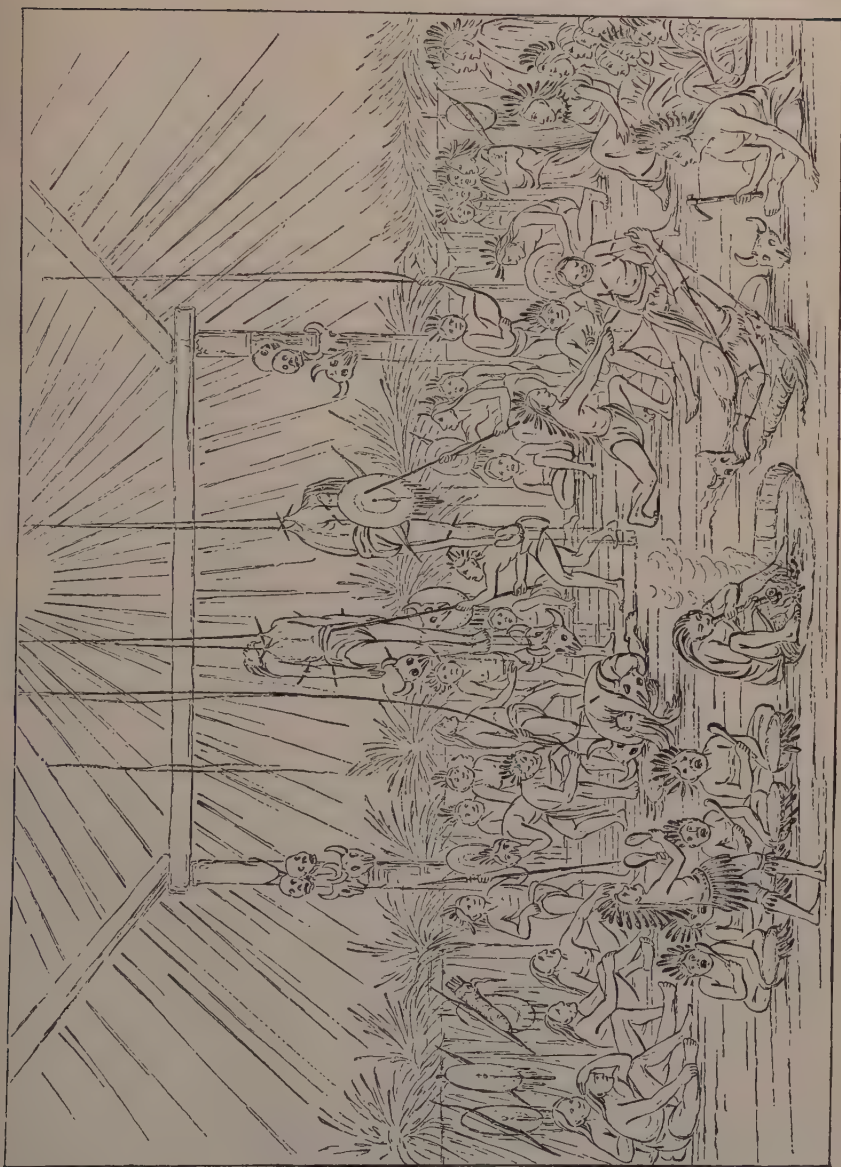
INFLICTION OF CRUELITIES IN THE MEDICINE LODGE—POHK-HONG (THE CUTTING SCENE).

At the close of this exciting scene, preparations were made, as above stated, by the return of the master of ceremonies and musicians to the medicine lodge, where also were admitted at the same time a number of men who were to be instruments of the cruelties to be inflicted; and also the chief and doctors of the tribe, who were to look on, and bear witness to and decide upon the comparative degree of fortitude with which the young men sustain themselves in this most extreme and excruciating ordeal. The chiefs having seated themselves on one side of the lodge, dressed out in their robes and splendid head-dresses, the band of music seated and arranged themselves in another part; and the old master of ceremonies having placed himself in front of a small fire in the center of the lodge, with his big pipe in his hands, and having commenced smoking to the Great Spirit with all possible vehemence for the success of these aspirants, presented the subject for the third picture, which they call *pohk-hong*, the cutting scene (No. 506, Plate No. 68).—G. C.

506. Pohk-hong, the cutting scene. It shows the inside of the medicine lodge, the same as is seen in the first picture (504). Painted in 1832.

(Plate No. 68, page 170, vol. 1, Catlin's Eight Years.)

This is the fourth day of the ceremonies, in the afternoon. A number of the young men are seen reclining and fasting, as in the first picture; others of them have been operated upon by the torturers, and taken out of the lodge; and others yet are seen in the midst of those horrid cruelties. One is seen smiling whilst the knife and the splints are passing through his flesh. One is seen hanging by the splints run through the flesh on his shoulders, and drawn up by men on the top of the lodge. Another is seen hung up by the pectoral muscles, with four buffalo-skulls attached to splints through the flesh on his arms and legs; and each is turned round by another with a pole till he faints, and then he is let down. One is seen as he is lowered to the ground; and another, who has been let down and got strength enough to crawl to the front part of the lodge, where he is offering to the Great Spirit the little finger of the left hand, by laying it on a buffalo skull, where another chops it off with a hatchet. In the right of the picture are all the chiefs and dignitaries of the tribe looking on.



POHK-HONG (THE CUTTING SCENE). INTERIOR OF THE MEDICINE LODGE.

Manlan religious ceremonies. No. 506, page 362.

(Plate 66, Vol. I, Catlin's Eight Years.)

THE TORTURE.

Around the sides of the lodge are seen, still reclining, as I have before mentioned, a part of the group, whilst others of them have passed the ordeal of self-tortures, and have been removed out of the lodge; and others still are seen in the very act of submitting to them, which were inflicted in the following manner: After having removed the *sanctissimus sanctorum*, or little scaffold, of which I before spoke, and having removed also the buffalo and human skulls from the floor, and attached them to the posts of the lodge, and two men having taken their positions near the middle of the lodge, for the purpose of inflicting the tortures, the one with the scalping-knife, and the other with the bunch of splits (which I have before mentioned) in his hand, one at a time of the young fellows, already emaciated with fasting and thirsting and waking for nearly four days and nights, advanced from the side of the lodge and placed himself on his hands and feet, or otherwise, as best suited for the performance of the operation, where he submitted to the cruelties in the following manner: An inch or more of the flesh on each shoulder or each breast was taken up between the thumb and finger by the man who held the knife in his right hand, and the knife, which had been ground sharp on both edges, and then hacked and notched with the blade of another, to make it produce as much pain as possible, was forced through the flesh below the fingers, and being withdrawn, was followed with a splint or skewer from the other, who held a bunch of such in his left hand, and was ready to force them through the wound.

There were then two cords lowered down from the top of the lodge (by men who were placed on the lodge outside for the purpose), which were fastened to these splints or skewers, and they instantly began to haul him up; he was thus raised until his body was suspended from the ground, where he rested until the knife and a splint were passed through the flesh or integuments in a similar manner on each arm below the shoulder (over the *brachialis externus*), below the elbow (over the *extensor carpi radialis*), on the thighs (over the *vastus externus*), and below the knees (over the *peroneus*).

In some instances they remained in a reclining position on the ground until this painful operation is finished, which was performed in all instances exactly on the same parts of the body and limbs, and which in its progress occupied some five or six minutes.

Each one was then instantly raised with the cords until the weight of his body was suspended by them, and then, while the blood was streaming down their limbs, the bystanders hung upon the splints each man's appropriate shield, bow and quiver, &c.; and in many instances the skull of a buffalo, with the horns on it, was attached to each lower arm and each lower leg, for the purpose probably of preventing by their great weight the struggling which might otherwise have taken place to their disadvantage whilst they were hung up.

When these things were all adjusted each one was raised higher by the cords, until those weights all swung clear from the ground, leaving his feet, in most cases, some 6 or 8 feet above the ground. In this plight they at once became appalling and frightful to look at—the flesh to support the weight of their bodies, with the additional weights which were attached to them, was raised 6 or 8 inches by the skewers, and their heads sunk forward on the breasts, or thrown backwards, in a much more frightful condition, according to the way in which they were hung up.

The unflinching fortitude with which every one of them bore this part of the torture surpassed credulity; each one, as the knife was passed through his flesh, sustained an unchangeable countenance; and several of them, seeing me making sketches, beckoned me to look at their faces, which I watched all through this horrid operation without being able to detect anything but the pleasantest smiles as they looked me in the eye, while I could hear the knife rip through the flesh and feel enough of it myself to start involuntary and uncontrollable tears over my cheeks.

When raised to the condition above described, and completely suspended by the

cords, the sanguinary hands through which he had just passed turned back to perform a similar operation on another who was ready, and each one in his turn passed into the charge of others, who instantly introduced him to a new and improved stage of their refinements in cruelty.

SEVERE TORTURE TO THE POINT OF DEATH.

Surrounded by imps and demons as they appear—a dozen or more—who seem to be concerting and devising means for his exquisite agony, gather around him, when one of the number advances toward him in a sneering manner and commences turning him around with a pole which he brings in his hand for the purpose. This is done in a gentle manner at first, but gradually increased, when the brave fellow, whose proud spirit can control its agony no longer, burst out in the most lamentable and heart-rending cries that the human voice is capable of producing, crying forth a prayer to the Great Spirit to support and protect him in this dreadful trial, and continually repeating his confidence in his protection. In this condition he is continued to be turned faster and faster, and there is no hope of escape from it, nor chance for the slightest relief, until by fainting his voice falters and his struggling ceases, and he hangs apparently a still and lifeless corpse. When he is by turning gradually brought to this condition, which is generally done within ten or fifteen minutes, there is a close scrutiny passed upon him among his tormentors, who are checking and holding each other back as long as the least struggling or tremor can be discovered, lest he should be removed before he is (as they term it) “entirely dead.”

When brought to this alarming and most frightful condition, and the turning has gradually ceased, as his voice and his strength have given out, leaving him to hang entirely still and apparently lifeless, when his tongue is distended from his mouth, and his medicine-bag, which he has affectionately and superstitiously clung to with his left hand, has dropped to the ground, the signal is given to the men on top of the lodge by gently striking the cord with the pole below, when they very gradually and carefully lower him to the ground.

THE VICTIM LOWERED TO THE GROUND.

In this helpless condition, he lies like a loathsome corpse to look at, though in the keeping (as they call it) of the Great Spirit, whom he trusts will protect him and enable him to get up and walk away. As soon as he is lowered to the ground thus, one of the bystanders advances and pulls out the two splints or pins from the breasts and shoulders, thereby disengaging him from the cords by which he has been hung up, but leaving all the others with their weights, &c., hanging to his flesh.

In this condition he lies for six or eight minutes, until he gets strength to rise and move himself, for no one is allowed to assist or offer him aid, as he is here enjoying the most valued privilege which a Mandan can boast of, that of “trusting his life to the keeping of the Great Spirit” in this time of extreme peril.

A FINGER OR MORE CUT FROM EACH VICTIM'S HAND.

As soon as he is seen to get strength enough to rise on his hands and feet and drag his body around the lodge, he crawls, with the weights still hanging to his body, to another part of the lodge, where there is another Indian sitting with a hatchet in his hand and a dried buffalo skull before him; and here, in the most earnest and humble manner, by holding up the little finger of his left hand to the Great Spirit, he expresses to him in a speech of a few words his willingness to give it as a sacrifice, when he lays it on the dried buffalo skull, when the other chops it off near the hand with a blow of the hatchet.

Nearly all of the young men whom I saw passing this horrid ordeal gave, in the above manner, the little finger of the left hand; and I saw also several who immediately afterwards (and apparently with very little concern or emotion), with a similar

speech, extended in the same way the forefinger of the same hand, and that, too, was struck off, leaving on the hand only the two middle fingers and the thumb, all which they deem absolutely essential for holding the bow, the only weapon for the left hand.

One would think that this mutilation had thus been carried quite far enough; but I have since examined several of the head chiefs and dignitaries of the tribe, who have also given, in this manner, the little finger of the right hand, which is considered by them to be a much greater sacrifice than both of the others; and I have found also a number of their most famous men, who furnish me incontestable proof, by five or six corresponding scars on each arm, and each breast, and each leg, that they had so many times in their lives submitted to this almost incredible operation, which seems to be optional with them; and the oftener they volunteer to go through it the more famous they become in the estimation of their tribe.

No bandages are applied to the fingers which have been amputated; no arteries taken up; nor is any attention whatever paid to them or the other wounds; but they are left (as they say) "for the Great Spirit to cure, who will surely take good care of them." It is a remarkable fact, which I learned from a close inspection of their wounds from day to day, that the bleeding is but very slight and soon ceases, probably from the fact of their extreme exhaustion and debility, caused by want of sustenance and sleep, which checks the natural circulation, and admirably at the same time prepares them to meet the severity of these tortures without the same degree of sensibility and pain which, under other circumstances, might result in inflammation and death.

THE STOUTEST HEARTED DESIGNATED, AND HIS REWARD.

During the whole of the time of this cruel part of these most extraordinary inflictions the chiefs and dignitaries of the tribe are looking on, to decide who are the hardiest and stoutest hearted—who can hang the longest by his flesh before he faints, and who will be soonest up, after he has been down—that they may know whom to appoint to lead a war party, or place at the most honorable and desperate post. The four old men are incessantly beating upon the sacks of water and singing the whole time, with their voices strained to the highest key, vaunting forth, for the encouragement of the young men, the power and efficacy of the medicine-pipe, which has disarmed the monster *O-kee-hee-de* (or Evil Spirit), and driven him from the village, and will be sure to protect them and watch over them through their present severe trial.

LED OUT OF THE MEDICINE LODGE FOR ADDITIONAL TORTURE.

As soon as six or eight had passed the ordeal as above described, they were led out of the lodge, with their weights hanging to their flesh, and dragging on the ground, to undergo another and a still more appalling mode of suffering, in the center of the village, and in presence of the whole nation, in the manner as follows:

The signal for the commencement of this part of the cruelties was given by the old master of ceremonies, who again ran out as in the buffalo-dance, and leaning against the big canoe with his medicine-pipe in his hand began to cry. This was done several times in the afternoon, as often as there were six or eight who had passed the ordeal just described within the lodge, who were then taken out in the open area, in the presence of the whole village, with the buffalo skulls and other weights attached to their flesh and dragging on the ground. There were then in readiness and prepared for the purpose about twenty young men, selected of equal height and equal age, with their bodies chiefly naked, with beautiful (and similar) head-dresses of war eagles' quills on their heads, and a wreath made of willow boughs held in the hands between them, connecting them in a chain or circle, in which they ran around the big canoe with all possible speed, raising their voices in screams and yelps to the highest pitch that was possible, and keeping the curb or big canoe in the center as their nucleus,

507. Eh-ke-nah-ha-nah-pick, or what they call the last race. Painted in 1832.

(Plate No. 69, page 176, vol. 1, Catlin's Eight Years.)

After they have all been tortured in the lodge in the above manner, they are led out of it with the weights, buffalo skulls, &c., hanging to their flesh. Around the big canoe is a circle of young men formed, who hold a wreath of willow boughs between them, and run round with all possible violence, yelling as loud as they can.

The young fellows who have been tortured are then led forward, and each one has two athletic and fresh young men (their bodies singularly painted) who step up to him, one on each side, and take him by a leathern strap tied round the wrist, and run round outside of the other circle with all possible speed, forcing him forward till he faints, and then drag him with his face in the dirt until the weights are all disengaged from him by tearing the flesh out, when they drop him, and he lies (to all appearance a corpse) until the Great Spirit gives him strength to rise and walk home to his lodge.

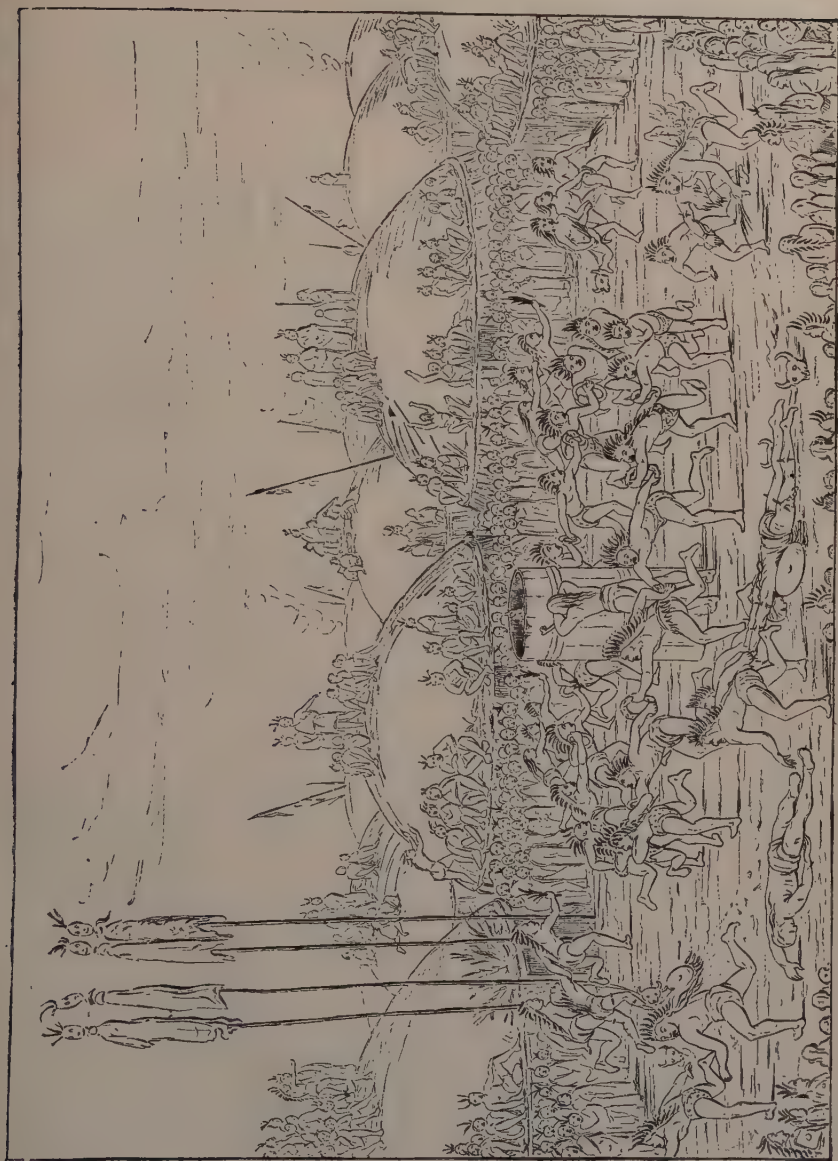
In this scene also the medicine-man leans against the big canoe and cries, and all the nation are spectators. Many pages would be required to give to the world a just description of these strange scenes, and they require to be described minutely in all their parts in order to be fully appreciated and understood.—G. C.

Then were led forward the young men who were further to suffer, and being placed at equal distances apart and outside of the ring just described, each one was taken in charge by two athletic young men, fresh and strong, who stepped up to him, one on each side, and by wrapping a broad leather around his wrists without tying it, grasped it firm underneath the hand and stood prepared for what they call Eh-ke-nah-ha-nah-pick, the last race (No. 507 Plate No. 69).

This the spectator looking on would suppose was most correctly named, for he would think it was the last race they could possibly run in this world. In this condition they stand pale and ghastly from abstinence and loss of blood, until all are prepared and the word is given, when all start and run around outside of the other ring, and each poor fellow, with his weights dragging on the ground, and his furious conductors by his side, who hurry him forward by the wrists, struggles in the desperate emulation to run longer without "dying" (as they call it) than his comrades, who are fainting around him and sinking down, like himself, where their bodies are dragged with all possible speed, and often with their faces in the dirt. In the commencement of this dance or race they all start at a moderate pace, and their speed being gradually increased, the pain becomes so excruciating that their languid and exhausted frames give out, and they are dragged by their wrists until they are disengaged from the weights that were attached to their flesh, and this must be done by such violent force as to tear the flesh out with the splint, which (as they say) can never be pulled out endwise without greatly offending the Great Spirit and defeating the object for which they have thus far suffered. The splints or skewers which are put through the breast and the shoulders, take up a part of the pectoral or trapezius muscle, which is necessary for the support of the great weight of their bodies, and which, as I have before mentioned, are withdrawn as soon as he is lowered down; but all the others, on the legs and arms, seem to be very ingeniously passed through the flesh and integuments without taking up the muscle, and even these, to be broken out, require so strong and so violent a force that most of the poor fellows fainted under the operation, and when they were freed from the last of the buffalo skulls and other weights (which was often done by some of the bystanders throwing the weight of their bodies on to them as they were dragging on the ground) they were in every instance dropped by the persons who dragged them, and their bodies were left, appearing like nothing but a mangled and a loathsome corpse. At this strange and frightful juncture the two men who had dragged them fled through the crowd and away upon the prairie, as if they were guilty of some enormous crime and were fleeing from summary vengeance.

SUPERSTITIOUS VIEWS AS TO THE VICTIMS.

Each poor fellow having thus patiently and manfully endured the privations and tortures devised for him, and (in this last struggle with the most appalling effort) torn himself loose from them and his tormentors, he lies the second time in the "keeping (as he terms it) of the Great Spirit," to whom he issues his repeated prayers and in-



EH-KENAH-KA-WAH-PICK, OR THE LAST RACE.

Mundan religious ceremonies. No. 507, page 366.
(Plate 69, Vol. I, Catlin's Eight Years.)

trusts his life, and in whom he reposes the most implicit confidence for his preservation and recovery. As an evidence of this, and of the high value which these youths set upon this privilege, there is no person, not a relation or a chief of the tribe, who is allowed, or who would dare to step forward to offer an aiding hand, even to save his life; for not only the rigid customs of the nation, and the pride of the individual who has intrusted his life to the keeping of the Great Spirit, would sternly reject such a tender; but their superstition, which is the strongest of all arguments in an Indian community, would alone hold all the tribe in fear and dread of interfering, when they consider they have so good a reason to believe that the Great Spirit has undertaken the special care and protection of his devoted worshippers.

AT LAST.

In this "last race," which was the struggle that finally closed their sufferings, each one was dragged until he fainted, and was thus left, looking more like the dead than the living; and thus each one laid, until, by the aid of the Great Spirit, he was in a few minutes seen gradually rising, and at last reeling and staggering like a drunken man through the crowd (which made way for him) to his wigwam, where his friends and relatives stood ready to take him into hand and restore him.

MARVELOUS ENDURANCE OF A VICTIM.

In this frightful scene, as in the buffalo-dance, the whole nation was assembled as spectators, and all raised the most piercing and violent yells and screams they could possibly produce to drown the cries of the suffering ones, that no heart could even be touched with sympathy for them. I have mentioned before that six or eight of the young men were brought from the medicine-lodge at a time, and when they were thus passed through this shocking ordeal, the medicine-men and the chiefs returned to the interior, where as many more were soon prepared and underwent a similar treatment, and after that another batch and another, and so on until the whole number, some forty-five or fifty, had run in this sickening circle, and, by leaving their weights, had opened the flesh for honorable scars. I said "all," but there was one poor fellow though (and I shudder to tell it), who was dragged around and around the circle with the skull of an elk hanging to the flesh of one on his legs; several had jumped upon it, but to no effect, for the splint was under the sinew, which could not be broken. The dragging became every instant more and more furious, and the apprehensions for the poor fellow's life apparent by the piteous howl which was set up for him by the multitude around, and at last the medicine-man ran, with his medicine-pipe in his hand, and held them in check, when the body was dropped and left upon the ground with the skull yet hanging to it. The boy, who was an extremely interesting and fine-looking youth, soon recovered his senses and his strength, looking deliberately at his torn and bleeding limbs, and also with the most pleasant smile of defiance upon the misfortune which had now fallen to his peculiar lot, crawled through the crowd (instead of walking, which they are never again at liberty to do until the flesh is torn out and the article left) to the prairie, and over which, for the distance of half a mile, to a sequestered spot, without any attendant, where he laid three days and three nights, yet longer, without food, and praying to the Great Spirit, until suppuration took place in the wound, and by the decaying of the flesh the weight was dropped, and the splint also, which he dare not extricate in another way. At the end of this he crawled back to the village on his hands and knees, being too much emaciated to walk, and begged for something to eat, which was at once given him, and he was soon restored to health.

EXTREME SELF-TORTURE.

These extreme and difficult cases often occur, and I learn that in such instances the youth has it at his option to get rid of the weight that is thus left upon him in such way as he may choose; and some of those modes are far more extraordinary than the

one which I have just named. Several of the traders, who have been for a number of years in the habit of seeing this part of the ceremony, have told me that two years since, when they were looking on, there was one whose flesh on the arms was so strong that the weights could not be left, and he dragged them with his body to the river by the side of the village, where he set a stake fast in the ground on the top of the bank, and fastening cords to it, he let himself half-way down a perpendicular wall of rock of twenty-five or thirty feet, where the weight of his body was suspended by the two cords attached to the flesh of his arms. In this awful condition he hung for several days, equidistant from the top of the rock and the deep water below, into which he at last dropped and saved himself by swimming ashore!

TRIBUTE TO INDIAN STOICISM AND POWERS OF ENDURANCE.

I need record no more of these shocking and disgusting instances, of which I have already given enough to convince the world of the correctness of the established fact of the Indian's superior stoicism and power of endurance, although some recent writers have, from motives of envy, from ignorance, or something else, taken great pains to cut the poor Indian short in everything, and in *this*, even as if it were a virtue.

I am ready to accord to them in this particular the palm; the credit of outdoing anything and everybody, and of enduring more than civilized man ever aspired to or ever thought of. My heart has sickened also with disgust for so abominable and ignorant a custom, and still I stand ready with all my heart to excuse and forgive them for adhering so strictly to an ancient celebration, founded in superstitions and mysteries, of which they know not the origin, and constituting a material part and feature in the code and forms of their religion.

Reader, I will return with you a moment to the medicine-lodge, which is just to be closed, and then we will indulge in some general reflections upon what has passed, and in what, and for what purposes this strange batch of mysteries has been instituted and perpetuated.

CLOSING THE SACRED LODGE, AND SACRIFICE OF THE EDGED TOOLS USED IN THE RELIGIOUS CEREMONIES.

After these young men, who had for the last four days occupied the medicine-lodge, had been operated on in the manner above described and taken out of it, the old medicine-man, master of ceremonies, returned (still crying to the Great Spirit), sole tenant of that sacred place, and brought out the "edged tools," which I before said had been collected at the door of every man's wigwam, to be given as a sacrifice to the water, and leaving the lodge securely fastened, he approached the bank of the river, when all the medicine-men attended him and all the nation were spectators, and in their presence he threw them from a high bank into very deep water, from which they cannot be recovered, and where they are, correctly speaking, made a sacrifice to the water. This part of the affair took place just exactly at sundown, and closed the scene, being the end or finale of the *Mandan religious ceremony*.—Pages 173–176, vol. 1, Catlin's Eight Years.

CERTIFICATES AS TO MR. CATLIN'S PAINTINGS AND NOTES ON THE MANDAN RELIGIOUS CEREMONIES.

We hereby certify that we witnessed, in company with Mr. Catlin, in the Mandan village, the ceremonies represented in the four paintings [Nos. 504–507] and described in his notes, to which this certificate refers, and that he has therein faithfully represented those scenes as we saw them transacted, without any addition or exaggeration.

J. KIPP,

Agent American Fur Company.

L. CRAWFORD, Clerk.

ABRAHAM BOGARD.

MANDAN VILLAGE, July 20, 1833.

MR. CATLIN'S NOTES ON MANDAN CEREMONIES AND TRADITIONS.

From Mandan Village (now Dakota), July, 1832.—The strange country that I am in—its excitements, its accidents and wild incidents, which startle me at almost every moment, prevent me from any very elaborate disquisition upon the above remarkable events at present; and even had I all the time and leisure of a country gentleman, and all the additional information which I am daily procuring, and daily expect to procure hereafter, in explanation of these unaccountable mysteries, yet do I fear that there would be that inexplicable difficulty that hangs over most of the customs and traditions of these simple people, who have no history to save facts and systems from falling into the most absurd and disjointed fable and ignorant fiction.

What few plausible inferences I have as yet been able to draw from the above strange and peculiar transactions I will set forth, but with some diffidence, hoping and trusting that by further intimacy and familiarity with these people I may yet arrive at more satisfactory and important results.

That these people should have a tradition of the flood is by no means surprising, as I have learned from every tribe I have visited that they all have some high mountain in their vicinity, where they insist upon it the big canoe landed; but that these people should hold an annual celebration of the event, and the season of that decided by such circumstances as the full leaf of the willow, and the medicine-lodge opened by such a man as *Nu-mohk-muck-a-nah* (who appears to be a white man), and making his appearance "from the high mountains in the west," and some other circumstances, is surely a very remarkable thing, and requires some extraordinary attention.

This *Nu-mohk-muck-a-nah* (first or only man) is undoubtedly some mystery or medicine-man of the tribe, who has gone out on the prairie on the evening previous, and having dressed and painted himself for the occasion, comes into the village in the morning, endeavoring to keep up the semblance of reality; for their tradition says that at a very ancient period such a man did actually come from the West; that his body was of the white color, as this man's body is represented; that he wore a robe of four white wolf skins, his head-dress was made of two ravens' skins, and in his left hand was a huge pipe. He said "he was at one time the only man; he told them of the destruction of everything on the earth's surface by water; that he stopped in his big canoe on a high mountain in the West, where he landed and was saved."

"That the Mandans and all other people were bound to make yearly sacrifices of some edged tools to the water, for of such things the big canoe was made; that he instructed the Mandans how to build their medicine-lodge, and taught them also the forms of these annual ceremonies, and told them that as long as they made these sacrifices and performed their rites to the full letter they might be assured of the fact that they would be the favorite people of the Almighty, and would always have enough to eat and drink, and that so soon as they should depart in one tittle from these forms they might be assured that their race would decrease and finally run out, and that they might date their nation's calamity to that omission or neglect."

These people have, no doubt, been long living under the dread of such an injunction, and in the fear of departing from it; and while they are living in total ignorance of its origin, the world must remain equally ignorant of much of its meaning, as they needs must be of all Indian customs resting on ancient traditions which soon run into fables, having lost all their system, by which they might have been construed.

This strange and unaccountable custom is undoubtedly peculiar to the Mandans, although amongst the Minatarees, and some others of the neighboring tribes, they have seasons of abstinence and self-torture somewhat similar, but bearing no other resemblance to this than a mere feeble effort or form of imitation.

It would seem from their tradition of the willow branch and the dove that these

people must have had some proximity to some part of the civilized world, or that missionaries or others have been formerly among them inculcating the Christian religion and the Mosaic account of the flood, which is, in this and some other respects, decidedly different from the theory which most natural people have distinctly established of that event.

There are other strong, and almost decisive proofs in my opinion, in support of the assertion, which are to be drawn from the diversity of color in their hair and complexions, as I have before described, as well as from their tradition just related of the "first or only man," whose body was white, and who came from the West, telling them of the destruction of the earth by water, and instructing them in the forms of these mysteries; and, in addition to the above, I will add the two following very curious stories, which I had from several of their old and dignified chiefs, and which are, no doubt, standing and credited traditions of the tribe:

"The Mandans (people of the pheasants) were the first people created in the world, and they originally lived inside of the earth; they raised many vines, and one of them had grown up through a hole in the earth overhead, and one of their young men climbed up it until he came out on the top of the ground, on the bank of the river, where the Mandan village stands. He looked around and admired the beautiful country and prairies about him, saw many buffaloes, killed one with his bow and arrows, and found that its meat was good to eat. He returned, and related what he had seen, when a number of others went up the vine with him and witnessed the same things. Amongst those who went up were two very pretty young women, who were favorites of the chiefs, because they were virgins; and amongst those who were trying to get up was a very large and fat woman, who was ordered by the chiefs not to go up, but whose curiosity led her to try it as soon as she got a secret opportunity, when there was no one present. When she got part of the way up the vine broke under the great weight of her body and let her down. She was very much hurt by the fall, but did not die. The Mandans were very sorry about this, and she was disgraced for being the cause of a very great calamity, which she had brought upon them, and which could never be averted, for no more could ever ascend, nor could those descend who had got up; but they built the Mandan village where it formerly stood, a great ways below on the river, and the remainder of the people live under ground to this day."

The above tradition is told with great gravity by their chiefs and doctors, or mystery-men; and the latter profess to hear their friends talk through the earth at certain times and places, and even consult them for their opinions and advice on many important occasions.

The next tradition runs thus:

"At a very ancient period *O-kee-hee-de* (the Evil Spirit, the black fellow mentioned in the religious ceremonies) came to the Mandan village with *Nu-mohk-muck-a-nah* (the first or only man) from the west, and sat down by a woman who had but one eye and was hoeing corn. Her daughter, who was very pretty, came up to her, and the Evil Spirit desired her to go and bring some water, but wished that before she started she would come to him and eat some buffalo meat. He told her to take a piece out of his side, which she did and ate it, which proved to be buffalo-fat. She then went for the water, which she brought, and met them in the village where they had walked, and they both drank of it. Nothing more was done.

"The friends of the girl soon after endeavored to disgrace her, by telling her that she was *enciente*, which she did not deny. She declared her innocence at the same time, and boldly defied any man in the village to come forward and accuse her. This raised a great excitement in the village, and, as no one could stand forth to accuse her, she was looked upon as *great medicine*. She soon after went off secretly to the upper Mandan village, where the child was born.

"Great search was made for her before she was found, as it was expected that the child would also be great medicine or mystery, and of great importance to the exist-

ence and welfare of the tribe. They were induced to this belief from the very strange manner of its conception and birth, and were soon confirmed in it from the wonderful things which it did at an early age. They say that, amongst other miracles which he performed, when the Mandans were like to starve, he gave them four buffalo bulls, which filled the whole village, leaving as much meat as there was before they had eaten, saying that these four bulls would supply them forever. *Nu-mohk-muck-a-nah* (the first or only man) was bent on the destruction of the child, and, after making many fruitless searches for it, found it hidden in a dark place, and put it to death by throwing it into the river.

"When *O-kec-hee-de* (the Evil Spirit) heard of the death of this child, he sought for *Nu-mohk-muck-a-nah* with intent to kill him. He traced him a long distance, and at length found him at Heart River, about 70 miles below the village, with the big medicine-pipe in his hand, the charm or mystery of which protects him from all of his enemies. They soon agreed, however, to become friends, smoked the big pipe together, and returned to the Mandan village. The Evil Spirit was satisfied, and *Nu-mohk-muck-a-nah* told the Mandans never to pass Heart River to live, for it was the center of the world, and to live beyond it would be destruction to them; and he named it *Nat-com-pa-sa-hah* (heart or center of the world)."

Such are a few of the principal traditions of these people, which I have thought proper to give in this place, and I have given them in their own way, with all the imperfections and absurd inconsistencies which should be expected to characterize the history of all ignorant and superstitious people who live in a state of simple and untaught nature, with no other means of perpetuating historical events than by oral traditions.

I advance these vague stories, then, as I have done, and shall do in other instances, not in support of any theory, but merely as I have heard them related by the Indians, and preserved them, as I have everything else that I could meet in the Indian habits and character, for the information of the world, who may get more time to theorize than I have at present, and who may consider, better than I can, how far such traditions should be taken as evidence of the facts that these people have for a long period preserved and perpetuated an imperfect knowledge of the Deluge, of the appearance and death of a Saviour, and of the transgressions of mother Eve.

I am not yet able to learn from these people whether they have any distinct theory of the creation, as they seem to date nothing further back than their own existence as a people, saying (as I have before mentioned) that they were the first people created, involving the glaring absurdities that they were the only people on earth before the Flood, and the only one saved was a white man; or that they were created inside of the earth, as their tradition says, and that they did not make their appearance on its outer surface until after the Deluge. When an Indian story is told it is like all other gifts, to be taken for what it is worth, and for any seeming inconsistency in their traditions there is no remedy, for as far as I have tried to reconcile them by reasoning with or questioning them I have been entirely defeated, and more than that, have generally incurred their distrust and ill-will. One of the Mandan doctors told me very gravely a few days since that the earth was a large tortoise; that it carried the dirt on its back; that a tribe of people, who are now dead, and whose faces were white, used to dig down very deep in this ground to catch badgers, and that one day they stuck a knife through the tortoise-shell, and it sunk down so that the water ran over its back and drowned all but one man. And on the next day, while I was painting his portrait, he told me there were four tortoises, one in the north, one in the east, one in the south, and one in the west; that each one of these rained ten days, and the water covered over the earth.

These ignorant and conflicting accounts, and both from the same man, give as good a demonstration, perhaps, of what I have above mentioned as to the inefficiency of Indian traditions as anything I could at present mention. They might, perhaps, have been in this instance, however, the creeds of different sects, or of different priests

amongst them, who often advance diametrically opposite theories and traditions relative to history and mythology.

And, however ignorant and ridiculous they may seem, they are yet worthy of a little further consideration as relating to a number of curious circumstances connected with the unaccountable religious ceremonies which I have just described.

The Mandan chiefs and doctors in all their feasts, where the pipe is lit and about to be passed around, deliberately propitiate the good-will and favor of the Great Spirit by extending the stem of the pipe upwards before they smoke it themselves, and also as deliberately and as strictly offering the stem to the four cardinal points in succession, and then drawing a whiff through it, passing it around amongst the group.

The annual religious ceremony invariably lasts four days, and the other following circumstances attending these strange forms, and seeming to have some allusion to the four cardinal points, or the four tortoises, seem to me to be worthy of further notice. Four men are selected by *Nu-mohk-muck-a-nah* (as I have before said) to cleanse out and prepare the medicine-lodge for the occasion; one he calls from the north part of the village, one from the east, one from the south, and one from the west. The four sacks of water, in form of large tortoises, resting on the floor of the lodge, and before described, would seem to be typical of the same thing, and also the four buffalo and the four human skulls resting on the floor of the same lodge, the four couples of dancers in the "bull-dance," as before described, and also the four intervening dancers in the same dance, and also described.

The bull-dance in front of the medicine-lodge, repeated on the four days, is danced four times on the first day, eight times on the second, twelve times on the third, and sixteen times on the fourth (adding four dances on each of the four days), which, added together, make forty, the exact number of days that it rained upon the earth, according to the Mosaic account, to produce the Deluge. There are four sacrifices of black and blue cloths erected over the door of the medicine-lodge—the visits of *Oh-kee-hee-de* (or Evil Spirit) were paid to four of the buffaloes in the buffalo-dance, as above described, and in every instance the young men who underwent the tortures before explained had four splints or skewers run through the flesh on their legs, four through the arms, and four through the body.

Such is a brief account of these strange scenes which I have just been witnessing, and such my brief history of the Mandans. I might write much more on them, giving yet a volume on their stories and traditions; but it would be a volume of fables, and scarce worth recording. A nation of Indians in their primitive condition, where there are no historians, have but a temporary historical existence, for the reasons above advanced, and their history, what can be certainly learned of it, may be written in a very small compass.

I have dwelt longer on the history and customs of these people than I have or shall on any other tribe, in all probability, and that from the fact that I have found them a very peculiar people, as will have been seen by my notes.

From these very numerous and striking peculiarities in their personal appearance, their customs, traditions, and language, I have been led conclusively to believe that they are a people of decidedly a different origin from that of any other tribe in these regions.

From these reasons, as well as from the fact that they are a small and feeble tribe, against whom the powerful tribe of Sioux are waging a deadly war, with the prospect of their extermination, and who, with their limited numbers, are not likely to hold out long in their struggle for existence, I have taken more pains to portray their whole character than my limited means will allow me to bestow upon other tribes.

From the ignorant and barbarous and disgusting customs just recited the world would naturally infer that these people must be the most cruel and inhuman beings in the world; yet such is not the case, and it becomes my duty to say it. A better, more honest, hospitable, and kind people, as a community, are not to be found in the world. No set of men that ever I associated with have better hearts than the Man-

dans, and none are quicker to embrace and welcome a white man than they are; none will press him closer to his bosom, that the pulsation of his heart may be felt, than a Mandan, and no man in any country will keep his word and guard his honor more closely.

The shocking and disgusting custom that I have just described sickens the heart and even the stomach of a traveler in the country, and he weeps for their ignorance. He pities them with all his heart for their blindness, and laments that the light of civilization, of agriculture and religion cannot be extended to them, and that their hearts, which are good enough, could not be turned to embrace something more rational and conducive to their true happiness.

Many would doubtless ask whether such a barbarous custom could be eradicated from these people, and whether their thoughts and tastes, being turned to agriculture and religion, could be made to abandon the dark and random channel in which they are drudging, and made to flow in the light and life of civilization.

To this query I answer, yes. Although this is a custom of long standing, being a part of their religion, and probably valued as one of their dearest rights, and notwithstanding the difficulty of making inroads upon the religion of a people in whose country there is no severance of opinions, and consequently no division into different sects, with different creeds to shake their faith, I still believe, and I know, that by a judicious and persevering effort, this abominable custom and others might be extinguished, and the beautiful green fields about the Mandan village might be turned into productive gardens, and the waving green bluffs that are spread in the surrounding distance might be spotted with lowing kine instead of the sneaking wolves and the hobbled war-horses that are now stalking about them.

All ignorant and superstitious people, it is a well-known fact, are the most fixed and stubborn in their religious opinions, and perhaps the most difficult to divert from their established belief, from the very fact that they are the most difficult to reason with. Here is an ignorant race of human beings, who have from time immemorial been in the habit of worshipping in their own way, and of enjoying their religious opinions without ever having heard any one to question their correctness, and in those opinions they are quiet and satisfied, and it requires a patient, gradual, and untiring effort to convince such a people that they are wrong, and to work the desired change in their belief, and consequently in their actions.

It is decidedly my opinion, however, that such a thing can be done, and I do not believe there is a race of wild people on earth where the experiment could be more successfully made than amongst the kind and hospitable Mandans, nor any place where the missionary labors of pious and industrious men would be more sure to succeed, or more certain to be rewarded in the world to come.

I deem such a trial of patience and perseverance with these people of great importance, and well worth the experiment; one which I shall hope soon to see accomplished, and which, if properly conducted, I am sure will result in success. Severed as they are from the contaminating and counteracting vices which oppose and thwart most of the best efforts of the missionaries along the frontier, and free from the almost fatal prejudices which they have there to contend with, they present a better field for the labors of such benevolent teachers than they have yet worked in, and a far better chance than they have yet had of proving to the world that the poor Indian is not a brute; that he is a human and humane being; that he is capable of improvement, and that his mind is a beautiful blank, on which anything can be written if the proper means be taken.

The Mandans, being but a small tribe, of two thousand only, and living all in two villages, in sight of each other, and occupying these permanently, without roaming about like other neighboring tribes, offer, undoubtedly, the best opportunity for such an experiment of any tribe in the country. The land about their villages is of the best quality for ploughing and grazing, and the water just such as would be desired. Their villages are fortified with piquets or stockades, which protect them from the

assaults of their enemies at home, and the introduction of agriculture (which would supply them with the necessaries and luxuries of life, without the necessity of continually exposing their lives to their more numerous enemies on the plains, when they are seeking in the chase the means of their subsistence) would save them from the continual wastes of life to which, in their wars and the chase, they are continually exposed, and which are calculated soon to result in their extinction.

I deem it not folly nor idle to say that these people can be saved, nor officious to suggest to some of the very many excellent and pious men, who are almost throwing away the best energies of their lives along the debased frontier, that if they would introduce the ploughshare and their prayers amongst these people, who are so far separated from the taints and contaminating vices of the frontier, they would soon see their most ardent desires accomplished and be able to solve to the world the perplexing enigma by presenting a nation of savages civilized and Christianized (and, consequently, saved), in the heart of the American wilderness.—George Catlin, 1832, pages 177 to 184, vol. 1, *Catlin's Eight Years*.

CORRECTNESS OF MR. CATLIN'S DESCRIPTIONS OF THE MANDAN'S RELIGIOUS CEREMONIES.

Mr. Catlin was an honest observer and truthful chronicler. He tried to be correct at all times; any reflections as to his honesty of purpose or the correctness of his descriptions were met by him with emphatic action, and set him at once to procuring additional corroborative testimony.

In the work entitled "*The Indian Tribes of the United States*," edited by H. R. Schoolcraft, esq., and published by the United States, from 1851 to 1857, in six volumes, in the chapter on the "Mandans and Upsaoka family," volume 3, page 247, Mr. Catlin's work amongst the Mandans is quietly ignored, but on page 254 is given a "Brief history of the Mandan Indians," by Col. D. D. Mitchell, superintendent of Indian affairs in Missouri and the Northwest, dated Washington, January 28, 1852, who says:

"The scenes described by Catlin existed almost entirely in the fertile imagination of that gentleman."

Mr. Catlin did not learn of this until informed of it by Baron A. Humboldt in 1856.

Mr. Schoolcraft in his works quietly ignored Mr. Catlin. The rivalry amongst the early American Indian writers, was intense. Mr. Catlin was sorely cut at the neglect of his work in the Government publication which Mr. Schoolcraft compiled.

Mr. Schoolcraft met Mr. Catlin in London in 1846, and made him a proposition to use his paintings to illustrate a large work which he contemplated editing for the Government. He carried a letter from General Lewis Cass (then a Senator from Michigan) to Mr. Catlin, advising his agreeing to the scheme. Mr. Catlin promptly declined the proposition, stating that a bill was then pending in Congress for the purchase of his collection. (This was lost in the Senate by one vote.) Mr. Schoolcraft returned to the United States, was appointed to make the Indian publication, and procured the services of Capt. Seth Eastman, an officer of

the Army, to illustrate his works. In the matter of portraits the work is utterly deficient. McKenney and Hall's publication of the portraits in the War Department had exhausted that source of supply, and Catlin's collection, which Judge Hall had also tried to obtain for his own use, was the sole resource.

Mr. Schoolcraft was subsequently (after his visit to London) appointed to "collect and digest such statistics and materials as may illustrate the history, present condition, and future prospects of the Indian tribes of the United States," under authority of an act of Congress of March 3, 1847. He was appointed by the Secretary of War.

The result of his labors and inquiries can be found in six large volumes, entitled "Information respecting the history, condition, and prospects of the Indian tribes of the United States, collected and prepared under the direction of the Bureau of Indian Affairs, per act of Congress March 3, 1847, by Henry R. Schoolcraft, LL. D. Illustrated by S. Eastman, captain U. S. Army. Published by authority of Congress, 6 vols., 4^{to}. Philadelphia: Lippincott Grambo & Co., 1853 to 1858."

Mr. Schoolcraft, at that time known as a voluminous writer on the American Indians, removed from New York to Washington, and prepared and issued, in 1848, a series of inquiries, respecting "The history, present condition, and future prospects of the Indian tribes of the United States." Some 348 questions were asked by this circular. It was directed to all persons supposed to have general knowledge on the subjects.

The 348th question was: "Are you acquainted with any material errors in the general or popular accounts of our Indian tribes? If so, please state them." This can be found on page 568—the last page—of Volume II. The paragraph relating to Mr. Catlin's account of the Mandans, is as follows:

"One writer represents the Mandans as practising the acts of self-torture of Hindoo devotees, by hanging from hooks or cords fastened into the nerves so as to sustain the whole weight of the body. This, together with the general account of the Mandan religion, by the same author, is contrary to the facts, as understood here (*i. e.* in Washington). The same writer will also have this tribe to be descendants of the Welch, who are supposed to have reached this continent in the twelfth century. Yet the British Druids imposed no such self-torturing rites."

It will be noticed that the doubt as to the correctness of Mr. Catlin's account of the Mandans is stated as existing in Washington, and an argument is made against him in the last paragraph by calling attention to Mr. Catlin's speculation and suggestion that the Mandans were of Welch origin.

The only answer Mr. Schoolcraft publishes to this specific inquiry is in the letter from Col. D. D. Mitchell, signed Superintendent of Indian Affairs, dated Washington, January 28, 1852. He writes: "The scenes described by Catlin existed almost entirely in the fertile imagination of

that gentleman." Page 254, vol. 3, "Indian Tribes of the United States."

Colonel Mitchell does not say that he ever witnessed the Mandans' religious ceremonies; neither does he mention any one else that had, who denied Mr. Catlin's statements.

Mr. Schoolcraft, through the six volumes of his work, frequently mentions and quotes Mr. James Kipp with approval. Mr. Kipp, the agent of the Fur Company at the Mandan village in 1832, certified at the time to the correctness of Mr. Catlin's account of the religious ceremonies, and in 1872 (as shown herein) bore full testimony to their correctness.

The following extracts from a letter from Rev. R. R. Gurley, of Washington, to Mr. Catlin, in London, in 1853, in this connection, is of value :

WASHINGTON, D. C., *January 27, 1853.*

MY DEAR FRIEND: My interest in all that concerns you, and especially my interest in your efforts for the Indian race and in your unequalled and invaluable representations of that race. But I have been greatly depressed myself, and have hardly known how I could serve you effectually. I communicated all your wishes to your friends in the Senate, and Governor Seward did all in his power to secure the purchase of your collection, and he wrote me that the bill in your favor was defeated by the friends of a rival artist (Stanley); and Captain Eastman, who is associated with Mr. Schoolcraft in the publication of the Indian History, gave his opinion against your productions to Senator Borland (Arkansas), who has long been an opponent to the purchase. Governor Seward was discouraged by the result, but I am of the opinion, long ago expressed, that if you will come to this city you may secure the purchase of your collection, which I rejoice to know from Mr. Gregory is now in Philadelphia (brought there by Mr. Joseph Harrison, jr., from London in 1852). I believe it will yet become the property of our Government, and be preserved as among the great works of American genius. Congress have just rewarded the work of a young untought American sculptor (Mills), and voted \$50,000 to enable him to cast a bronze equestrian statue of Washington. Our Treasury is overflowing, and I think there is an increasing disposition to encourage the arts.

When your last memorial, viz, the one of 1852 from London, and your note desiring me to put a question to Mr. Schoolcraft arrived, I was absent from the city, but I communicated your wishes to our Mayor (Mr. Maury), and on my return to Washington wrote to Mr. Schoolcraft in Philadelphia, (where he was engaged with his publications), asking him whether he intended to call your statements in regard to the Mandans in question. I inclose to you his reply to my note.*

Your friend and servant,
R. R. GURLEY.

Mr. Catlin had visited Baron Humboldt at Berlin in 1855, and advised with him as to his contemplated journey to Uruguay. Baron Humboldt wrote Mr. Catlin the following letter in regard to the Mandans, calling his attention to Mr. Schoolcraft's work and charges :

POTSDAM, BERLIN, *June 9, 1856.*

To GEORGE CATLIN, Esq., care Aimé Bonpland, in Uruguay, South America.

MY DEAR FRIEND: " * * " An immense *scrap-book* on the North American Indians, written by Schoolcraft for the Government of the United States, in three huge vol-

*Not found amongst Mr. Catlin's papers.—T. D.

umes, has been sent to me as a present, and I find, in looking into it, that he denies the truth of your descriptions of the "*Mandan religious ceremonies*," distinctly saying that they are contrary to facts, and that they are the works of your imagination, &c.

Now, my dear and esteemed friend, this charge, made by such a man as Schoolcraft, and "*under the authority of the Government of the United States*," to stand in the libraries of the scientific institutions of the whole civilized world, to which they are being sent as presents from your Government, is calculated not only to injure your hard-earned good name, but to destroy the value of your precious works through all ages, unless you take immediate steps with the Government of your country to counteract its effects.

I have often conversed with our illustrious traveler in America, the Prince Maximilian, of Neuweid, who spent a winter with the Mandans subsequent to your visit to them, and gained information from the chiefs entirely corroborating your descriptions. You should write to the prince at once, and, getting a letter from him (with your other proofs), lay it before the Government of your country, which cannot fail, by some legislative act, to do you justice.

Your sincere friend,

A. HUMBOLDT.

Mr. Catlin was at once in arms to defend his integrity. Mr. Catlin, on his return from South America, as advised in Humboldt's letter, wrote from Brussels to Prince Maximilian, as follows:

BRUXELLES, December 2, 1866.

DEAR PRINCE: Since we traveled together on the Upper Missouri, Mr. Schoolcraft, who has published a large work on the North American Indians for the United States Government, and who never had the industry or the courage to go within one thousand miles of the Mandans, has endeavored to impeach my descriptions of the Mandan religious ceremonies, which, as the tribe has become extinct, he has supposed rested on my testimony alone. In his great work, "*under the authority of the Government*," and presented to the literary and scientific institutions of the whole civilized world, he has denied that those voluntary tortures ever took place, and has attributed them to my "very fertile imagination," tending, therefore, to deprive ethnology of the most extraordinary custom of the North American Indians, and to render my name infamous in all future ages, unless I can satisfactorily refute so foul a calumny.

Your highness spent the winter with the Mandans subsequent to the summer season in which I witnessed those ceremonies, and, of course, lived in the constant society of Mr. Kipp, the fur-trader at that post, who witnessed, in company with me, the whole of those four days' ceremonies, and interpreted everything for me, and from whom you no doubt drew a detailed account of those scenes as we saw them together.

I send you with this letter my four oil paintings of those four days' ceremonies, made as they now are in the Mandan village, and seen and approved by the chiefs and the whole tribe, and having attached to their backs the certificates of Mr. Kipp and two other men who were with us, that "those paintings represent strictly what we saw, and without exaggeration."

I send you also herewith the manuscript of a work ("*O-kee-pa*"), descriptive of those ceremonies, which I am about to publish, and on reading this and examining my paintings you will be able to inform me and the world how far my descriptions of those scenes will be supported by information gathered by yourself from Mr. Kipp and others during the winter which you spent in the Mandan village, and for which I shall feel deeply indebted.

Your highness' obedient servant,

GEO. CATLIN.

In reply the prince wrote as follows :

NEUWIED, PRUSSIA, December 20, 1866.

To Mr. GEORGE CATLIN :

DEAR SIR : Your letter of 2d December came safely to hand, and revived the quite forgotten recollections of my stay among the Indian tribes of the Missouri, now thirty-three years past.

The Mandan tribe, which we both have known so well, and with whom I passed a whole winter, was one of the first to be destroyed by a terrible disease, when all the distinguished chiefs, *Mah-to-toh-pa*, *Char-a-ta*, *Nu-ma-ka-kie*, etc., etc., died; and it is doubtful if a single man of them remained to record the history, customs, and religious ideas of his people.

Not having been, like yourself, an eye-witness of those remarkable starvations and tortures of the *O-kee-pa*, but having arrived later, and spent the whole of a winter with the Mandans, I received from all the distinguished chiefs, and from Mr. Kipp (at that time director of Fort Clarke, at the Mandan village, and an excellent interpreter of the Mandan language) the most detailed and complete record and description of the *O-kee-pa* festival, where the young men suffered a great deal; and I can attest your relation of it to be a correct one, after all that I heard and observed myself.

In my description of my voyage in North America (English edition) I gave a very detailed description of the *O-kee-pa*, as it was reported to me by all the chiefs and Mr. Kipp, and it is about the same that you told, and nobody would doubt our veracity, I hope.

I know most of the American works published on the American Indians, and I possess many of them; but it would be a labor too heavy for my age of eighty-five years to recapitulate them all.

Schoolcraft is a writer who knows well the Indians of his own part of the country, but I do not know his last large work on that matter. If he should doubt what we have both told in our works of the great medicine festivities of the *O-kee-pa*, he would be wrong, certainly.

If my statement, as that of a witness, could be of use to you, I should be very pleased.

Your obedient,

MAX, PRINCE OF NEUWIED.

NOTE.—The "*O-kee-pa*" (religious ceremony of the Mandans) has just been published in full, with 13 colored illustrations, by Trübner, 60 Paternoster Row, London, and by Lippincott, of Philadelphia, 1856; and the autograph letter of Prince Maximilian, written in English, of which the above is a literal copy, and printed in the work, is in Mr. Trübner's possession, and since the death of the Prince Maximilian, that letter has been duly attested by Baron Bibra, director of the finances of his highness the Prince, and by the mayor of Neuwied, with the seal of the town of Neuwied attached to it. G. C., 1866.

Mr. Catlin felt keenly and bitterly this action of Mr. Schoolcraft in these reflections on his truthfulness. In December, 1868, Mr. Catlin prepared at Brussels and forwarded to Congress a petition affirming the correctness of his work in the matter of the Mandans, and showing the fact that the Government of France had made propositions to him looking to the purchase of his collection in 1864, which was defeated by the statement being made to the French authorities based upon Mr. Schoolcraft's publications that Mr. Catlin's works had been condemned and rejected by the Government of the United States, because deficient in truth. He asked Congress to purchase a sufficient number of copies

of his "O-kee-pa" (Mandan Religious Ceremonies, just then published) to distribute to the libraries, institutions, or individuals who had received Mr. Schoolcraft's volumes. Mr. Catlin was intensely denunciatory of Colonel Mitchell, whom he had known as an Indian trader in the Northwest in 1832. Congress did not act on the petition.

VARIOUS ACCOUNTS OF MANDAN RELIGIOUS CEREMONIES.

Various accounts of the Mandan religious ceremonies have been published since Mr. Catlin's, but none more graphic than the following. As it is, in a measure, confirmatory of Mr. Catlin, it is given in full:

CAPTAIN MAYNADIER'S DESCRIPTION OF THE MANDAN RELIGIOUS CEREMONIES DURING THREE DAYS OF AUGUST, 1860.

In the summer of 1860 an Army expedition was fitted out to explore "the headwaters of the Yellowstone and Missouri Rivers, and of the mountains in which they rise." It was commanded by Capt. W. F. Reynolds, Corps of Topographical Engineers. The expedition was in pursuance of a clause of the military appropriation act of 1858-'59 authorizing such surveys. The instructions for the expedition were prepared by Capt. A. A. Humphreys, captain corps of topographical engineers, and in charge of War Department explorations and surveys. It consisted of a corps of Army officers, privates, and scientific assistants. It moved from Saint Louis May 28, 1860, and returned to Omaha October 3, 1860, where it was disbanded. It explored the then almost unknown upper waters of the Yellowstone River, studying the country and its inhabitants. Many side expeditions were sent out, amongst others one commanded by Lieut. H. E. Maynadier, Tenth United States Infantry, who made a reconnaissance of the route between the Yellowstone and Platte Rivers. On the 15th of August, 1860, he began his journey down the Missouri River in boats. On the 20th of August he was at Fort Berthold, adjoining the Mandan and Gros Ventre village.

During three days of August, 1860, (viz, the 20th, 22d, and 23d,) Captain Maynadier, and witnessed the Mandan religious ceremonies. In his journal he gives a description of them. This journal was not published until 1868-'69, and is in Senate Ex. Doc. No. 77, 40th Congress, 1st session. He says:

I was able during the three days I passed at Fort Berthold to witness a peculiar ceremony of the Mandans, which I believe has never been described. By way of preliminary I must remark that I had made a present of my epaulettes to the chief Four Bears, and in this way had obtained the run of the village and access to the most sacred places.

In the center of the village is a circular space some one hundred and fifty feet in diameter, with commodious scaffolds ranged about it, which answer the double purpose of seats for spectators and places to dry corn and squashes. In the center of the open space is a circular inclosure of slabs 10 or 12 feet high and about 4 feet in diameter. This is called the "big canoe," and has a very decided reference to the flood, as the tradition which I will relate further on will show. On the first day of the cere-

mony the proceedings were commenced by five men ranging themselves in front of the big canoe, with drums made of skins, shaped like turtles, and said to be filled with water. I believe, though, that they were stuffed with hair, with a hoop to keep them distended and make them give out when struck a sound like a drum. After these were arranged, a man, stripped to the skin and smeared with white clay, came from the medicine-lodge opposite the big canoe, and, walking behind the canoe, leaned against it and hid his face in his hands. At the same time a woman in a short skirt, with her legs scarred and bleeding, her hair cut short, and several bleeding wounds in her forehead and breasts, leaned against the side of the canoe and began crying and howling most piteously, the drummers all the time thumping away and chanting in unison. This woman was the relative of a young man who had been killed a short time previously by the Rees. Having sung his praise and exhibited her grief by her scarifications, she went away, and some ten or fifteen objects bounded into the arena. These were men painted in a grotesque manner, wearing buffalo heads, with strips of fur down their backs and long branches of willow fastened to their arms. The drummers beat and howled, the buffalo men danced and capered in admirable precision, and waved their willow branches like wings; everybody shouted, dogs barked, and the motions of the dancers became more and more violent. Two of the buffalo men would run together and butt with their heads, and, indeed, they imitated all the motions of a herd of buffalo. Suddenly the drummers rose, snatched up their drums, and ran into the medicine-lodge, followed by the individual who had been leaning against the canoe, the buffalo disappearing among the lodges. Then came an old man, who dug a hole in the ground about 20 feet in front of the canoe, and erected a stout post 15 feet high, having two cords fastened at the top and looped at the ends. The drummers came out of the medicine-lodge, took their places, and the young man who in the first performance had stood behind the canoe was led to the foot of the post by two villainous-looking old medicine-men.

This young man had been three days without meat or drink, and, being perfectly naked and smeared with clay, he looked ghastly. Kneeling on the ground, one of the old men took up a portion of the skin of the young man's breast and passed a knife through it, making two apertures, with a strip of skin between. The blood trickled down, and the victim winced perceptibly. A skewer of wood four inches long was passed through the two holes, and the loop at the end of one of the cords placed over its two ends. The second cord was fastened in like manner to the other breast, and the poor wretch lifted to his feet. The drummers thumped, and the young man threw himself violently back, bearing his whole weight on the cords, and swinging round the foot of the pole. The skin drew out several inches and seemed to stretch further at every jerk of the poor fellow, who pulled and tossed and shouted in order to break away. It was sickening to behold, especially when, after four or five minutes, nature claimed her sway, and the poor wretch fainted and hung collapsed. He was not touched, and, seeming to revive, renewed his efforts to bring the torture to a close by breaking the ligaments of skin which held the skewers. After half an hour or more the skin broke, and he was carried off.

The next victim was served even more dreadfully, though he bore it remarkably well. The skewers were passed under the skin of the back, just above the shoulder-blades, and he was hung up to a scaffold with his feet three feet from the ground. Then more skewers were inserted in the fleshy parts of the arms and legs, and buffalo-skulls hung to them. I was amazed to see how far the skin would stretch, puffing out to a distance of 12 or 15 inches.

These disgusting scenes were repeated during two days, varied by races round the big canoe by troops of young men and boys, dragging from four to ten buffalo-heads attached to skewers in their backs. Some fainted and did not recover; some were violently nauseated, and proved conclusively that their three-days' fast had not been faithfully kept; others held out to the end, and leaped, kicked, and struggled until they were free from their disagreeable attachments.

All the implements, skewers, bull-heads, cords, and willow branches were deposited inside the big canoe, and were considered sacred from that time out. I endeavored to ascertain what all this meant, but could only get a meager account. The idea of the big canoe is common among several tribes, and some infer that it is based upon some tradition of the Deluge. The Mandans relate a story agreeing in many respects with our account of the Flood. They say that their fathers came to this country in a large canoe, and after having been many days on the water a bird flew out to them, bearing a willow branch with fresh leaves on it. They soon after landed, and drew the canoe on land to live in. The bird remained with them, and showed them how to build earthen lodges and where to find game and fruit. This bird is even now held sacred, and enters largely into their religious symbols. The self-torture and mutilation which accompany their mysteries cannot be explained, except by the supposition that it is a course of preparation for the hardships and dangers of war. I noticed that every male over ten years old had the scars of the skewer-holes on his breast and back. There are a few men who refuse or fail to undergo the trial, and they are banished from all society with men. They wear women's dress, do women's work, and can only be distinguished from the women by their coarser features, and the contempt exhibited towards them. They are called by the traders *bundashers*, a word of which I am unable to find the derivation. It is not Indian, and, so far as I can ascertain, it is not French.

Mr. Schoolcraft was dead at the date of the publication of this, and Mr. Catlin in all probability never saw it. Captain Maynadier gives it as something new, stating that "he believes these ceremonies have never been described."

Captain Maynadier witnessed the Mandan ceremonies twenty-eight years after Mr. Catlin saw and described them, viz, in 1832, and at a time when the Mandans had deteriorated, and were (as now) living in tribal relations with the Gros Ventres (Minatarees).

MR. JAMES KIPP'S LETTER OF AUGUST 12, 1872, CERTIFYING TO THE CORRECTNESS OF MR. CATLIN'S ACCOUNT AND PAINTINGS OF THE MANDAN RELIGIOUS CEREMONIES.*

In the annual report of the Smithsonian Institution for 1872, Prof. Joseph Henry, in relation to the accuracy of Mr. Catlin's account of the Mandan ceremonies, writes:

We publish the following letter as an act of justice to the memory of the late Mr. Catlin, and as a verification of the truth of his account of a very interesting ceremony among the Mandan Indians, a tribe now extinct. [Note.] The ceremony was es-

*Captain James Kipp was born of French parents in Canada, near Montreal, March 15, 1788; died at the residence of his friend, Adam C. Woods, two miles from Barry, Clay County, Missouri, July 2, 1880, at the age of 92 years. He is buried beside his wife, son, and daughter-in-law at Parkville, Clay County, Missouri.

Captain Kipp was one of the earliest pioneers of the northwest. He left Montreal in 1808, and became a trapper and hunter amongst the Indians of the Red River country. He was famous in the early days as an Indian trailer. He passed to the Upper Missouri in 1818, traveling through (now) Minnesota. He entered the service of the American Fur Company in 1819. In 1822 he became the agent of that company at Fort Clarke, Mandan village, Upper Missouri, where he remained until 1835, a space of thirteen years. In June, 1832, Mr. Catlin found him there and became his guest. He was probably, so the Mandans say, the first white man to learn and speak the Mandan language.

He was a favorite with the Indians and was much respected by them; a man of six feet two inches in height, erect, straight as an arrow, with blue eyes and brown hair. He left the service of the American Fur Company after 1834 and became an independent trader. Finding it necessary to have a base of

pecially interesting in its resemblance to some of the self-inflicted tortures of the devotees of Eastern superstitions.

In regard to the remarks relative to Mr. Schoolcraft, it is but justice to state that we were intimately acquainted with him, and cannot for a moment harbor the thought that he would have done anything to disparage the veracity of any one from any other motive than a desire to promote the truth. The statements of Mr. Catlin were at the time so remarkable, the ceremonies which he described being so unlike those of other Indian tribes, that Mr. Schoolcraft was justifiable in receiving the account with doubt, although he may have expressed his disbelief in stronger terms than he would have done had he been more intimately acquainted with the character of Mr. Catlin than he appears to have been.

BARRY, CLAY COUNTY, MISSOURI, *August 12, 1872.*

DEAR SIR: Though a stranger to you, I take the liberty of addressing you this note as important to science and to the ethnology of our country, as well as important to the reputation of one who has devoted much of a long and hazardous life in portraying and perpetuating the customs of the dying races of man in America. Mr. Schoolcraft sent me, some years past, a copy of a large work he had published for the Government of the United States on the North American Indians, and of which work some thousands of copies were presented by the Government to the libraries of the

supplies in the Lower Missouri country, Captain Kipp, in 1838, settled in Platte County, Missouri. He bought a farm there in July, 1844. On this farm his wife, a French lady, lived.

Captain Kipp, in the June rise of the Missouri, would each year float his bateaux, laden with furs and pelts, from the upper country to Saint Louis for a market. Often his fleet would consist of twenty, thirty, or sometimes more boats, with an average load of ten tons each. He would return to his farm in the fall and prepare for a spring journey to the Indians. Ponies would be purchased, and outfits for packing be prepared for packing goods and supplies for trade with the Indians from the steamboat landings on the Upper Missouri to the Indian villages (now Forts Pierre and Union). There the supplies were traded to the Indians for furs and a return pack for the animals procured. The pelts were then packed to the steamboats and shipped to the Platte County farm, where they were placed in boats and taken to Saint Louis.

He retired from the Indian trade about 1865 and became a farmer.

In 1876 he visited the Upper Missouri and his old friends the Mandans. He spent the summer and autumn of 1876 at the Mandan village and Fort Benton (where he now has a son residing, his only surviving child). He was greeted warmly by the Mandans, who had long mourned for him as dead. He said: "The old men and women fell upon my neck, kissed me, and wept." One Indian woman, who had known him for years, made him a bead tobacco-pouch as a present.

Captain Kipp returned to Clay County, Missouri, in the fall of 1876, and remained there until his death.

He was a lover of horses, and a constant votary of horseback riding. Six weeks before his demise, at the age of ninety-two, he mounted a horse and rode about over the country with the ease and comfort of a young man. There was much of the step and make-up of the Indian in his frame and walk.

He contended until his death that the American Fur Company were indebted to him \$25,000.

Captain Kipp was an educated man, and kept a diary for forty years of his life amongst the Indians. He collected an immense museum of curious Indian things, and had them in his house in Platte County, Missouri. They, with the diary, were all destroyed by fire along with the house before his death, about 1870.

Mr. Catlin was dead before this letter was published.

Mr. Dan Carpenter, postmaster at Barry, Mo., an old friend of Captain Kipp, gives the main incidents of his life used herein, and writes September 1, 1885:

"I have often heard Captain Kipp speak of George Catlin, the Indian painter, with feelings of the warmest affection and sympathy. It was before me, at Barry, as a notary public, in 1872, that he made affidavit to the correctness and genuineness of four of Catlin's oil paintings of scenes in the 'Annual Mandan religious ceremonies.' These paintings were sent to Barry, Mo., by the Interior Department, I think, or perhaps by the Smithsonian Institution. Mr. Catlin was at that time trying to sell his pictures to the Government. He made affidavit before me as to the correctness of the pictures in representing some of the most revolting barbarities practiced on the young men who desired to be braves. Captain Kipp made affidavit that these pictures were shown to him at the time (viz, in 1832) by Mr. Catlin, at the Mandan village, where they were painted. He stated that he had witnessed these ceremonies two or three times, and that these paintings represented them truly. The four pictures were about 18x24 inches each (viz: Nos. 504, 505, 506, and 507)."

institutions of the New and the Old World. In this work I find that Mr. Schoolcraft denies the truth of Mr. Catlin's description of the Mandan religious ceremonies, the truth of his assertion that the Mandan youths suspended the weight of their bodies by splints run through the flesh on the breast and shoulders, &c.; and asserts, also, that his whole account of the Mandan religion is all wrong. It is a great pity that Mr. Schoolcraft, who never visited the Mandans, should have put forth such false and unfounded assertions as these on a subject so important to science, and so well established by proved facts.

I had the sole control of the American Fur Company's business with the Mandans, and lived in their village, for the space of thirteen years, from 1822 to 1835, and was doubtless the first white man who ever learned to speak their language. In the summer of 1832 Mr. George Catlin was a guest in my fort at the Mandan village, observing and learning the customs of those interesting and peculiar people, and painting the portraits of their celebrated men, of which he made many and with great exactness. It was during that summer that Mr. Catlin witnessed the Mandan religious ceremonies, the *O-kee-pa* described in his notes of travels among the North American Indians, and to which Mr. Schoolcraft has applied the insulting epithet of falsity in his great work. By the certificate published by Mr. Catlin, signed by my chief clerk and myself, on the 23d day of July, 1832 (see page 368, herein), in the Mandan village, certifying that we witnessed, in company with Mr. Catlin, the whole of those four days' ceremonies, and that he has represented in his four paintings, then and there made of them, exactly what we saw, and without addition or exaggeration, it will be seen that I witnessed those scenes with Mr. Catlin and interpreted their whole meaning for him as they are described in his work. Since the almost extinction of this friendly tribe, and the end of this peculiar and unaccountable custom, and in the eighty-fifth year of my own age, from a sense of duty to my ancient friend, Mr. Catlin, and a wish for the truthfulness of history, I have taken the liberty of committing to your care and for your use, as you may be disposed, the foregoing statements.

Yours, truly,

JAMES KIPP.

Professor HENRY,

Smithsonian Institution.

Until his dying day Mr. Catlin felt sorely the attempt to discredit the truth of his work amongst the Mandans.

Mr. Lewis H. Morgan was with the Mandans about 1857, and traveled over much of the ground where Mr. Catlin had been twenty-five years before.

In speaking of George Catlin as an observer of Indian life, and of his being with the Mandans at their village on the Upper Missouri, Mr. Morgan writes:

He was an accurate and intelligent observer, and his work on the "Manners and Customs of the North American Indians" is a valuable contribution to American Ethnography.*

LEWIS H. MORGAN.

*Houses and Home Life of the American Aborigines, 1881, page 50.

INDIAN CURIOSITIES AND MANUFACTURES.

[Pages 47 and 48, Catalogue of 1838-'44.]

Amongst this most extensive and valuable collection of them now in existence, a few of the most remarkable are a Crow lodge or wigwam,* No. 491.

A very splendid thing, brought from the foot of the Rocky Mountains, twenty-five feet in height, made of buffalo-skins, garnished and painted. The poles (thirty in number) of pine, cut in the Rocky Mountains, have been long in use, were purchased with the lodge and brought the whole distance. This wigwam stands in the middle of the gallery, and will shelter eighty or more persons.

Indian cradles for carrying their papposes. Lances, calumets or pipes of peace, ordinary pipes, tomahawks, scalping knives, and scalps.

A very full and valuable collection of men and women's dresses, from the different tribes, garnished and fringed with scalp-locks from their enemies' heads, bows, quivers, spears, shields, war-eagle and raven head-dresses, necklaces, moccasins, belts, pouches, war-clubs, robes, mantles, tobacco-sacks, wampums, whistles, rattles, drums, &c.

Amongst the immense collection of Indian curiosities, &c., too numerous to be described in the catalogue, there are skulls from different tribes, of very great interest, and particularly several from the Flatheads, showing perfectly the character of this unaccountable custom, and also the Flathead cradles, illustrating the process by which these artificial distortions are produced.

Indian cloths, robes, &c., manufactured by the Indians from the mountain-sheep's wool, and from wild dogs' hair, beautifully spun, colored, and woven.

Indian saddles, Indian masks for their mystery-dances, &c.

* The Indian Lodge (see No. 491) is now in the National Museum. The other objects described were mostly destroyed by fire at Philadelphia. A few of them were saved, and can be found in the Museum, credited to Mr. Catlin and Mrs. Harrison.—T. D.

MISCELLANEOUS PICTURES PAINTED BY MR. CATLIN AFTER
1836, NOW IN THE NATIONAL MUSEUM.

The following sixteen pictures painted by Mr. Catlin in Europe, from sketches made in America, are not in the catalogues of Catlin's Indian Gallery from 1838 to 1843. They are catalogued after 1848, and are noted on pages 50, 50*, and 51*, catalogue of 1848. No descriptive text of them other than that in the catalogue can be found; still they relate to travels, journeys, and Indians in the period from 1830 to 1838, and the text in Catlin's "Eight Years" is in a measure explanatory. These pictures were presented to the National Museum, along with Catlin's Indian Gallery, by Mrs. Joseph S. Harrison, jr.

No outline plates of these were made by Mr. Catlin.

- 345. Battle scene between Sioux and Sacs and Foxes; the Sioux chief killed and scalped on his horse's back. An historical fact.
- 563. The Grizzly Bear, weapons and physiognomy of, exact size of life.
- 575. Spearing salmon by torch-light, Ojibbeways.
- 579. Stalking buffaloes, the author and party; Upper Missouri.
- 580. Elk and buffaloes grazing amongst the prairie flowers of Texas.
- 581. Elks and buffaloes, making acquaintance in a Texas prairie on the Brazos.
- 585. An invitation; the author and his men in their canoe, urgently solicited to come ashore; Upper Missouri; 1832.
- 586. Scouring a thicket; a Comanche mounted war party after their enemy; Texas.
- 589. Caddoes chasing buffaloes, Cross Timbers; Texas.
- 590. Approaching buffaloes, the author and his Indian guide, under the white wolf skin mask; Upper Missouri.
- 594. Stalking buffaloes in Texas, the author and party.
- 595. Approach of fire, an Indian family alarmed at the.
- 597. An Indian encampment; women dressing skins.
- 598. Elks grazing on an autumn prairie.
- 600. Comanches chasing buffalo; Texas.
- 603. Portraits of a grizzly bear and mouse, from life.

FULL-LENGTH COSTUMED FIGURES OF CATLIN'S INDIAN COLLECTION, 1848.

[Catalogue, from Nos. 608 to 619, pages 51*-53*.]

After Mr. Catlin's return to London from Paris in 1848, he added to his gallery a series of full-length costumed figures. These are noted in his Waterloo Place catalogue of 1848. The figures, modeled from life, were taken from the Ojibbeway and Ioway Indians, who visited London and Paris in 1844-'45. The costumes and implements of war and the chase were those forming part of the Indian Museum, and were worn by the Indians painted in the United States in 1830-'38, and are shown in the series of portraits and paintings Nos. 1 to 310, and Nos. 311 to 503 herein, and now composing the Catlin Indian Gallery in the National Museum, and of which this work is descriptive.

These figures and costumes became the property of Mr. Joseph S. Harrison, jr., along with the gallery and museum, and were shipped to Philadelphia with them. The robes, dresses, and some other objects were mostly destroyed by moths, fire, and water. These were buried in the yard of Harrison's boiler works, on the east bank of the Schuylkill, Philadelphia, in May, 1879.

The masks, heads, and a few of the implements of war and the chase were preserved, and are now in the National Museum. The great loss sustained in the destruction of these costumes is partially overcome by the fact that the portraits, Nos. 1 to 310 herein, and the other pictures, No. 310 to 507, reproduce them. The list is given in full with reference to pictures of the gallery, showing the figures and costumes.

These figures were added to the gallery in London, on reopening in 1848, for attraction, to replace the live Indians who before had been an important feature of the exhibition.

[From catalogue of Catlin's Indian collection, 1848.]

These figures, and the portraits and other paintings from No. 507 in the catalogue, have been added to the collection since it was in the Egyptian Hall, London.

608. **Shon-ta-yi-ga**, the Little Wolf; an Ioway warrior of distinction, who visited London in 1846 with a party of thirteen others; armed with shield, bow, and quiver; the head moulded from life, in plaster.
609. **Se-non-ti-yah**, the Blister Feet; a celebrated doctor and medicine (mystery) man; also one of the Ioway party in London in 1846. The head moulded in plaster from the life; head-dress of eagles' quills and ermine, and horns of the buffalo.
610. **Wash-ka-mon-ya**, the Fast Dancer, familiarly called "Jim"; an Ioway brave of distinction; one of the Ioway party in London in 1846. Fully armed with bow, shield, and tomahawk; head moulded in plaster, from life.

611. **Mah-to-toh-pa**, the Four Bears; a Mandan chief, in full dress. His head-dress of eagles' quills and ermine, descending to his feet, with horns of the buffalo, highly polished. The entire dress the same that was worn by him when he stood for the full-length portrait seen in the collection. He holds the war knife in his hand with which he slew seven of his enemies; the head modelled in plaster.
612. **A Mandan Woman**, wife of *Mah-to-toh-pa*, in a fine skin dress, ornamented with elks' teeth, a most valued and costly ornament; head modelled in plaster.
613. **A Mandan Child**, daughter of the chief, in beautiful dress of skin, ornamented with elks' teeth; head modelled in plaster.
614. **Ah-quee-we-zaints**, the boy chief; an Ojibbeway chief, who visited London in 1845, and made his famous speech to the Queen at Windsor Castle; wrapped in a buffalo robe; head moulded from life in plaster.
615. **Pat-au-a-quot-a-wee-be**, the Driving Cloud; a war chief of the Ojibbeways, who visited London in 1845, and also led the war dance, and made his speech before the Queen in Windsor Castle; head moulded in plaster, from life.
616. **Gish-ee-gosh-e-gee**, the Moonlight Night; an Ojibbeway warrior, who visited London in 1845, in full dress, with painted robe; head moulded from life.
617. **Wa-be-no**, Medicine; an Ojibbeway medicine-man, who visited London in 1845, with shield, bow, and arrow; head moulded from the life.
618. **Maun-gua-daus**, a Great Hero; one of the second party of Ojibbeways who visited London in 1846. Head-dress very splendidly made of eagles' quills, his robe of a buffalo skin, with the figure of the sun painted on it. Head moulded in plaster from life.
619. **An Objibbeway Woman**, wife of *Maun-gua-daus*, with her infant slung in its cradle, and carried on her back, the cradle beautifully ornamented with porcupine quills; head of the woman moulded from life, in plaster.
620. **Say-say-gon**, the Hail Storm; a war chief of the Ojibbeways, who visited London and Paris in 1846; head moulded in plaster from life. This man died of small-pox in London.
621. **Flathead Warrior**, from the Columbia River; his head flattened; holding a paddle in his hand; head moulded in plaster from life.
622. **Flathead Woman**, in a beautiful skin dress, holding her cradle in her arms, with the infant undergoing the unaccountable process of flattening the head. Nothing can exceed the perfection of this interesting illustration. The woman's head is a fair sample of that extraordinary mode, and moulded in plaster from the living head.
623. **Cadotte**, the Strong Wind; an Ojibbeway brave who made so much excitement by taking a London wife to the shores of Lake Huron. In full costume, the same in which he was dressed when in London; the head moulded in plaster, from life.
624. **A Medicine Man**, or Magician, of the *Nay-as* tribe, north of the Columbia River, wearing his medicine mask, under which he pretends to be able to invoke and call into his presence, though invisible, the spirits of the dead, or the spirits of war and peace, whom it may be considered necessary to be present at the councils of the chiefs. This extraordinary mask is carved in wood, and bears in the painting upon it the peculiar characters of the tribe, which will be seen in the beautiful robe upon the *Nay-as* woman by his side. His own dress made of the intestinal membranes of the Pacific seal. The model of the *Nay-as* canoe, and the numerous masks in wood of various designs, hanging near the figure, and used on certain occasions in the Masque dance, all bear the same characteristic designs as seen upon the robe.

625. A *Nay-as* Woman, wearing a wooden mask; and a splendid robe, made of the wool of the mountain sheep and wild dog's hair; a manufacture by savage hands, eighteen hundred miles from the nearest civilization, and well worthy the closest examination by the civilized manufacturing world. Curiously carved pipes in pot-stone, by this tribe, are also worthy of the attention of visitors. In another part of the room; the mask worn by this woman illustrates the strange custom amongst the women of this tribe, of wearing a block of wood of two or three inches in length through the under lip, securing to the men the exclusive pleasure that flows from conversation, when they wish so to ordain it.

CUSTOMS, DRESS, HABITS, AND MANNERS OF NORTH AMERICAN INDIANS, WITH ILLUSTRATIONS.

Throughout Catlin's *Eight Years* he notes and illustrates Indian customs, manners, habits, and styles of dress. Of the several tribes of North American Indians which he illustrates, the data and illustrations are here given. Mr. Catlin's notes on the Indians of the Pacific coast were made from information gathered during the years 1831 to 1833, and also from conversations with Governor William Clark, who spent two years there prior to 1808. Mr. Catlin did not visit the Pacific coast Indians until 1854. His notes of this visit are in "*Last Rambles*," page 88 *et seq.*

INDIANS OF THE PACIFIC COAST.

[Letter from Saint Louis, —, 1832.]

Whilst I am thus taking a hasty glance at the tribes on the Atlantic coast, on the borders of Mexico, and the confines of Canada, the reader will pardon me for taking him for a few minutes to the mouth of the Columbia, on the Pacific coast, which place I have not yet quite reached myself in my wild rambles, but most undoubtedly shall ere long, if my strolling career be not suddenly stopped. I scarcely need tell the reader where the Columbia River is, since its course and its character have been so often and so well described by recent travelers through those regions. I can now but glance at this remote country and its customs, and revert to it again after I shall have examined it in all its parts and collected my materials for a fuller account.—Pages 113, 114, vol. 2, *Catlin's Eight Years*.

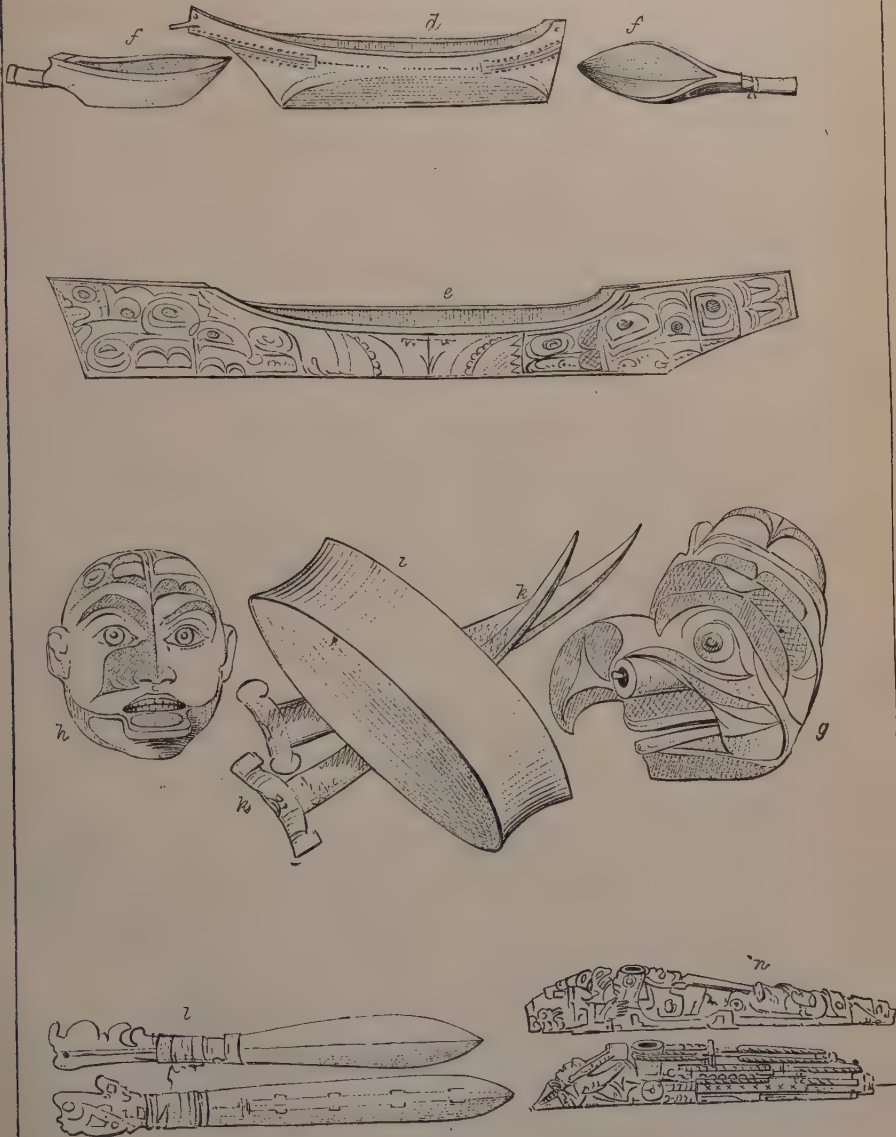
Mr. Catlin then writes of the "Flatheads," dividing them into the Nez Percés and Chinooks, giving examples, No. 147, of the manner of flattening the heads of children of the Nez Percés, and the same custom amongst the Chinooks, in No. 148. The last is fully illustrated therein, following No. 148.*

* The objects shown in the plate facing this page, and described in the text. Mr. Catlin received from Gov. William Clark (Governor Clark had a museum of Indian curiosities at Saint Louis), as well as most of the data for the descriptive text.

Gov. William Clark's Indian collection, or museum, at Saint Louis was an object of interest to travelers and investigators. Mr. Catlin, being a friend, had the run of it and profited by it. Governor Clark began this collection while an officer of the now famous Lewis and Clark's expedition to explore the Louisiana purchase in 1806-1808.

But few of the articles collected by Lewis and Clark in 1806-1808 amongst the Indians are now extant. Mr. Jefferson received some; these are, possibly, in the University of Virginia. Mr. Catlin received a few. Governor Clark's museum is mentioned as follows:

"The council chamber of Gov. William Clark, where he gives audience to the chiefs of the various tribes of Indians who visit Saint Louis, contains probably the most complete museum of Indian curi-



OBJECTS USED BY COLUMBIA RIVER INDIANS, 1806-1834.

DRESS, MATERIAL, AND ARMS.

In the vicinity of the mouth of the Columbia there are, besides the Chinooks, the Klick-a-tacks, Cheehaylas, Na-as, and many other tribes, whose customs are interesting, and of whose manufactures my museum contains many very curious and interesting specimens, from which I have inserted a few outlines in Plate 210 $\frac{1}{2}$, to which the reader will refer. Letter *d* is a correct drawing of a Chinook canoe; *e*, a Na-as war-canoe, curiously carved and painted; *f*, two dishes or ladles for bailing their canoes; *g*, a Stikeen mask, curiously carved and painted, worn by the *mystery-men* when in councils, for the purpose of calling up the Great or Evil Spirits to consult on the policy of peace or war; *h*, custom of the Na-as women of wearing a block of wood in the under lip, which is almost as unaccountable as the custom of flattening the head. Letter *i* is a drawing of the block, and the exact dimensions of one in the collection, taken out of the lip of a deceased Na-as woman; *k*, *wapito diggers*, instruments used by the women for digging the *wapito*, a bulbous root, much like a turnip, which the French traders call *pomme blanche*, and which I have before described. Letter *l*, *pau-to-mau-gons*, or *po-ko-mo-kons*, war-clubs, the one made by the Indians from a piece of native copper, the other of the sperm bone of the whale. Letter *n*, two very curiously carved pipes, made of black slate and highly polished.

Besides these, the visitor will find in the collection a great number of their very ingenious articles of dress; their culinary, war, and hunting implements, as well as specimens of their spinning and weaving, by which they convert dog's hair and the wool of the mountain sheep into durable and splendid robes, the production of which, I venture to say, would bid defiance to any of the looms in the American or British factories.

The Indians who inhabit the rugged wilderness of the Rocky Mountains are chiefly the Blackfeet and Crows, of whom I have heretofore spoken, and the Shoshonees or Snakes, who are a part of the Camanchees, speaking the same language, and the Shoshokies or root-diggers, who inhabit the southern parts of those vast and wild realms, with the Arapahoes and Navahoes, who are neighbors to the Camanchees on the west, having Santa Fé on the south and the coast of California on the west. Of the Shoshonees and Shoshokies, all travelers who have spoken of them give them a good character, as a kind and hospitable and harmless people; to which fact I could

osities to be met with anywhere in the United States; and the Governor is so polite as to permit its being visited by any person of respectability at any time."—Edwards's Great West, 1821, page 327.

"In 1825, April 28, General La Fayette visited Saint Louis. He was the guest of the city, and just before dinner paid a visit to General William Clark, the Superintendent of Indian Affairs, and was much pleased with the curiosities of an Indian museum which that gentleman had collected during his constant communication with the tribes of the Missouri and the Mississippi."—*Ibid.*, page 338.

In September, 1838, page 364, Edwards's Great West, occurs this additional reference to the Clark Indian collection:

"He was sixty-eight years of age at the time of his death, and had collected a museum of Indian curiosities, which was of much interest, and was visited by the distinguished strangers who came to the city. His first residence was at the corner of Vine and Main streets, and afterwards on the corner of Pine and Maine streets."

In his residence, probably, was his office, and in it, as his council chamber, was the Indian collection, which would now be invaluable, and would cover a period from 1806 to 1838.

Mr. H. R. Schoolcraft, in 1819, makes the following note of this collection in his view of the "Lead Mines of Missouri," 1818 and 1819. He visited it at Saint Louis July 28, 1819: "Saint Louis has a court-house, jail, theater, three churches, a museum, and several public schools. * * * The museum is the private property of Governor Clark, through whose generosity visitors are gratuitously admitted to view the collection, which is arranged with great taste and effect in the council chamber of his agency. The collection consists of numerous splendid Indian dresses, warlike instruments, skins of remarkable animals, minerals, fossil bones, and other rare and interesting specimens collected by him in his memorable tour."

The most urgent inquiry has failed to get even a trace of this collection after Governor Clark's death. Some of the objects described in the text and on the plate, from the Columbia, are now in the U. S. National Museum, having been preserved in the Catlin Museum by Mr. Harrison. These objects are a portion of those collected by Lewis and Clark, and by Governor Clark given to Mr. Catlin.—T. D.

cite the unquestionable authorities of the excellent Rev. Mr. Parker, who has published his interesting tour across the Rocky Mountains, Lewis and Clarke, Captain Bonneville, and others; and I allege it to be a truth, that the reason why we find them as they are uniformly described, a kind and inoffensive people, is that they have not as yet been abused, that they are in their primitive state, as the Great Spirit made and endowed them, with good hearts and kind feelings, unalloyed and untainted by the vices of the money-making world.

To the same fact, relative to the tribes on the Columbia River, I have been allowed to quote the authority of H. Beaver, a very worthy and kind reverend gentleman of England, who has been for several years past living with these people, and writes to me thus:

"I shall be always ready, with pleasure, to testify my perfect accordance with the sentiments I have heard you express, both in your public lectures and private conversation, relative to the much-traduced character of our red brethren, particularly as it relates to their honesty, hospitality, and peacefulness, throughout the length and breadth of the Columbia. Whatever of a contrary disposition has at any time, in those parts, been displayed by them, has, I am persuaded, been exotic, and forced on them by the depravity and impositions of the white traders."—Pages 113, 114, vol. 2, Catlin's Eight Years.

Mr. Catlin did not visit the Columbia River Indians until 1854-'55. (See Itinerary for 1854-'55, herein.)

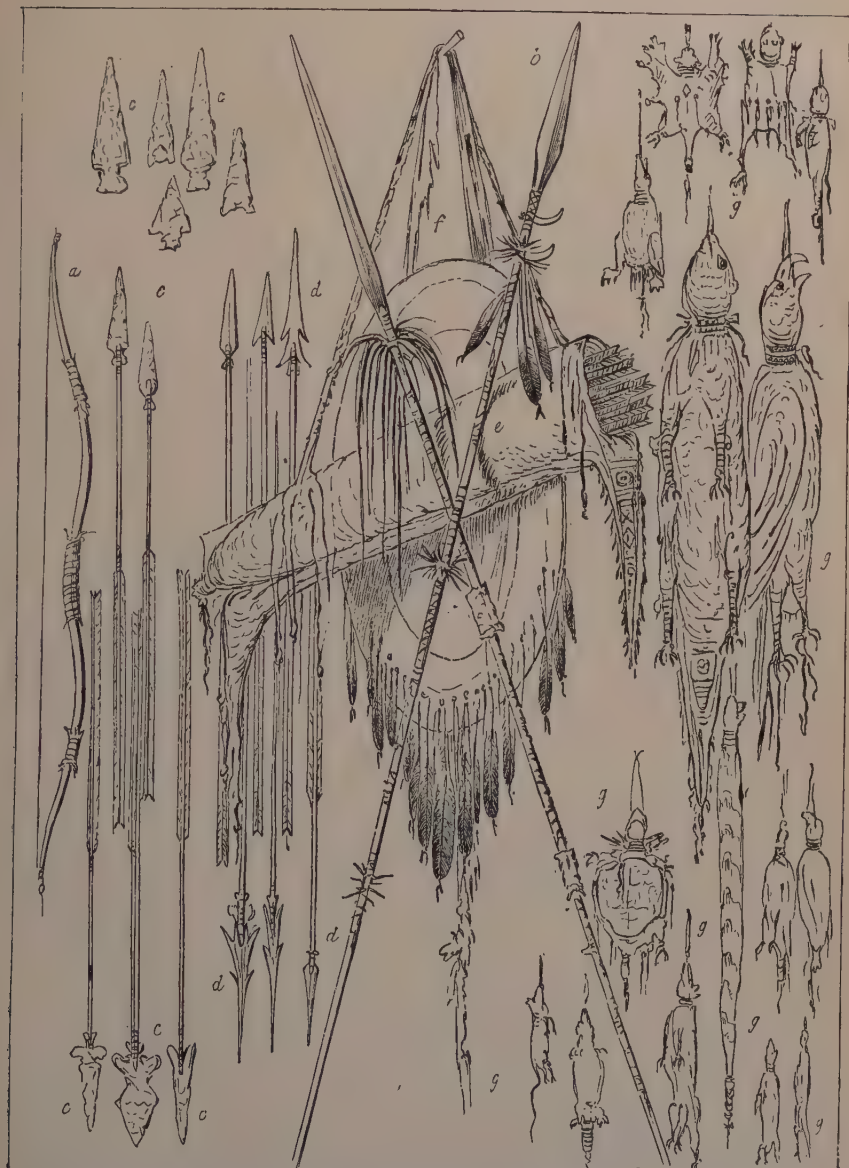
ARMS.

So, then, is the sachem (the Buffalo's Back Fat) dressed; and in a very similar manner, and almost the same, is each of the other head men, and all are armed with bow and quiver, lance and shield. These Northwestern tribes are all armed with the bow and lance, and protected with the shield or arrow-fender, which is carried outside of the left arm, exactly as the Roman and Grecian shield was carried, and for the same purpose.

There is an appearance purely classic in the plight and equipment of these warriors and "knights of the lance." They are almost literally always on their horses' backs, and they wield their weapons with desperate effect upon the open plains, where they kill their game while at full speed, and contend in like manner in battles with their enemies. There is one prevailing custom in these respects amongst all the tribes who inhabit the great plains or prairies of these western regions. These plains afford them an abundance of wild and fleet horses, which are easily procured, and on their backs, at full speed, they can come alongside of any animal, which they easily destroy.

BOWS.

The bow with which they are armed is small, and apparently an insignificant weapon, though one of great and almost incredible power in the hands of its owner, whose sinews have been from childhood habituated to its use and service. The length of these bows is generally about three feet and sometimes not more than two and a half. (Plate 78a.) They have, no doubt, studied to get the requisite power in the smallest compass possible, as it is more easily and handily used on horseback than one of greater length. The greater number of these bows are made of ash, or of "bois d'arc" (as the French call it), and lined on the back with layers of buffalo or deer's sinews, which are inseparably attached to them, and give them great elasticity. There are very many also (amongst the Blackfeet and Crows) which are made of bone, and others of the horns of the mountain sheep. Those made of bone are decidedly the most valuable, and cannot in this country be procured of a good quality short of the price of one or two horses. About these there is a mystery yet to be solved, and I advance my opinion against all theories that I have heard in the country where they are used and made. I have procured several very fine specimens,



BOW, ARROWS, ARROW-HEADS, SPEARS, QUIVER, SHIELD, LANCES, AND MEDICINE-BAGS, USED BY NORTH AMERICAN INDIANS, 1832-1838.

Page 390.

(Plate 18, Vol. I, Catlin's Eight Years.)

and when purchasing them have inquired of the Indians what bone they were made of, and in every instance the answer was "that's medicine," meaning that it was a mystery to them, or that they did not wish to be questioned about them. The bone of which they are made is certainly not the bone of any animal now grazing on the prairies or in the mountains between this place and the Pacific Ocean; for some of these bows are 3 feet in length, of a solid piece of bone, and that as close-grained, as hard, as white, and as highly polished as any ivory; it cannot, therefore, be made from the elk's horn (as some have supposed), which is of a dark color and porous; nor can it come from the buffalo. It is my opinion, therefore, that the Indians on the Pacific coast procure the bone from the jaw of the sperm whale, which is often stranded on that coast, and bringing the bone into the mountains, trade it to the Blackfeet and Crows, who manufacture it into these bows without knowing any more than we do from what source it has been procured.

One of these little bows in the hands of an Indian on a fleet and well-trained horse, with a quiver of arrows slung on his back, is a most effective and powerful weapon in the open plains. No one can easily credit the force with which these arrows are thrown, and the sanguinary effects produced by their wounds, until he has rode by the side of a party of Indians in chase of a herd of buffaloes, and witnessed the apparent ease and grace with which their supple arms have drawn the bow, and seen these huge animals tumbling down and gushing out their heart's blood from their mouths and nostrils.

POISONED ARROWS.

Their bows are often made of bone and sinews, and their arrows headed with flints or with bones of their own construction (Plate 18c), or with steel, as they are now chiefly furnished by the fur-traders quite to the Rocky Mountains (Plate 18d). The quiver, which is uniformly carried on the back, and made of the panther or otter skins (Plate 18c), is a magazine of these deadly weapons, and generally contains two varieties. The one to be drawn upon an enemy, generally poisoned, and with long flukes or barbs, which are designed to hang the blade in the wound after the shaft is withdrawn, in which they are but slightly glued; the other to be used for their game with the blade firmly fastened to the shaft, and the flukes inverted, that it may easily be drawn from the wound and used on a future occasion.

Such is the training of men and horses in this country that this work of death and slaughter is simple and easy. The horse is trained to approach the animal on the right side, enabling its rider to throw his arrows to the left; it runs and approaches without the use of the halter, which is hanging loose upon its neck, bringing the rider within three or four paces of the animal, when the arrow is thrown with great ease and certainty to the heart; and instances sometimes occur where the arrow passes entirely through the animal's body.

LANCES.

An Indian, therefore, mounted on a fleet and well-trained horse, with his bow in his hand, and his quiver slung on his back, containing an hundred arrows, of which he can throw fifteen or twenty in a minute, is a formidable and dangerous enemy. Many of them also ride with a lance of 12 or 14 feet in length (Plate 18b), with a blade of polished steel; and all of them (as a protection for their vital parts) with a shield or arrow-fender made of the skin of the buffalo's neck, which has been smoked and hardened with glue extracted from the hoofs (Plate 18f). These shields are arrow-proof, and will glance off a rifle shot with perfect effect by being turned obliquely, which they do with great skill.

SHIELD OR ARROW-FENDER.

This shield or arrow-fender is, in my opinion, made of similar materials, and used in the same way and for the same purpose as was the clypeus or small shield in the Roman and Grecian cavalry. They were made in those days as a means of defense

on horseback only—made small and light, of bulls' hides; sometimes single, sometimes double and tripled. Such was Hector's shield, and of most of the Homeric heroes of the Greek and Trojan wars. In those days also were darts or javelins and lances; the same were also used by the ancient Britons; and such exactly are now in use amongst the Arabs and the North American Indians.

In this wise, then, are all of these wild red knights of the prairie armed and equipped; and while nothing can possibly be more picturesque and thrilling than a troop or war-party of these fellows galloping over these green and endless prairies, there can be no set of mounted men of equal numbers so effective and so invincible in this country as they would be could they be inspired with confidence of their own powers and their own superiority; yet this can never be done, for the Indian, as far as the name of white man has traveled and long before he has to try his strength with him, is trembling with fright and fear of his approach. He hears of white man's arts and artifice, his tricks and cunning, and his hundred instruments of death and destruction; he dreads his approach, shrinks from him with fear and trembling; his heart sickens, and his pride and courage wither at the thoughts of contending with an enemy whom he thinks may war and destroy with weapons of *medicine* or mystery.—Pages 31-34, vol. 1, Catlin's Eight Years.

MEDICINE BAGS.

[Letter from mouth of Yellowstone, Upper Missouri, 1832.]

In the last letter I spoke of *Pe-toh-pee-kiss* (the Eagle Ribs), a Blackfoot brave, whose portrait I had just painted at full length, in a splendid dress. I mentioned also that he held two medicine-bags in his hand, as they are represented in the picture, both of them made of the skins of otters, and curiously ornamented with ermine and other strange things.

I must needs stop here—my painting and everything else—until I can explain the word "*medicine*" and "*medicine-bag*," and also some *medicine operations* which I have seen transacted at this place within a few days past. *Medicine* is a great word in this country, and it is very necessary that one should know the meaning of it while he is scanning and estimating the Indian character, which is made up in a great degree of mysteries and superstitions.

The word *medicine*, in its common acceptation here, means *mystery*, and nothing else; and in that sense I shall use it very frequently in my Notes on Indian Manners and Customs.

The fur-traders in this country are nearly all French, and in their language a doctor or physician is called "*medicine*." The Indian country is full of doctors, and as they are all magicians, and skilled, or profess to be skilled, in many mysteries, the word "*medicine*" has become habitually applied to everything mysterious or unaccountable; and the English and Americans, who are also trading and passing through this country, have easily and familiarly adopted the same word, with a slight alteration, conveying the same meaning; and, to be a little more explicit, they have denominated these personages "*medicine-men*," which means something more than merely a doctor or physician. These physicians, however, are all *medicine-men*, as they are all supposed to deal more or less in mysteries and charms, which are aids and handmaids in their practice. Yet it was necessary to give the word or phrase a still more comprehensive meaning, as there were many personages amongst them and also amongst the white men who visit the country who could deal in mysteries, though not skilled in the application of drugs and medicines; and they all range now under the comprehensive and accommodating phrase of *medicine-men*. For instance, I am a *medicine-man* of the highest order amongst these superstitious people, on account of the art which I practice, which is a strange and unaccountable thing to them, and, of course, called the greatest of "*medicine*." My gun and pistols, which have percussion locks, are great *medicine*; and no Indian can be prevailed on to fire them off, for they say they have nothing to do with white man's *medicine*.

The Indians do not use the word medicine, however, but in each tribe they have a word of their own construction synonymous with mystery or mystery-man.

The medicine-bag, then, is a mystery-bag, and its meaning and importance necessary to be understood, as it may be said to be the key to Indian life and Indian character. These bags are constructed of the skins of animals, of birds, or of reptiles, and ornamented and preserved in a thousand different ways, as suits the taste or freak of the person who constructs them. These skins are generally attached to some part of the clothing of the Indian, or carried in his hand; they are oftentimes decorated in such a manner as to be exceedingly ornamental to his person, and always are stuffed with grass or moss, or something of the kind, and generally without drugs or medicines within them, as they are religiously closed and sealed, and seldom if ever to be opened. I find that every Indian in his primitive state carries his medicine-bag in some form or other, to which he pays the greatest homage, and to which he looks for safety and protection through life; and, in fact, it might almost be called a species of idolatry, for it would seem in some instances as if he actually worshipped it. Feasts are often made, and dogs and horses sacrificed, to a man's medicine; and days and even weeks of fasting and penance of various kinds are often suffered to appease his medicine, which he imagines he has in some way offended.

This curious custom has principally been done away with along the frontier, where white men laugh at the Indian for the observance of so ridiculous and useless a form; but in this country it is in full force, and every male in the tribe carries this, his supernatural charm or guardian, to which he looks for the preservation of his life in battle or in other danger, at which times it would be considered ominous of bad luck and an ill fate to be without it.

The manner in which this curious and important article is instituted is this: A boy, at the age of fourteen or fifteen years, is said to be making or "forming his medicine," when he wanders away from his father's lodge, and absents himself for the space of two or three and sometimes even four or five days, lying on the ground in some remote or secluded spot, crying to the Great Spirit, and fasting the whole time. During this period of peril and abstinence, when he falls asleep, the first animal, bird, or reptile of which he dreams (or pretends to have dreamed, perhaps), he considers the Great Spirit has designated for his mysterious protector through life. He then returns home to his father's lodge and relates his success; and after allaying his thirst and satiating his appetite, he sallies forth with weapons or traps until he can procure the animal or bird the skin of which he preserves entire, and ornaments it according to his own fancy, and carries it with him through life, for good luck (as he calls it), as his strength in battle, and in death his guardian *spirit*, that is buried with him, and which is to conduct him safe to the beautiful hunting grounds which he contemplates in the world to come.

The value of the medicine-bag to the Indian is beyond all price; for to sell it or give it away would subject him to such signal disgrace in his tribe that he could never rise above it; and, again, his superstition would stand in the way of any such disposition of it, for he considers it the gift of the Great Spirit. An Indian carries his *medicine-bag* into battle, and trusts to it for his protection, and if he loses it thus when fighting ever so bravely for his country, he suffers a disgrace scarcely less than that which occurs in case he sells or gives it away; his enemy carries it off and displays it to his own people as a trophy, whilst the loser is cut short of the respect that is due to other young men of his tribe, and forever subjected to the degrading epithet of "a man without medicine," or "he who has lost his medicine," until he can replace it again, which can only be done by rushing into battle and plundering one from an enemy whom he slays with his own hand. This done his medicine is restored, and he is reinstated again in the estimation of his tribe, and even higher than before, for such is called the best of medicine, or "*medicine honorable*."

It is a singular fact that a man can institute his mystery or medicine but once in his life, and equally singular that he can reinstate himself by the adoption of the

medicine of his enemy, both of which regulations are strong and violent inducements for him to fight bravely in battle, the first that he may protect and preserve his medicine, and the second, in case he has been so unlucky as to lose it, that he may restore it and his reputation also while he is desperately contending for the protection of his community.

During my travels thus far I have been unable to buy a medicine-bag of an Indian, although I have offered them extravagant prices for them; and even on the frontier, where they have been induced to abandon the practice, though a white man may induce an Indian to relinquish his medicine, yet he cannot buy it of him; the Indian in such case will bury it to please a white man and save it from his sacrilegious touch, and he will linger around the spot and at regular times visit it and pay it his devotions as long as he lives.

These curious appendages to the person or wardrobe of an Indian (Plate 18*g*) are sometimes made of the skin of an otter, a beaver, a muskrat, a weazel, a raccoon, a polecat, a snake, a frog, a toad, a bat, a mouse, a mole, a hawk, an eagle, a magpie, or a sparrow; sometimes of the skin of an animal so large as a wolf, and at others of the skins of the lesser animals, so small that they are hidden under the dress, and very difficult to be found, even if searched for.

Such, then, is the medicine-bag, such its meaning and importance, and when its owner dies it is placed in his grave and decays with his body.—Pages 35–38, Plate 1, Catlin's Eight Years.

SIoux SHIELDS, QUIVERS, DRUMS, ETC.

[Letter from mouth of Teton River, Upper Missouri, 1832.]

This has been a day for packing and casing a great many of those things which I have obtained of the Indians to add to my Musée Indienne. I will name a few more, which I have just been handling over, some description of which may be necessary for the reader, in endeavoring to appreciate some of their strange customs and amusements, which I am soon to unfold. In Plate 101½, letters *a* and *b*, will be seen the quiver, made of the fawn's skin, and the Sioux shield, made of the skin of the buffalo's neck, hardened with the glue extracted from the hoofs and joints of the same animal. The process of "smoking the shield" (see No. 477) is a very curious, as well as an important one, in their estimation. For this purpose a young man about to construct him a shield digs a hole of 2 feet in depth in the ground, and as large in diameter as he designs to make his shield. In this he builds a fire, and over it, a few inches higher than the ground, he stretches the rawhide horizontally over the fire, with little pegs driven through holes made near the edges of the skin. This skin is at first twice as large as the size of the required shield; but having got his particular and best friends (who are invited on the occasion) into a ring to dance and sing around it, and solicit the Great Spirit to instill into it the power to protect him harmless against his enemies, he spreads over it the glue, which is rubbed and dried in as the skin is heated, and a second busily drives other and other pegs inside of those in the ground, as they are gradually giving way and being pulled up by the contraction of the skin. By this curious process, which is most dexterously done, the skin is kept tight whilst it contracts to one-half of its size, taking up the glue and increasing in thickness until it is rendered as thick and hard as required (and his friends have pleaded long enough to make it arrow and almost ball proof), when the dance ceases, and the fire is put out. When it is cooled and cut into the shape that he desires, it is often painted with his medicine or totem upon it, the figure of an eagle, an owl, a buffalo, or other animal, as the case may be, which he trusts will guard and protect him from harm; it is then fringed with eagles' quills or other ornaments he may have chosen, and slung with a broad leather strap that crosses his breast. These shields are carried by all the warriors in these regions for their protection in battles, which are almost invariably fought from their horses' backs.

Of pipes, and the custom of smoking I have already spoken; and I then said that the Indians use several substitutes for tobacco, which they call *K'nick K'neck*. For the carrying of this delicious weed or bark, and preserving its flavor, the women construct very curious pouches of otter or beaver or other skins (letters *c c e*), which are ingeniously ornamented with porcupine quills and beads, and generally carried hanging across the left arm, containing a quantity of the precious narcotic, with flint and steel and spunk for lighting the pipe.

The musical instruments used amongst these people are few, and exceedingly rude and imperfect, consisting chiefly of rattles, drums, whistles, and lutes, all of which are used in the different tribes.

In Plate 101½ (letters *d d*) will be seen the rattles (or *She-she-quois*), most generally used, made of rawhide, which becomes very hard when dry, and charged with pebbles or something of the kind, which produce a shrill noise to mark the time in their dances and songs. Their drums (letters *e e*) are made in a very rude manner, oftentimes with a mere piece of rawhide stretched over a hoop, very much in the shape of a tambourine, and at other times are made in the form of a keg, with a head of rawhide at each end; on these they beat with a drum-stick, which oftentimes itself is a rattle, the bulb or head of it being made of rawhide and filled with pebbles. In other instances the stick has at its end a little hoop wound and covered with buckskin, to soften the sound, with which they beat on the drum with great violence as the chief and heel-inspiring sound for all their dances, and also as an accompaniment for their numerous and never-ending songs of amusement, of thanksgiving, and medicine or metal. The mystery whistle (letter *f*) is another instrument of their invention, and very ingeniously made, the sound being produced on a principle entirely different from that of any wind instrument known in civilized inventions, and the notes produced on it by the sleight or trick of an Indian boy in so simple and successful a manner as to baffle entirely all civilized ingenuity, even when it is seen to be played. An Indian boy would stand and blow his notes on this repeatedly for hundreds of white men who might be lookers on, not one of whom could make the least noise on it, even by practicing with it for hours. When I first saw this curious exhibition I was charmed with the peculiar sweetness of its harmonic sounds, and completely perplexed (as hundreds of white men have no doubt been before me, to the great amusement and satisfaction of the women and children) as to the mode in which the sound was produced, even though it was repeatedly played immediately before my eyes, and handed to me for my vain and amusing endeavors. The sounds of this little simple toy are liquid and sweet beyond description, and though here only given in harmonics, I am inclined to think might, by some ingenious musician or musical instrument-maker, be modulated and converted into something very pleasing.

The *war-whistle* (letter *h*) is a well-known and valued little instrument, of 6 or 9 inches in length, invariably made of the bone of the deer or turkey's leg, and generally ornamented with porcupine quills of different colors, which are wound around it. A chief or leader carries this to battle with him, suspended generally from his neck, and worn under his dress. This little instrument has but two notes, which are produced by blowing in the ends of it. The note produced in one end being much more shrill than the other, gives the signal for battle, whilst the other sounds a retreat; a thing that is distinctly heard and understood by every man, even in the heat and noise of battle, where all are barking and yelling as loud as possible, and of course unable to hear the commands of their leader.

There is yet another wind instrument which I have added to my collection, and from its appearance would seem to have been borrowed in part from the civilized world (letter *g*). This is what is often on the frontier called a "*deer-skin flute*," a "*Winnebago courting flute*," a "*Isal-ect-quash-to*," &c.; it is perforated with holes for the fingers, sometimes for six, at others for four, and in some instances for three only, having only so many notes, with their octaves. These notes are very irregularly

graduated, showing clearly that they have very little taste or ear for melody. These instruments are blown in the end, and the sound produced much on the principle of a whistle.

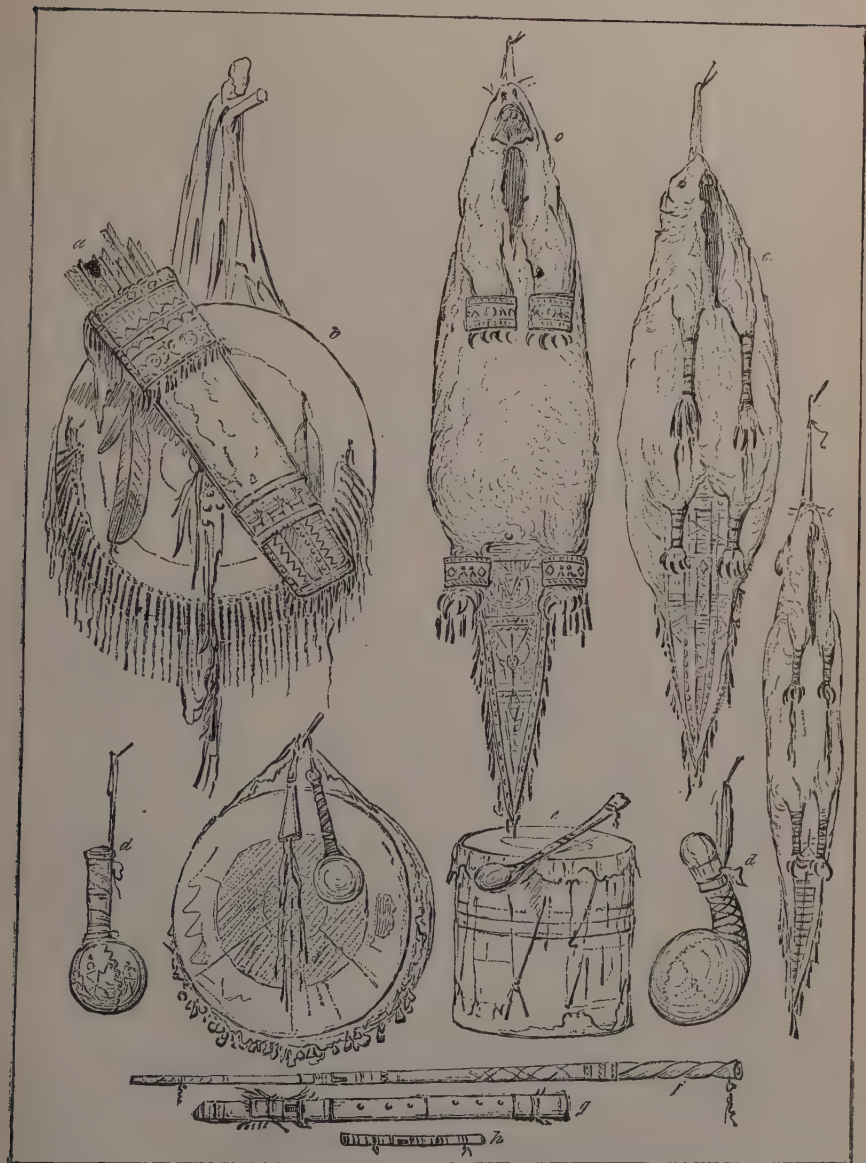
In the vicinity of the Upper Mississippi I often and familiarly heard this instrument called the Winnebago courting flute, and was credibly informed by traders and others in those regions that the young men of that tribe meet with signal success, oftentimes, in wooing their sweethearts with its simple notes, which they blow for hours together, and from day to day, from the bank of some stream, some favorite rock or log on which they are seated, near to the wigwam which contains the object of their tender passion, until her soul is touched, and she responds by some welcome signal, that she is ready to repay the young *Orpheus* for his pains with the gift of her heart. How true these representations may have been made I cannot say, but there certainly must have been some ground for the present cognomen by which it is known in that country. [See Plate No. 263, vol. 2, Catlin's Eight Years.]

From these rude and exceedingly defective instruments it will at once be seen that music has made but little progress with these people; and the same fact will be still more clearly proved to those who have an opportunity to hear their vocal exhibitions, which are daily and almost hourly serenading the ears of the traveler through their country.—Pages 241-243, vol. 1, Catlin's Eight Years.

LODGES OR TENTS.

The Blackfeet and the Crows, like the Sioux and Assiniboin, have nearly the same mode of constructing their wigwam or lodge, in which tribes it is made of buffaloeskins sewed together, after being dressed, and made into the form of a tent, supported within by some twenty or thirty pine poles of 25 feet in height, with an apex or aperture at the top, through which the smoke escapes and the light is admitted. These lodges or tents are taken down in a few minutes by the squaws when they wish to change their location, and easily transported to any part of the country where they wish to encamp, and they generally move some six or eight times in the course of the summer, following the immense herds of buffaloes as they range over these vast plains from east to west and north to south. The objects for which they do this are twofold—to procure and dress their skins, which are brought in in the fall and winter and sold to the fur company for white man's luxuries, and also for the purposes of killing and drying buffalo meat, which they bring in from their hunts, packed on their horses' backs, in great quantities, making pemican, and preserving the marrow-fat for their winter quarters, which are generally taken up in some heavily-timbered bottom, on the banks of some stream, deep embedded within the surrounding bluffs, which break off the winds and make their long and tedious winter tolerable and supportable. They then sometimes erect their skin lodges amongst the timber, and dwell in them during the winter months, but more frequently cut logs and make a miserable and rude sort of log cabin, in which they can live much warmer and better protected from the assaults of their enemies in case they are attacked, in which case a log cabin is a tolerable fort against Indian weapons.

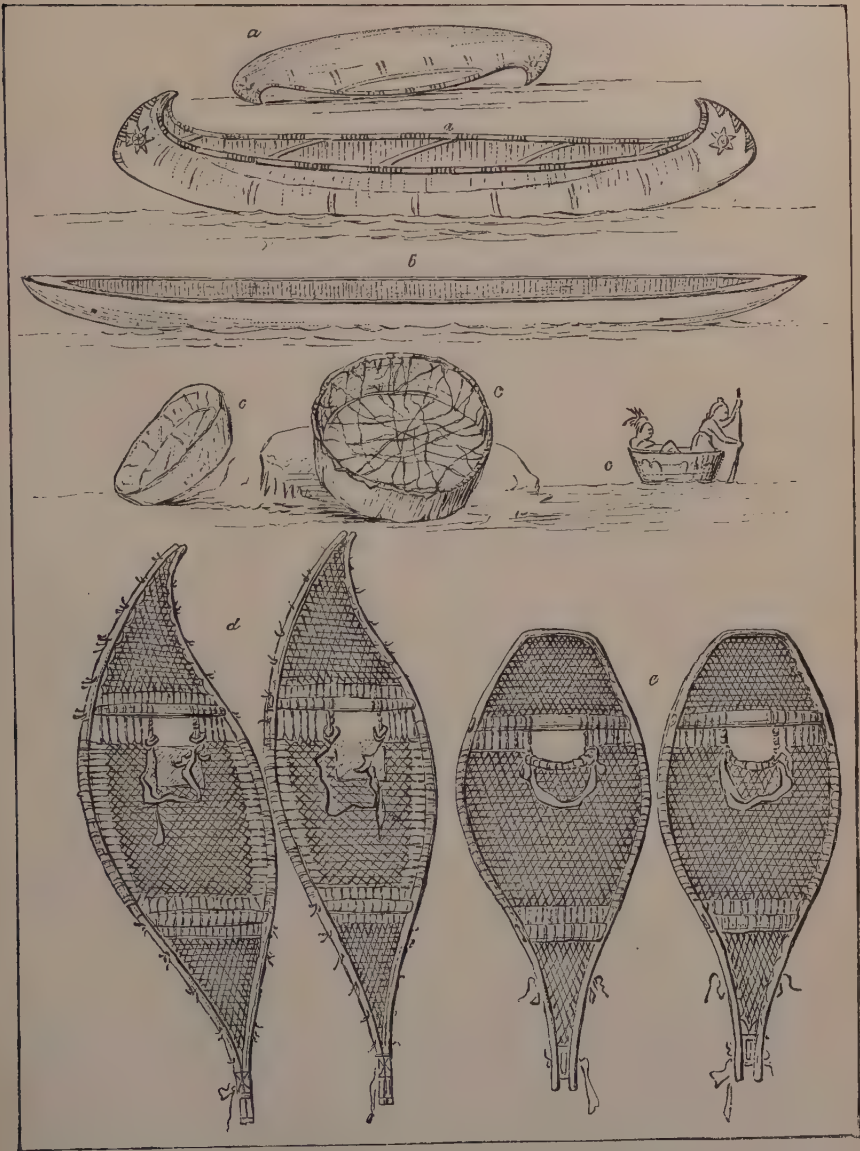
The Crows, of all the tribes in this region, or on the continent, make the most beautiful lodge. As I have before mentioned, they construct them as the Sioux do, and make them of the same material, yet they oftentimes dress the skins of which they are composed almost as white as linen, and beautifully garnish them with porcupine quills, and paint and ornament them in such a variety of ways as renders them exceedingly picturesque and agreeable to the eye. I have procured a very beautiful one of this description (Plate 20), highly ornamented and fringed with scalp-locks, and sufficiently large for forty men to dine under. The poles which support it are about thirty in number, of pine, and all cut in the Rocky Mountains, having been some hundred years, perhaps, in use. This tent, when erected, is about 25 feet high, and has a very pleasing effect,



SIoux SHIELDS, QUIVERS, DRUMS, LUTES, &c.

Pages 394-396.

(Plate 101½, Vol. I, Catlin's Eight Years.)



INDIAN CANOES, BOATS, AND SNOW-SHOES.

. Page 397.

(Plate 240, Vol. II, Catlin's Eight Years.)

with the Great or Good Spirit painted on one side, and the Evil Spirit on the other. If I can ever succeed in transporting it to New York and other Eastern cities, it will be looked upon as a beautiful and exceedingly interesting specimen.—Pages 43, 44, vol. 1, Catlin's Eight Years.

This is now in the Smithsonian Institution, but badly damaged. (For method of striking or taking down and putting up lodges, see No. 466, herein.) (For method of drying and preparing skins, see No. 597, herein.)

CANOES AND SNOW-SHOES.

Mr. Catlin was at the Falls of Saint Anthony, Minnesota, in 1835, and saw the Chippewas make a portage with their canoes (No. 465). In his letter No. 51 he writes of Indian canoes and snow-shoes. The effects illustrated were at one time in his original collection. They were destroyed by fire and water at Philadelphia, as has been noted.

The bark canoe of the Chippewas is, perhaps, the most beautiful and light model of all the water crafts that ever were invented. They are generally made complete with the rind of one birch tree, and so ingeniously shaped and sewed together, with roots of the tamarack, which they call wat-tap, that they are water-tight, and ride upon the water as light as a cork. They gracefully lean and dodge about, under the skillful balance of an Indian or the ugliest squaw; but like everything wild, are timid and treacherous under the guidance of white man; and, if he be not an experienced equilibrist, he is sure to get two or three times soused in his first endeavors at familiar acquaintance with them. In Plate 240, letter *a*, the reader will see two specimens of these canoes correctly drawn; where he can contrast them and their shapes with the log canoe, letter *b* (or "dug-out," as it is often called in the Western regions), of the Sioux, and many other tribes; which is dug out of a solid log, with great labor, by these ignorant people, who have but few tools to work with.

In the same plate, letter *c*, I have also introduced the skin canoes of the Mandans (of the Upper Missouri, of whom I have spoken in volume 1), which are made almost round like a tub, by straining a buffalo's skin over a frame of wicker-work made of willow or other boughs. The woman in paddling these awkward tubs stands in the bow and makes the stroke with the paddle by reaching it forward in the water and drawing it to her, by which means she pulls the canoe along with some considerable speed. These very curious and rudely constructed canoes are made in the form of the Welsh coracle, and, if I mistake not, propelled in the same manner, which is a very curious circumstance, inasmuch as they are found in the heart of the great wilderness of America, when all the other surrounding tribes construct their canoes in decidedly different forms and of different materials.

In the same plate, letter *d*, is a pair of Sioux (and in letter *e* of Chippewa) snow-shoes, which are used in the deep snows of the winter, under the Indian's feet, to buoy him up as he runs in pursuit of his game. The hoops or frames of these are made of elastic wood, and the webbing of strings of rawhide, which form such a resistance to the snow as to carry them over without sinking into it, and enabling them to come up with their game, which is wallowing through the drifts, and easily overtaken, as in the buffalo hunt, in Plate 109, volume I, Nos. 416, 417.—Page 138, vol. 2, Catlin's Eight Years.

CROW, PAWNEE, CHIPPEWA, AND MANDAN ROBES.

The following four plates (Nos. 309, 310, 311, and 312) of Indians' robes of buffalo-skins tanned and drawn in plain black or colors are reproductions of robes that were in this collection. The text can be found on pages 246–248, volume 2, Catlin's Eight Years.

The originals were destroyed by fire and water at Philadelphia before the Catlin collection was presented to the Smithsonian Institution. (See also page 5, Catlin's catalogue of 1848.)

Mr. Catlin writes:

The paintings on their robes are in many cases exceedingly curious and generally represent the exploits of their military lives, which they are proud of recording in this way and exhibiting on their backs as they walk.

In plates 306 and 307 are *fac-similes* of the paintings on a Crow robe which hangs in my collection, amongst many others from various tribes, exhibiting the different tastes and state of the fine arts, in the different tribes. All the groups on these two plates are taken from one robe, and on the original are quite picturesque, from the great variety of vivid colors which they have there given to them. The reader will recollect the robe of Mah-to-toh-pa, which I described in the first volume of this work (see pages 39 and 81 herein), and he will find here something very similar—the battles of a distinguished war chief's life, all portrayed by his own hand, and displayed on his back as he walks, where all can read, and all of course are challenged to deny.*

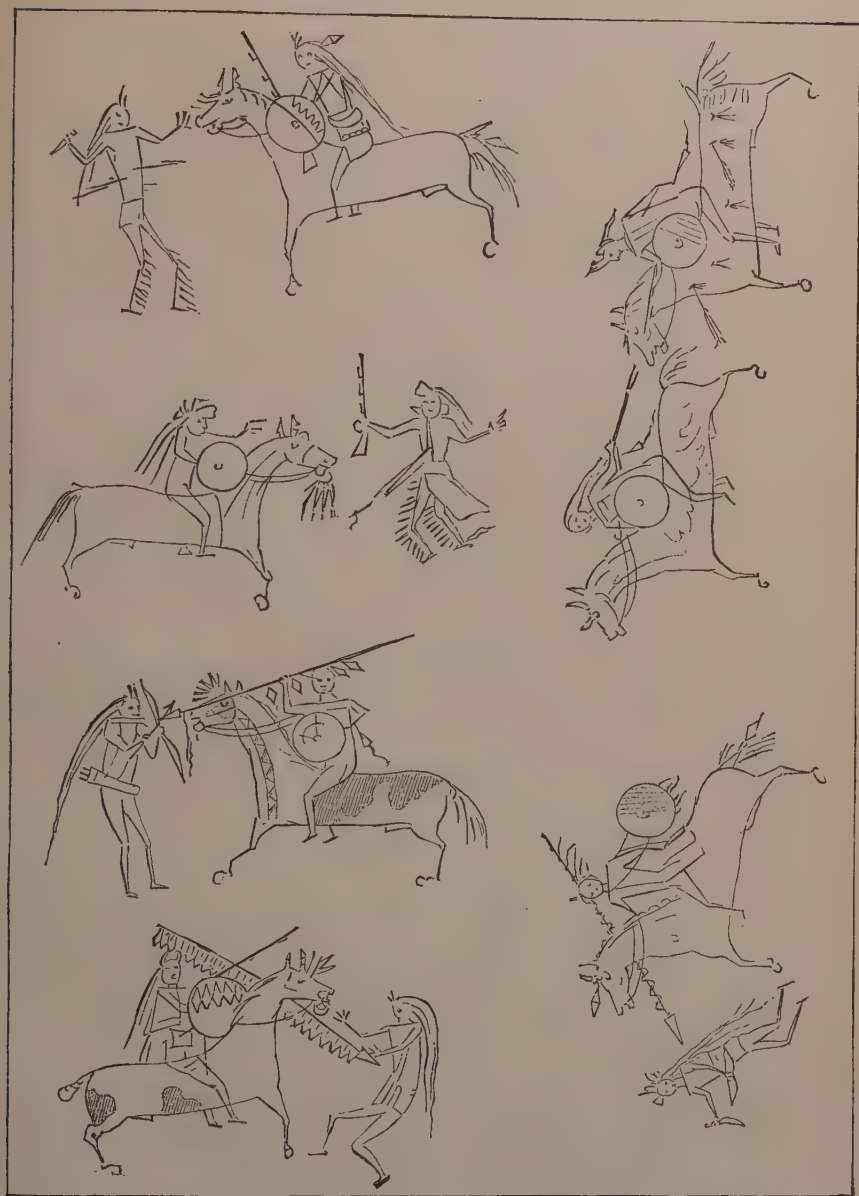
In Plate 308 are *fac-simile* outlines from about one-half of a group on a Pawnee robe, also hanging in the exhibition, representing a procession of doctors or medicine men, when one of them, the foremost one, is giving freedom to his favorite horse. This is a very curious custom, which I found amongst many of the tribes, and is done by his announcing to all of his fraternity that on a certain day he is going to give liberty to his faithful horse that has longest served him, and he expects them all to be present. At the time and place appointed they all appear on horseback, most fantastically painted and dressed, as well as armed and equipped, when the owner of the horse leads the procession and drives before him his emancipated horse, which is curiously painted and branded, which he holds in check with a long lasso. When they have arrived at the proper spot on the prairie the ceremony takes place of turning it loose and giving it, it would seem, as a sort of sacrifice to the Great Spirit. This animal, after this, takes his range amongst the bands of wild horses, and if caught by the lasso, as is often the case, is discharged, under the superstitious belief that it belongs to the Great Spirit, and not with impunity to be appropriated by them.

Besides this curious custom there are very many instances where these magicians (the avails of whose practice enable them to do it, in order to enthrall the ignorant and superstitious minds of their people, as well as, perhaps, to quiet their own apprehensions) sacrifice to the Great or Evil Spirit their horses and dogs by killing them instead of turning them loose. These sacrifices are generally made immediately to their medicine-bags, or to their family medicine, which every family seems to have attached to their household, in addition to that which appropriately belongs to individuals. And in making these sacrifices, and all gifts to the Great Spirit, there is one thing yet to be told—that, whatever gift is made, whether a horse, a dog, or other article, it is sure to be the best of its kind that the giver possesses, otherwise he subjects himself to disgrace in his tribe, and to the ill will of the power he is endeavoring to conciliate.†

In Plate 309 there is a *fac-simile* copy of the paintings on another Pawnee robe, the property and the designs of a distinguished doctor or medicine man. In the center he has represented himself in full dress on his favorite horse, and at the top and bottom, it

*The reader will bear in mind that these drawings, as well as all those of the kind that have heretofore been given, and those that are to follow, have been correctly traced with a camera from the robes and other works of the Indians belonging to my Indian museum.—G. Catlin.

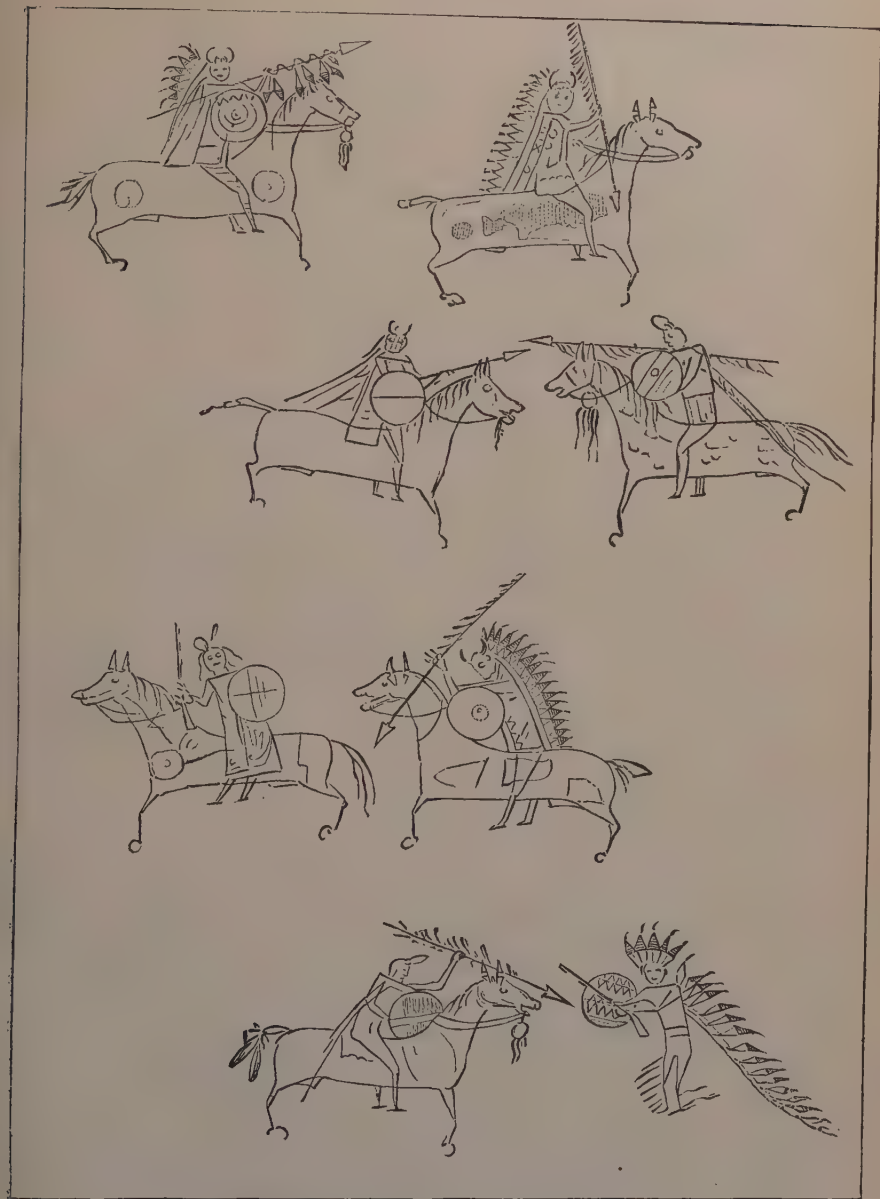
† Lewis and Clarke, in their tour across the Rocky Mountains, have given an account of a Mandan chief who had sacrificed seventeen horses to his medicine-bag, to conciliate the good will of the Great Spirit; and I have met many instances where, while boasting to me of their exploits and their liberality, they have claimed to have given several of their horses to the Great Spirit and as many to white men.—G. Catlin.



PAINTINGS ON A CROW ROBE.

Group 1, page 398.

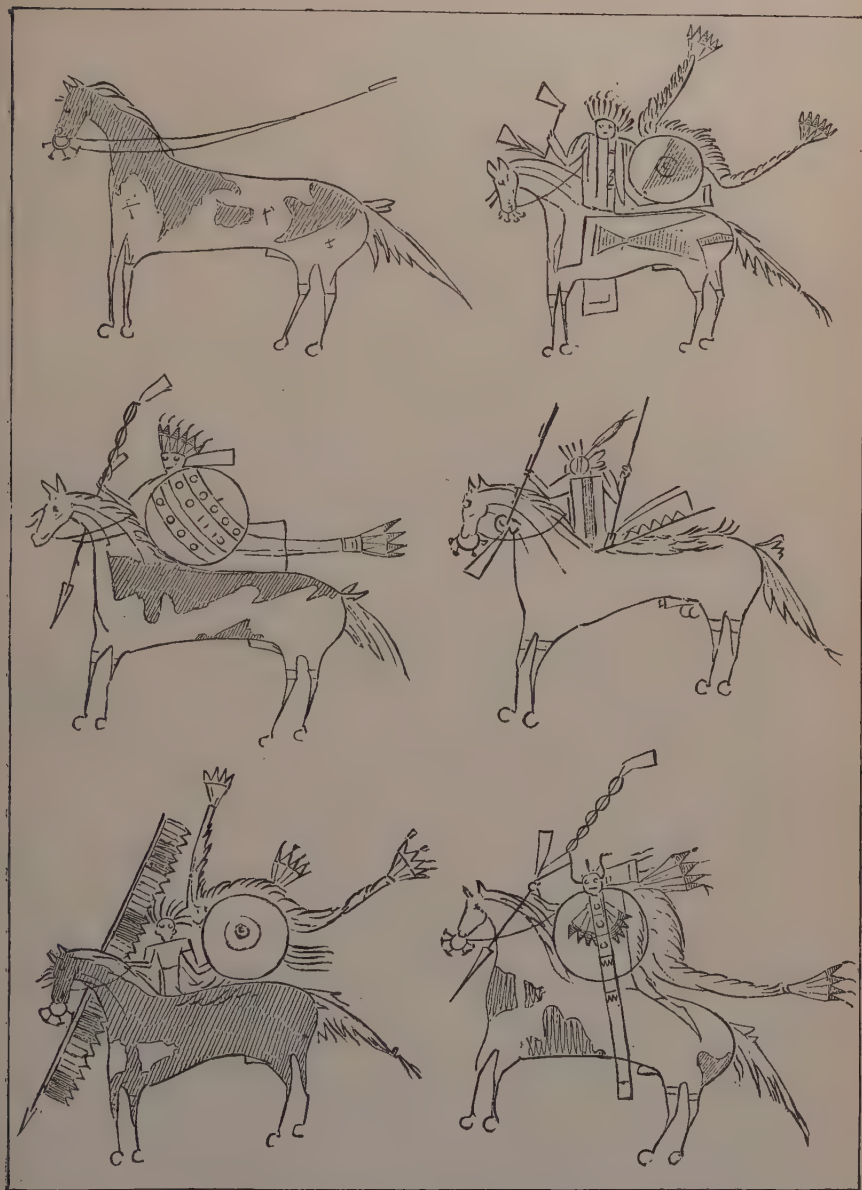
(Plate 306, Vol. II, Catlin's Eight Years.)



PAINTINGS ON A CROW ROBE.

Group 2, page 398.

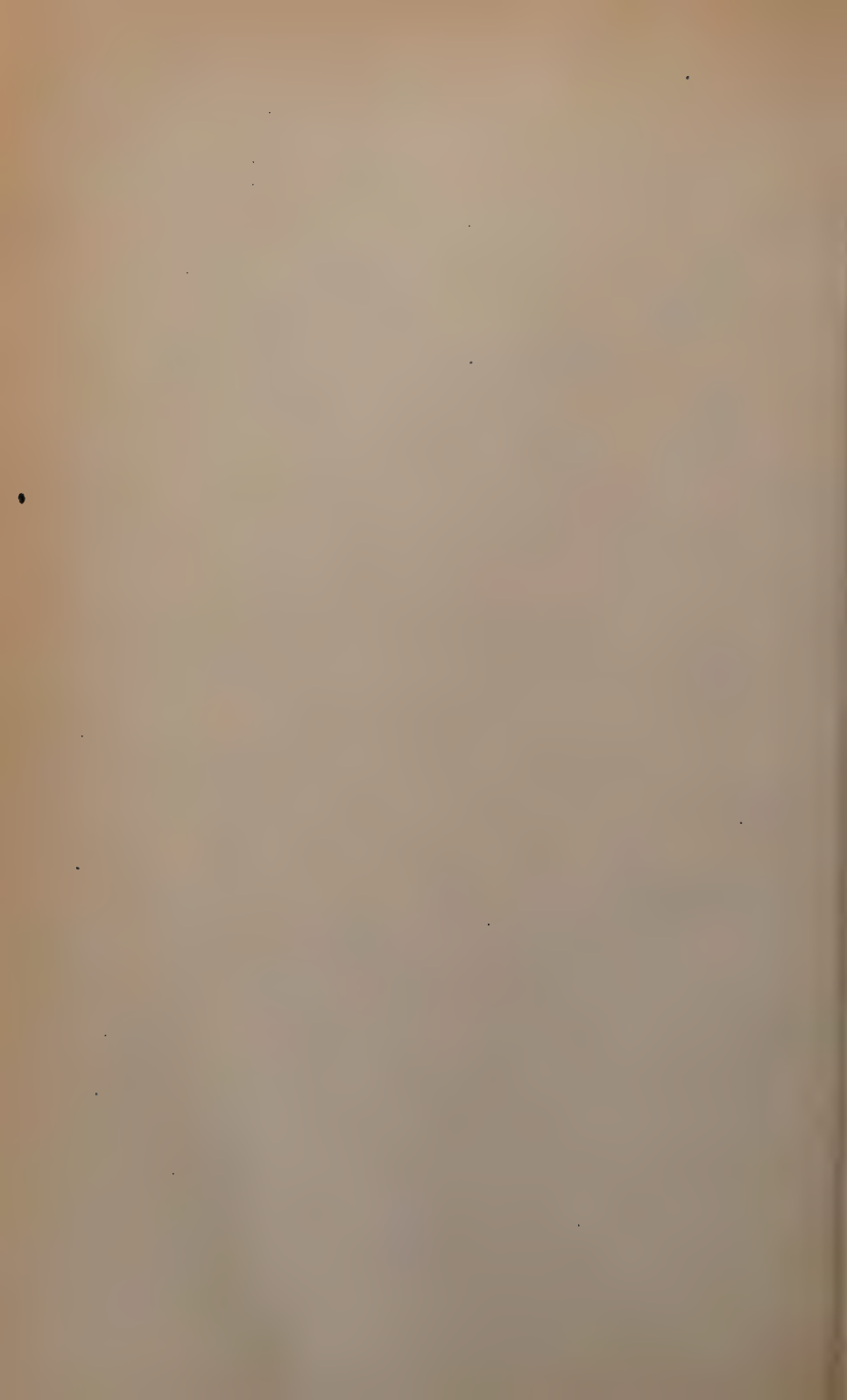
(Plate 307, Vol. II, Catlin's Eight Years.)

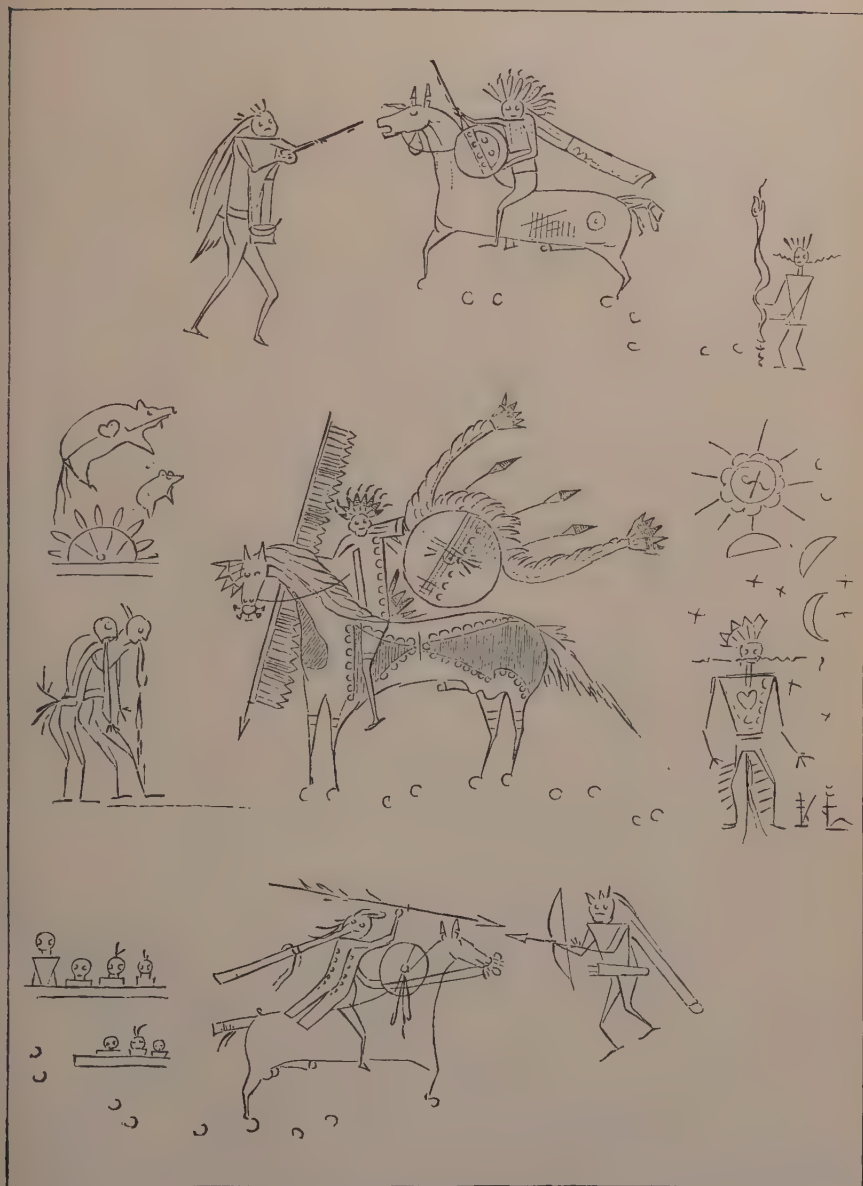


PAINTINGS ON A PAWNEE ROBE.

Page 398.

(Plate 308, Vol. II, Catlin's Eight Years.)

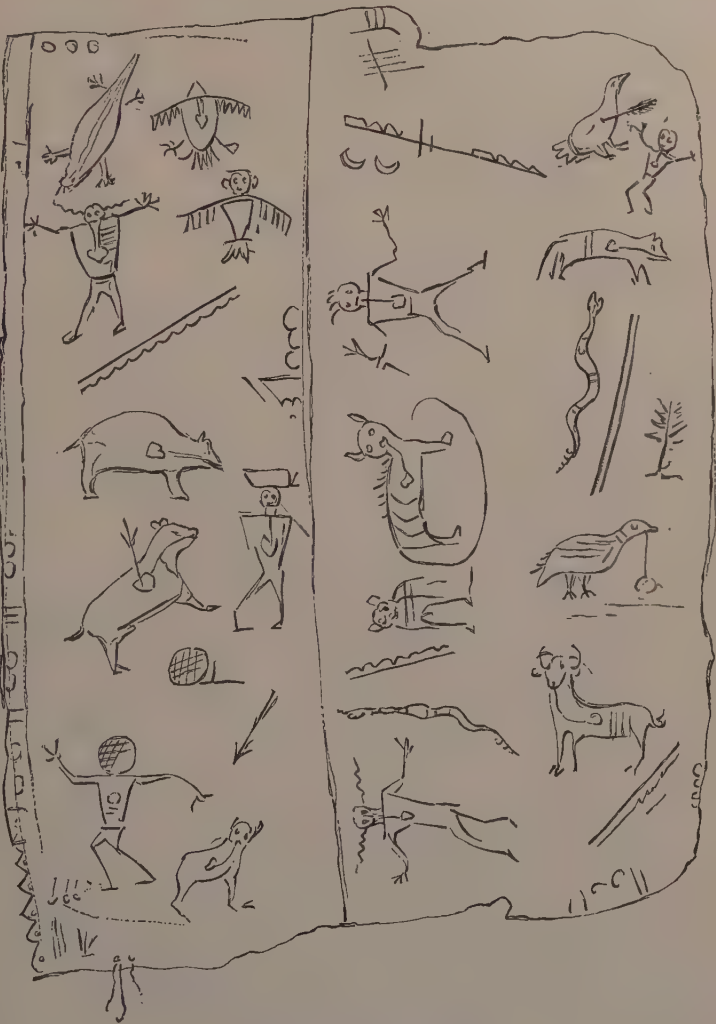




PAINTINGS ON A PAWNEE ROBE.

Pages 398-399.

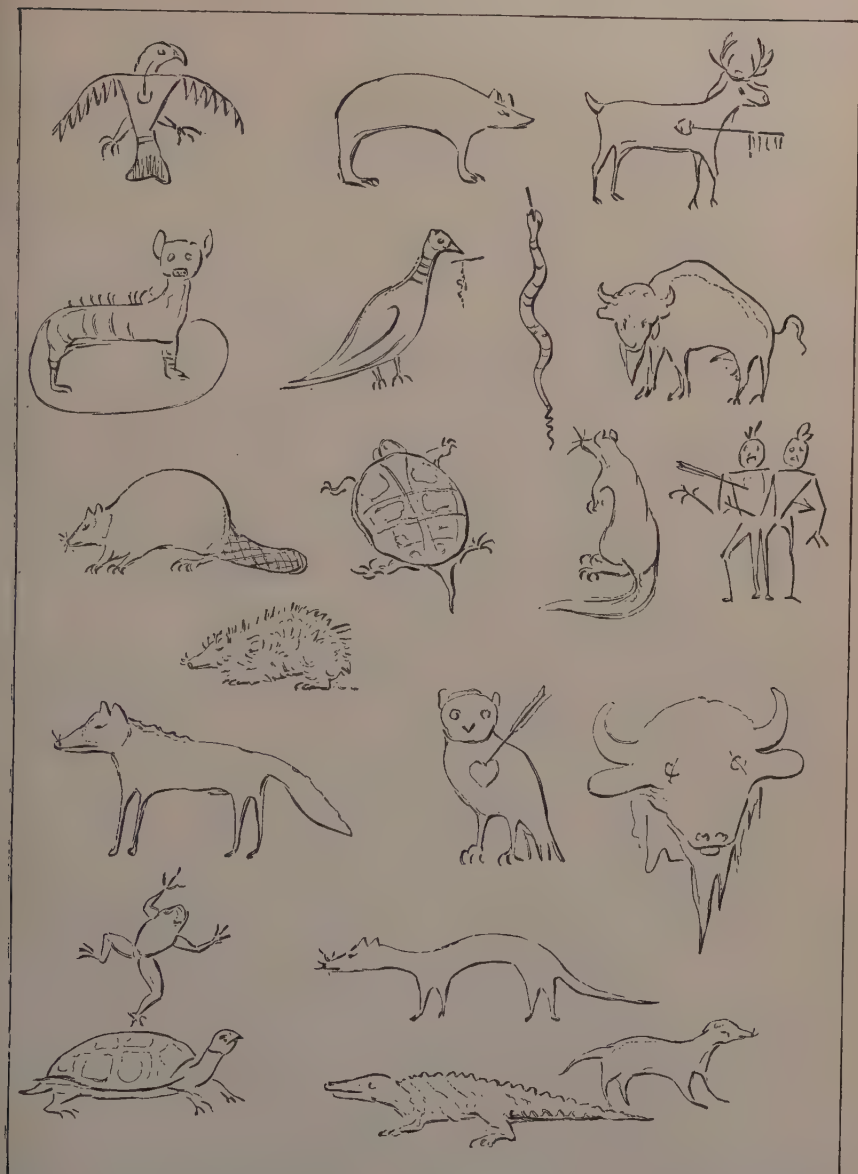
(Plate 309, Vol. II, Catlin's Eight Years.)



CHIPPEWA INDIAN SONG, ON BIRCH BARK.

Page 399.

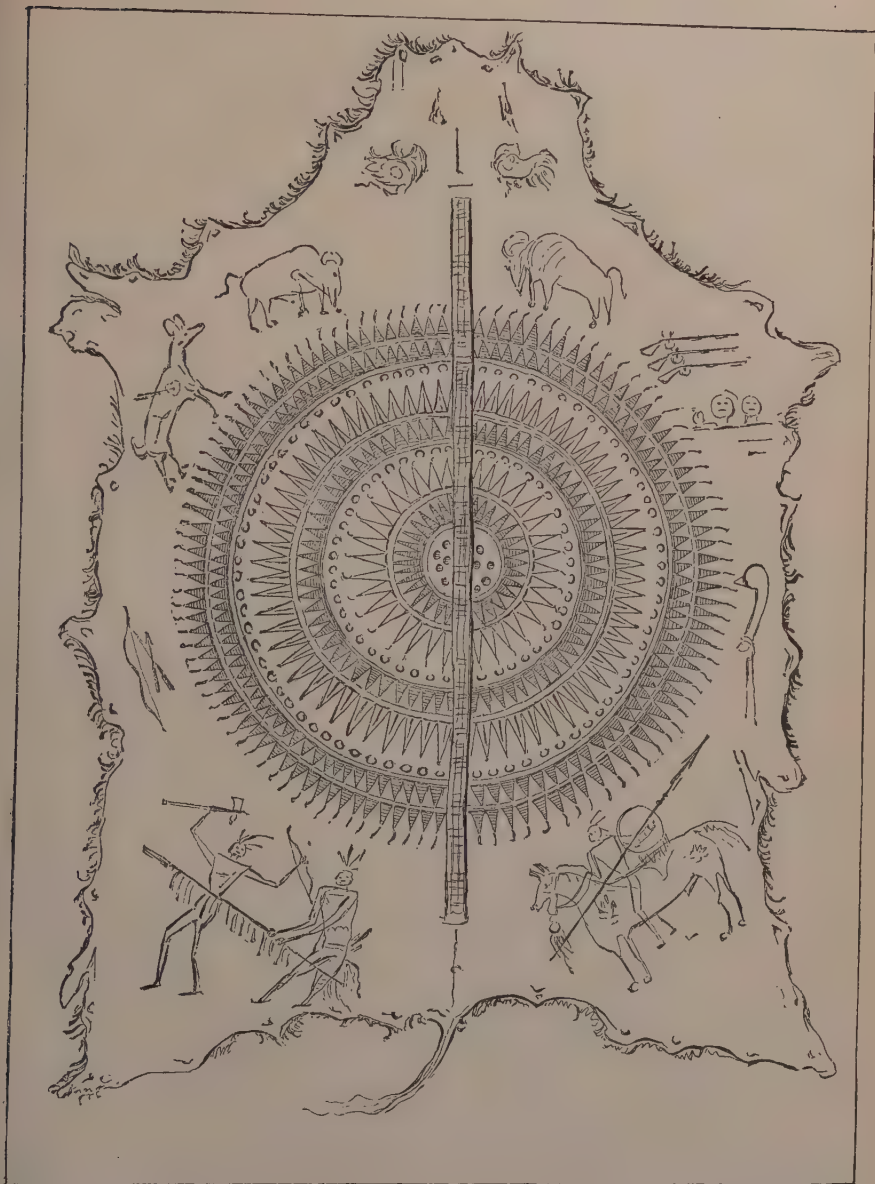
(Plate 310, Vol. II, Catlin's Eight Years.)



SYMBOLS AND TOTEMS, RECORDED ON ROCKS AND TREES BY NORTH AMERICAN INDIANS, 1832.

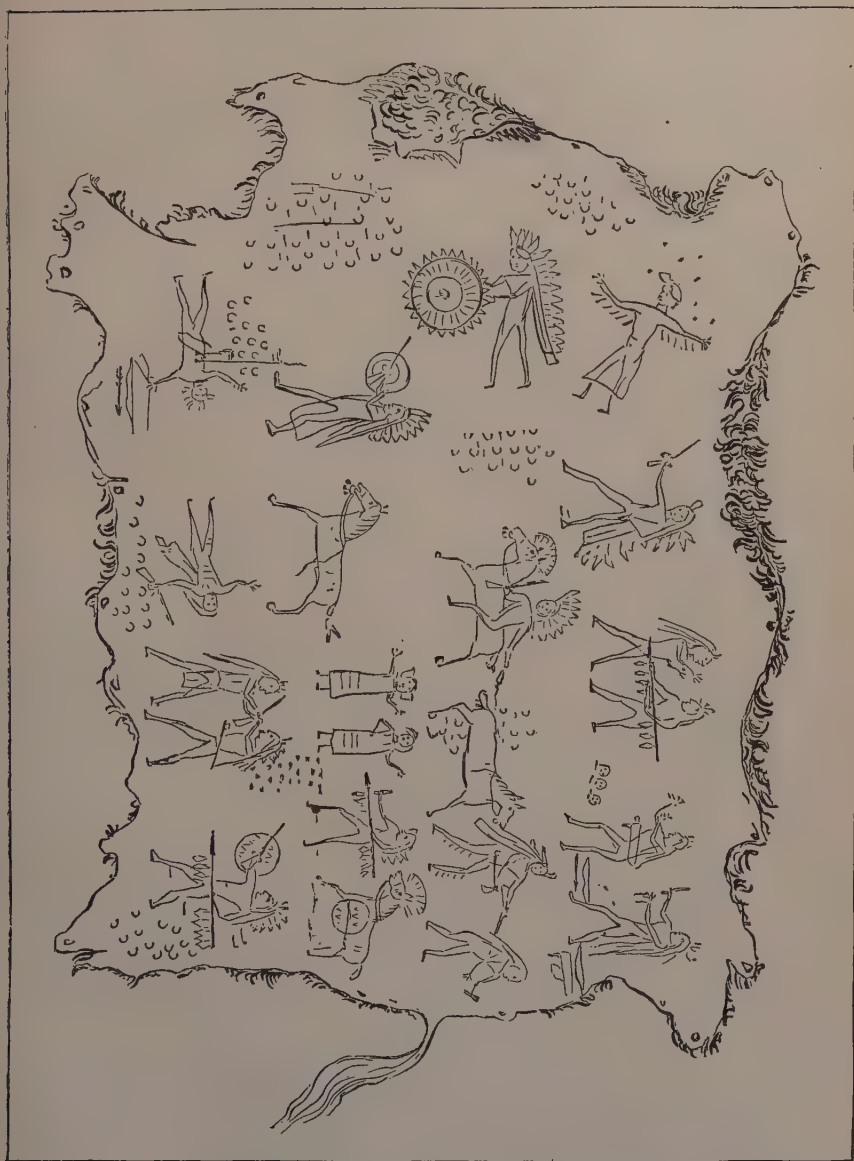
Page 399.

(Plate 311, Vol. II, Catlin's Eight Years.)



A MANDAN ROBE Page 397.
(Plate 312, Vol. II, Catlin's Eight Years.)





ROBE OF MAH-TO-TOH-PA, MANDAN CHIEF.

Three explanatory plates following. Page 399.
(Plate 65, Vol. I, Catlin's Eight Years.)

would seem, he has endeavored to set up his claims to the reputation of a warrior with the heads of seven victims, which he professes to have slain in battle. On the sides there are numerous figures, very curiously denoting his profession, where he is vomiting and purging his patients with herbs; where, also, he has represented his medicine or totem, the bear, and also the rising of the sun and the different phases of the moon, which these magicians look to with great dependence for the operation of their charms and mysteries in effecting the cure of their patients.

In Plate 310 is a further exemplification of symbolic representations, as well as of the state of the arts of drawing and design amongst these rude people. This curious chart is a *fac-simile* copy of an Indian song, which was drawn on a piece of birch bark about twice the size of the plate and used by the Chippeways preparatory to a medicine hunt, as they term it. For the bear, the moose, the beaver, and nearly every animal they hunt for, they have certain seasons to commence, and previous to which they "make medicine" for several days, to conciliate the bear (or other) spirit, to insure a successful season. For this purpose these doctors, who are the only persons, generally, who are initiated into these profound secrets, sing forth, with the beat of the drum, the songs which are written in characters on these charts, in which all dance and join in the choros, although they are generally as ignorant of the translation and meaning of the song as a mere passing traveler, and which they have no means of learning, except by extraordinary claims upon the tribe for their services as warriors and hunters, and then by an extraordinary fee to be given to the mystery-men, who alone can reveal them, and that under the most profound injunctions of secrecy. I was not initiated far enough in this tribe to explain the mysteries that are hidden on this little chart, though I heard it sung over, and listened (I am sure) at least one hour before they had sung it all.

Of these kinds of symbolic writings and totems, such as are given in Plate 311, recorded on rocks and trees in the country, a volume might be filled; and, from the knowledge which I have been able to obtain of them, I doubt whether I should be able to give with them all much additional information to that which I have briefly given in these few simple instances. Their picture-writing, which is found on their robes, their wigwams, and different parts of their dress, is also voluminous and various, and can be best studied by the curious on the numerous articles in the museum, where they have the additional interest of having been traced by the Indian's own hand.

In Plate 312 is also a *fac-simile* of a Mandan robe, with a representation of the sun most wonderfully painted upon it. This curious robe, which was a present from an esteemed friend of mine amongst those unfortunate people, is now in my collection, where it may speak for itself, after this brief introduction.—Pages 246-248, vol. 2, Catlin's Eight Years.

DRESS AND ROBE OF MAH-TO-TOH-PA, A MANDAN CHIEF.

Mr. Catlin, in his letter No. 21 from the Mandan village July or August, 1832, gives on pages 145-159 a description of the dress of the above chief (picture No. 128). He presented Mr. Catlin with a robe which he wore when painted, containing in color the story of his life or military history. The dress of Mah-to-toh-pa and this robe were destroyed by fire and water at Philadelphia before the Catlin collection came into the charge of the Smithsonian Institution.

The dress and robe were shown on a lay figure of Mah-to-toh-pa (No. 611) of this catalogue, which was exhibited in the Catlin gallery. As all were destroyed, the reproduction of it will be of interest, and also will furnish a fine example of a quite usual manner of perpetuating individual history amongst the American Indians of the plains.

I gave you also, in another epistle, an account of the manner in which he invited me to a feast in his hospitable wigwam, at the same time presenting me a beautifully garnished robe; and I promised to say more of him on a future occasion. My readers will therefore pardon me for devoting a letter or two at this time to a sketch of this extraordinary man, which I will give in as brief a manner as possible, by describing the costume in which I painted his portrait, and afterwards reciting the most remarkable incidents of his life, as I had them from the traders and the Indian agents, and afterwards corroborated by his own words, translated to me as he spoke, whilst I was writing them down.

The dress of Mah-to-toh-pa, then, the greater part of which I have represented in his full-length portrait, and which I shall now describe, was purchased of him after I had painted his picture; and every article of it can be seen in my Indian gallery by the side of the portrait, provided I succeed in getting them home to the civilized world without injury.

Mah-to-toh-pa had agreed to stand before me for his portrait at an early hour of the next morning, and on that day I sat with my palette of colors prepared, and waited till 12 o'clock, before he could leave his toilette with feelings of satisfaction as to the propriety of his looks and the arrangement of his equipments; and at that time it was announced that "Mah-to-toh-pa was coming in full dress!" I looked out of the door of the wigwam and saw him approaching with a firm and elastic step, accompanied by a great crowd of women and children, who were gazing on him with admiration and escorting him to my room. No tragedian ever trod the stage nor gladiator ever entered the Roman forum with more grace and manly dignity than did Mah-to-toh-pa enter the wigwam, where I was in readiness to receive him. He took his attitude before me (Plate 64), and with the sternness of a Brutus and the stillness of a statue, he stood until the darkness of night broke upon the solitary stillness. His dress, which was a very splendid one, was complete in all its parts, and consisted of a shirt or tunic, leggings, moccasins, head-dress, necklace, shield, bow and quiver, lance, tobacco-sack, and pipe; robe, belt, and knife; medicine-bag, tomahawk, and war-club, or *Po-ko-mo-kon*.

The shirt of which I have spoken was made of two skins of the mountain sheep, beautifully dressed and sewed together by seams which rested upon the arms; one skin hanging in front upon the breast, and the other falling down upon the back, the head being passed between them and they falling over and resting on the shoulders. Across each shoulder and somewhat in the form of an epaulette was a beautiful band, and down each arm from the neck to the hand was a similar one of two inches in width (and crossing the other at right angles on the shoulder) beautifully embroidered with porcupine quills worked on the dress and covering the seams. To the lower edge of these bands the whole way at intervals of half an inch were attached long locks of black hair, which he had taken with his own hand from the heads of his enemies whom he had slain in battle, and which he thus wore as a trophy and also as an ornament to his dress. The front and back of the shirt were curiously garnished in several parts with porcupine quills and paintings of the battles he had fought, and also with representations of the victims that had fallen by his hand. The bottom of the dress was bound or hemmed with ermine skins, and tassels of ermines' tails were suspended from the arms and the shoulders.

The leggings, which were made of deer skins, beautifully dressed and fitting tight to the leg, extended from the feet to the hips, and were fastened to a belt which was passed around the waist. These, like the shirt, had a similar band, worked with porcupine quills of richest dyes passing down the seam on the outer part of the leg, and fringed also the whole length of the leg with the scalp-locks taken from his enemies' heads.

The moccasins were of buckskin, and covered in almost every part with the beautiful embroidery of porcupines' quills.

The head-dress, which was superb and truly magnificent, consisted of a crest of war-eagles' quills gracefully falling back from the forehead over the back part of the head, and extending quite down to his feet, set the whole way in a profusion of ermine, and surmounted on the top of the head with the horns of the buffalo, shaved thin and highly polished.

The necklace was made of 50 huge claws or nails of the grizzly bear, ingeniously arranged on the skin of an otter, and worn, like the scalp-locks, as a trophy, as an evidence unquestionable that he had contended with and overcome that desperate enemy in open combat.

His shield was made of the hide of the buffalo's neck, and hardened with the glue that was taken from its hoofs; its boss was the skin of a pole-cat, and its edges were fringed with rows of eagles' quills and hoofs of the antelope.

His bow was of bone, and as white and beautiful as ivory; over its back was laid and firmly attached to it a coating of deers' sinews, which gave it its elasticity, and of course death to all that stood inimically before it. Its string was three-stranded and twisted of sinews, which many a time had twanged and sent the whizzing death to animal and to human victims.

The quiver was made of a panther's skin and hung upon his back, charged with its deadly arrows; some were poisoned and some were not; they were feathered with hawks' and eagles' quills; some were clean and innocent, and pure, and others were stained all over, with animal and human blood that was dried upon them. Their blades or points were of flints, and some of steel; and altogether were a deadly magazine.

The lance or spear was held in his left hand; its blade was two-edged and of polished steel, and the blood of several human victims was seen dried upon it, one over the other; its shaft was of the toughest ash, and ornamented at intervals with tufts of war-eagles' quills.

His tobacco-sack was made of the skin of an otter, and tastefully garnished with quills of the porcupine; in it was carried his *k'nick-k'neck* (the bark of the red willow, which is smoked as a substitute for tobacco); it contained also his flint and steel, and spunk for lighting.

His pipe, which was ingeniously carved out of the red steatite (or pipe-stone), the stem of which was three feet long and two inches wide, made from the stalk of the young ash; about half its length was wound with delicate braids of the porcupine's quills, so ingeniously wrought as to represent figures of men and animals upon it. It was also ornamented with the skins and beaks of woodpeckers' heads, and the hair of the white buffalo's tail. The lower half of the stem was painted red, and on its edges it bore the notches he had recorded for the snows (or years) of his life.

His robe was made of the skin of a young buffalo bull, with the fur on one side, and the other finely and delicately dressed, with all the battles of his life emblazoned on it by his own hand.

His belt, which was of a substantial piece of buckskin, was firmly girded around his waist, and in it were worn his tomahawk and scalping-knife.

His medicine-bag was the skin of a beaver, curiously ornamented with hawks' bills and ermine. It was held in his right hand and his *Po-ko-mo-kon* (or war-club) which was made of a round stone, tied up in a piece of rawhide, and attached to the end of a stick, somewhat in the form of a sling, was laid with others of his weapons at his feet.

Such was the dress of Mah-to-toh-pa when he entered my wigwam to stand for his picture; but such I have not entirely represented in his portrait, having rejected such trappings and ornaments as interfered with the grace and simplicity of the figure. He was beautifully and extravagantly dressed; and in this he was not alone, for hundreds of others are equally elegant. In plumes, and arms, and ornaments, he is not singular; but in laurels and wreaths he stands unparalleled. His breast has been bared and scarred in defense of his country, and his brows crowned with hon-

ors that elevate him conspicuous above all of his nation. There is no man amongst the Mandans so generally loved, nor any one who wears a robe so justly famed and honorable as that of Mah-to-toh-pa.

I said his robe was of the skin of a young buffalo bull, and that the battles of his life were emblazoned on it; and on a former occasion, that he presented me a beautiful robe, containing all the battles of his life, which he had spent two weeks' time in copying from his original one, which he wore on his shoulders.

This robe, with its tracings on it, is the chart of his military life; and when explained, will tell more of Mah-to-toh-pa.

Some days after this robe was presented, he called upon me with Mr. Kipp, the trader and interpreter for the Mandans, and gave me of each battle there portrayed the following history, which was interpreted by Mr. Kipp, from his own lips, and written down by me, as we three sat upon the robe. Mr. Kipp, who is a gentleman of respectability and truth, and who has lived with these people ten years, assured me, that nearly every one of these narrations were of events that had happened whilst he had lived with them, and had been familiarly known to him; and that every word that he asserted was true.

And again, reader, in this country where, of all countries I ever was in, men are the most jealous of rank and of standing; and in a community so small also, that every man's deeds of honor and chivalry are familiarly known to all; it would not be reputable, or even safe to life, for a warrior to wear upon his back the representations of battles he never had fought; professing to have done what every child in the village would know he never had done.

So, then, I take the records of the battles on the robe of Mah-to-toh-pa to be matter of historical fact; and I proceed to give them as I wrote them down from his own lips. Twelve battle-scenes are there represented, where he has contended with his enemy, and in which he has taken fourteen of their scalps. The groups are drawn according to his own rude ideas of the arts; and I proceed to describe them in turn, as they were explained to me.

ROBE OF MAH-TO-TOH-PA.

1. Mah-to-toh-pa (plate 65) kills a Sioux chief. The three heads represent the three Riccarees, whom the Sioux chief had previously killed. The Sioux chief is seen with war-paint, black, on his face. Mah-to-toh-pa is seen with the scalp of the Sioux in one hand, and his knife in the other, with his bow and quiver lying behind him.*

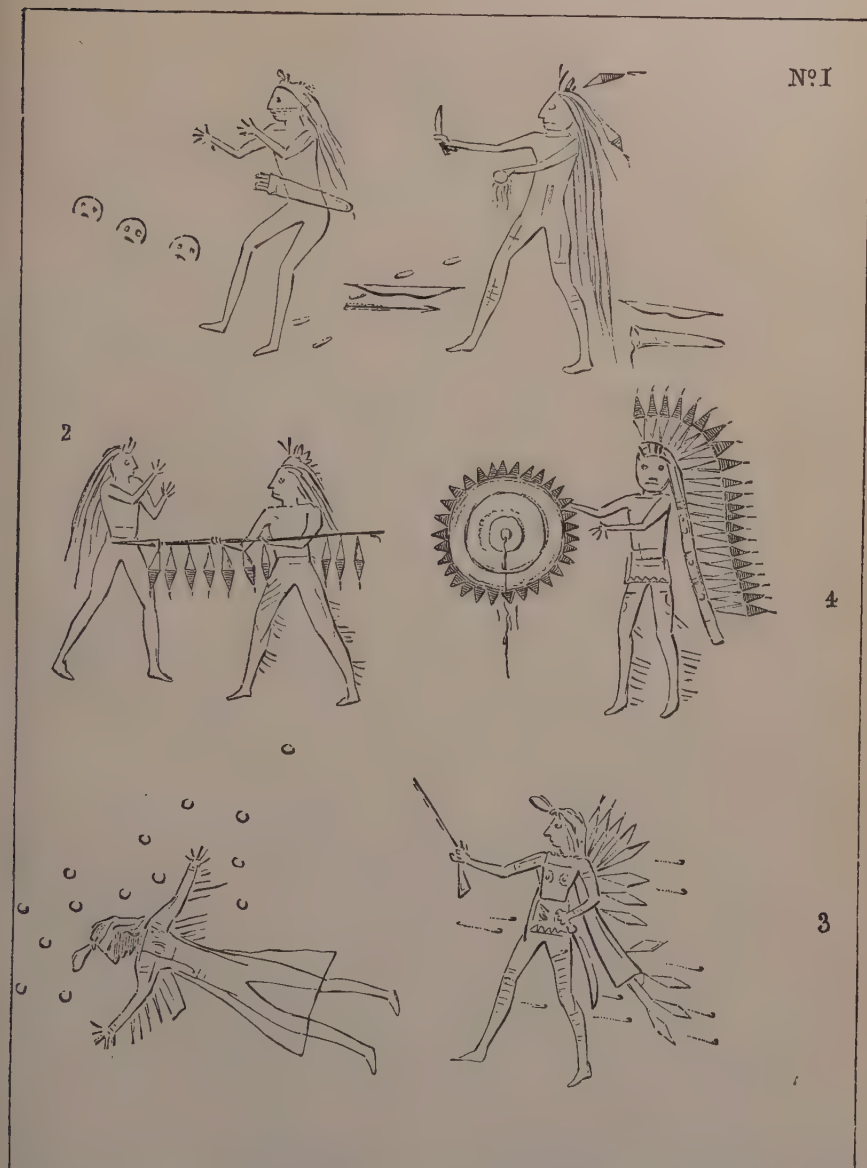
2. A Shienne chief, who sent word to Mah-to-toh-pa that he wished to fight him; was killed by Mah-to-toh-pa with a lance, in presence of a large party of Mandans and Shiennes. Mah-to-toh-pa is here known by his lance with eagles' quills on it.

3. A Shienne killed by Mah-to-toh-pa after Mah-to-toh-pa had been left by his party, badly wounded and bleeding; the twenty-five or thirty foot-tracks around, represent the number of Shiennes who were present when the battle took place; and the bullets from their guns represented as flying all around the head of Mah-to-toh-pa.

4. Shienne chief with war-eagle head-dress, and a beautiful shield, ornamented with eagles' quills, killed by Mah-to-toh-pa. In this battle the wife of the Shienne rushed forward in a desperate manner to his assistance; but arriving too late, fell a victim. In this battle Mah-to-toh-pa obtained two scalps.

5. Mah-to-toh-pa, with a party of Riccarees, fired at by a party of Sioux; the Riccarees fled—Mah-to-toh-pa dismounted and drove his horse back, facing the enemy alone and killing one of them. Mah-to-toh-pa is here represented with a beautiful head-dress of war-eagles' quills, and one on his horse's head of equal beauty; his shield is on his arm, and the party of Sioux is represented in front of him by the number of horse tracks.

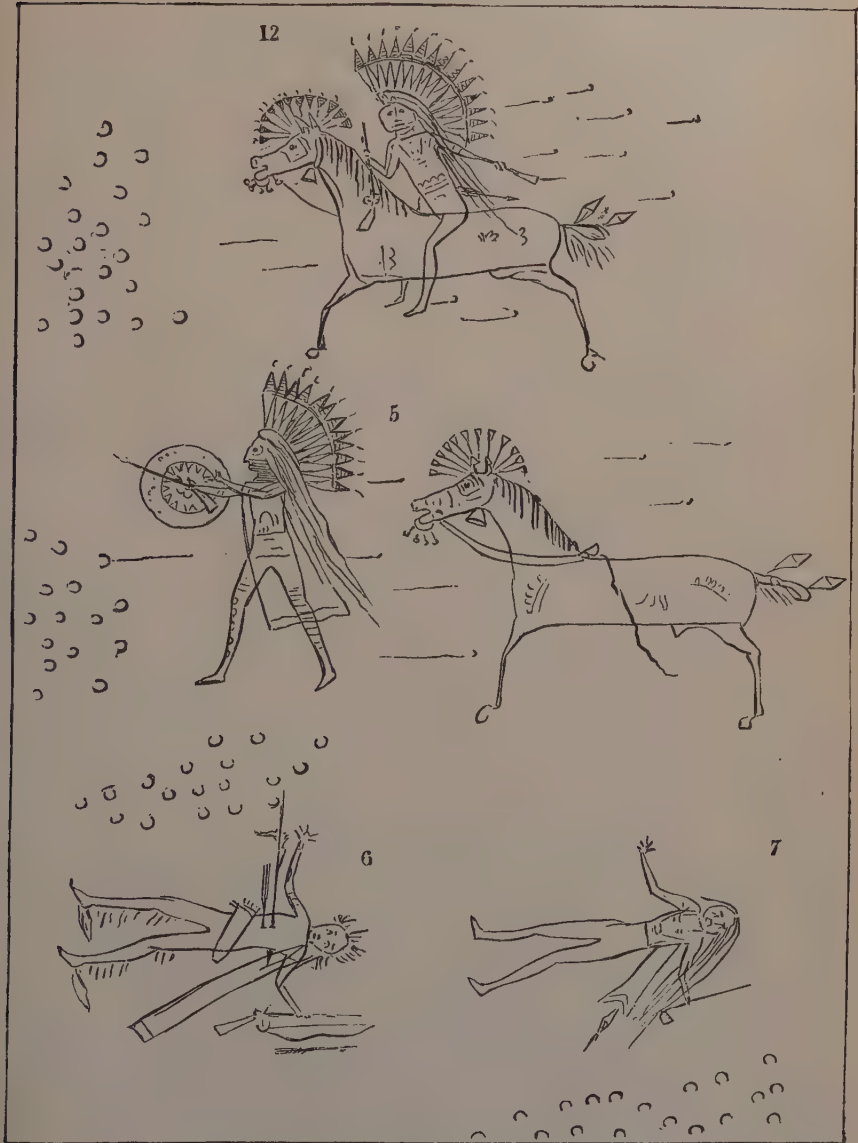
* The reader will see in Plate 65 an accurate drawing of this curious robe, which now hangs in the Indian gallery, and on the following pages, each group numbered, and delineated on a larger scale, which are *fac-similes* of the drawings on the robe.—G. Catlin.



PAINTINGS ON ROBE OF MAH-TO-TOH-PA.

Group 1, page 402.

(Plate 65, Vol. I, Catlin's Eight Years.)



PAINTINGS ON ROBE OF MAH-TO-TOH-PA

Group 2, pages 402, 403.

(Plate 65, Vol. I, Catlin's Eight Years.)

6. The brother of Mah-to-toh-pa killed by a Riccaree, who shot him with an arrow, and then running a lance through his body, left it there. Mah-to-toh-pa was the first to find his brother's body with the lance in it; he drew the lance from the body, kept it four years with the blood dried on its blade, and then, according to his oath, killed the same Riccaree with the same lance; the dead body of his brother is here seen with the arrow and lance remaining in it, and the tracks of the Riccaree's horses in front.

The following was, perhaps, one of the most extraordinary exploits of this remarkable man's life, and is well attested by Mr. Kipp and several white men, who were living in the Mandan village at the time of its occurrence. In a skirmish, near the Mandan village, when they were set upon by their enemies, the Riccarees, the brother of Mah-to-toh-pa was missing for several days, when Mah-to-toh-pa found the body shockingly mangled, and a handsome spear left piercing the body through the heart. The spear was by him brought into the Mandan village, where it was recognized by many as a famous weapon belonging to a noted brave of the Riccarees, by the name of Won-ga-tap. This spear was brandished through the Mandan village by Mah-to-toh-pa (with the blood of his brother dried on its blade), crying most piteously, and swearing that he would some day revenge the death of his brother with the same weapon.

It is almost an incredible fact, that he kept this spear with great care in his wigwam for the space of four years, in the fruitless expectation of an opportunity to use it upon the breast of its owner; when his indignant soul, impatient of further delay, burst forth in the most uncontrollable frenzy and fury, he again brandished it through the village, and said, that the blood of his brother's heart which was seen on its blade was yet fresh, and called loudly for revenge. "Let every Mandan (said he) be silent, and let no one sound the name of Mah-to-toh-pa—let no one ask for him, nor where he has gone, until you hear him sound the war-cry in front of the village, when he will enter it and show you the blood of Won-ga-tap. The blade of this lance shall drink the heart's blood of Won-ga-tap, or Mah-to-toh-pa mingles his shadow with that of his brother."

With this he sallied forth from the village, and over the plains, with the lance in his hand; his direction was towards the Riccaree village, and all eyes were upon him, though none dared to speak till he disappeared over the distant grassy bluff. He traveled the distance of 200 miles entirely alone, with a little parched corn in his pouch, making his marches by night, and laying secreted by days, until he reached the Riccaree village, where (being acquainted with its shapes and its habits, and knowing the position of the wigwam of his doomed enemy) he loitered about in disguise, mingling himself in the obscure throng; and at last, silently and alone, observed through the rents of the wigwam, the last motions and movements of his victim, as he retired to bed with his wife; he saw him light his last pipe, and smoke it "to its end"—he saw the last whiff, and saw the last curl of blue smoke that faintly steeped from its bowl—he saw the village awhile in darkness and silence, and the embers that were covered in the middle of the wigwam gone nearly out, and the last flickering light which had been gently playing over them, when he walked softly, but not slyly, into the wigwam and seated himself by the fire, over which was hanging a large pot, with a quantity of cooked meat remaining in it, and by the side of the fire, the pipe and tobacco-pouch which had just been used; and knowing that the twilight of the wigwam was not sufficient to disclose the features of his face to his enemy, he very deliberately turned to the pot and completely satiated the desperate appetite, which he had got in a journey of six or seven days, with little or nothing to eat; and then, as deliberately, charged and lighted the pipe, and sent (no doubt, in every whiff that he drew through its stem) a prayer to the Great Spirit for a moment longer for the consummation of his design. Whilst eating and smoking, the wife of his victim, while laying in bed, several times inquired of her husband, what man it was who was eating in their lodge? to which, he as many times replied, "It's no matter; let him eat, for he is probably hungry."

Mah-to-toh-pa knew full well that his appearance would cause no other reply than this, from the dignitary of the nation; for, from an invariable custom amongst these Northern Indians, any one who is hungry is allowed to walk into any man's lodge and eat. Whilst smoking his last gentle and tremulous whiffs on the pipe, Mah-to-toh-pa (leaning back, and turning gradually on his side, to get a better view of the position of his enemy, and to see a little more distinctly the shapes of things) stirred the embers with his toes (readers, I had every word of this from his own lips, and every attitude and gesture acted out with his own limbs), until he saw his way was clear; at which moment, with his lance in his hands, he rose and drove it through the body of his enemy, and snatching the scalp from his head, he darted from the lodge—and quick as lightning, with the lance in one hand, and the scalp in the other, made his way to the prairie! The village was in an uproar, but he was off, and no one knew the enemy who had struck the blow. Mah-to-toh-pa ran all night, and lay close during the days; thanking the Great Spirit for strengthening his heart and his arm to this noble revenge, and prayed fervently for a continuance of his aid and protection till he should get back to his own village. His prayers were heard; and on the sixth morning, at sunrise, Mah-to-toh-pa descended the bluffs, and entered the village amidst deafening shouts of applause, while he brandished and showed to his people the blade of his lance, with the blood of his victim dried upon it, over that of his brother, and the scalp of Won-ga-tap suspended from its handle.

Such was the feat represented by Mah-to-toh-pa on his robe, and the lance of which I have just spoken, is seen in the hand of his portrait, which will stand in my gallery, and of which I have thus formerly spoken: “The lance or spear of Mah-to-toh-pa, when he stood for his portrait, was held in his left hand; its blade was two-edged, and of polished steel, and the blood of several human victims was seen dried upon its surface, one over the other; its shaft was of the toughest ash, and ornamented at intervals with tufts of war-eagle's quills.

In the portrait, of which I am speaking, there will be seen an eagle's quill, balanced on the hilt of the lance, severed from its original position, and loose from the weapon. When I painted his portrait, he brought that quill to my wigwam in his left hand, and carefully balancing it on the lance, as seen in the painting; he desired me to be very exact with it, to have it appear as separate from, and unconnected with, the lance; and to represent a spot of blood which was visible upon it. I indulged him in his request, and then got from him the following explanation: “That quill (said he) is great *medicine*! it belongs to the Great Spirit, and not to me; when I was running out of the lodge of Won-ga-tap, I looked back and saw that quill hanging to the wound in his side; I ran back, and pulling it out, brought it home in my left hand, and I have kept it for the Great Spirit to this day!”

“Why do you then not tie it on to the lance again, where it came off?”

“Hush-sh (said he), if the Great Spirit had wished it to be tied on in that place, it never would have come off; he has been kind to me, and I will not offend him.”

7. Riccaree killed by Mah-to-toh-pa in revenge of the death of a white man killed by a Riccaree in the fur-traders' fort, a short time previous.

8. Mah-to-toh-pa, or four bears, kills a Shienne chief, who challenged him to single combat, in presence of the two war-parties; they fought on horseback with guns, until Mah-to-toh-pa's powder-horn was shot away; they then fought with bows and arrows, until their quivers were emptied, when they dismounted and fought single-handed. The Shienne drew his knife, and Mah-to-toh-pa had left him; they struggled for the knife, which Mah-to-toh-pa wrested from the Shienne, and killed him with it; in the struggle, the blade of the knife was several times drawn through the hand of Mah-to-toh-pa, and the blood is seen running from the wound.

This extraordinary occurrence also was one which admits of, and deserves a more elaborate description, which I will here give as it was translated from his own lips, while he sat upon the robe, pointing to his painting of it; and at the same time brandishing the identical knife which he drew from his belt, as he was showing how

the fatal blow was given; and exhibiting the wounds inflicted in his hand, as the blade of the knife was several times drawn through it before he wrested it from his antagonist.

A party of about 150 Shienne warriors had made an assault upon the Mandan village, at an early hour in the morning, and driven off a considerable number of horses, and taken one scalp. Mah-to-toh-pa, who was then a young man, but famed as one of the most valiant of the Mandans, took the lead of a party of fifty warriors, all he could at that time muster, and went in pursuit of the enemy; about noon of the second day, they came in sight of the Shiennes; and the Mandans seeing their enemy much more numerous than they had expected, were generally disposed to turn about and return without attacking them. They started to go back, when Mah-to-toh-pa galloped out in front upon the prairie, and plunged his lance into the ground; the blade was driven into the earth to its hilt; he made another circuit around, and in that circuit tore from his breast his reddened sash, which he hung upon its handle as a flag, calling out to the Mandans, "What! have we come to this? We have dogged our enemy two days, and now when we have found them, are we to turn about and go back like cowards? Mah-to-toh-pa's lance, which is red with the blood of brave men, has led you to the sight of your enemy, and you have followed it; it now stands firm in the ground, where the earth will drink the blood of Mah-to-toh-pa! you may all go back, and Mah-to-toh-pa will fight them alone!"

During this maneuver, the Shiennes, who had discovered the Mandans behind them, had turned about, and were gradually approaching, in order to give them battle; the chief of the Shienne war-party seeing and understanding the difficulty, and admiring the gallant conduct of Mah-to-toh-pa, galloped his horse forward within hailing distance, in front of the Mandans, and called out to know "who he was who had stuck down his lance and defied the whole enemy alone?"

"I am Mah-to-toh-pa, second in command of the brave and valiant Mandans."

"I have heard often of Mah-to-toh-pa, he is a great warrior—dares Mah-to-toh-pa to come forward and fight this battle with me alone, and our warriors will look on?"

"Is he a chief who speaks to Mah-to-toh-pa?"

"My scalps you see hanging to my horse's bits, and here is my lance with the ermine skins and war-eagle's tail."

"You have said enough."

The Shienne chief made a circuit or two at full gallop on a beautiful white horse, when he struck his lance into the ground and left it standing by the side of the lance of Mah-to-toh-pa, both of which were waving together their little red flags, tokens of blood and defiance.

The two parties then drew nearer, on a beautiful prairie, and the two full-plumed chiefs, at full speed, drove furiously upon each other, both firing their guns at the same moment. They passed each other a little distance and wheeled, when Mah-to-toh-pa drew off his powder-horn, and by holding it up showed his adversary that the bullet had shattered it to pieces and destroyed his ammunition. He then threw it from him, and his gun also, drew his bow from his quiver and an arrow, and his shield upon his left arm. The Shienne instantly did the same; his horn was thrown off and his gun was thrown into the air—his shield was balanced on his arm—his bow drawn, and quick as lightning they were both on the wing for a deadly combat. Like two soaring eagles in the open air they made their circuits around, and the twangs of their sinewy bows were heard and the war-whoop as they dashed by each other, parrying off the whizzing arrows with their shields. Some lodged in their legs and others in their arms, but both protected their bodies with their bucklers of bull's hide. Deadly and many were the shafts that fled from their murderous bows. At length the horse of Mah-to-toh-pa fell to the ground with an arrow in his heart. His rider sprang upon his feet, prepared to renew the combat; but the Shienne, seeing his adversary dismounted, sprang from his horse, and driving him back, presented the face of his

shield toward his enemy, inviting him to come on. A few shots more were exchanged thus, when the Shienne, having discharged all his arrows, held up his empty quiver, and dashing it furiously to the ground, with his bow and his shield, drew and brandished his naked knife.

"Yes," said Mah-to-toh-pa, as he threw his shield and quiver to the earth and was rushing up. He grasped for his knife, but his belt had it not; he had left it at home. His bow was in his hand, with which he parried his antagonist's blow, and felled him to the ground. A desperate struggle now ensued for the knife; the blade of it was several times drawn through the right hand of Mah-to-toh-pa, inflicting the most frightful wounds, while he was severely wounded in several parts of the body. He at length succeeded, however, in wresting it from his adversary's hand, and plunged it to his heart.

By this time the two parties had drawn up in close view of each other, and at the close of the battle Mah-to-toh-pa held up and claimed in deadly silence the knife and scalp of the noble Shienne chief.*

9. Several hundred Minatarrees and Mandans attacked by a party of Assinneboins all fled but Mah-to-toh-pa, who stood his ground, fired, and killed one of the enemy, putting the rest of them to flight, and driving off sixty horses. He is here seen with his lance and shield, foot-tracks of his enemy in front, and his own party's horse-tracks behind him, and a shower of bullets flying around his head. Here he got the name of "The Four Bears," as the Assinneboins said he rushed on like four bears.

10. Mah-to-toh-pa gets from his horse and kills two Ojibbeway women and takes their scalps; done by the side of an Ojibbeway village, where they went to the river for water. He is here seen with his lance in one hand and his knife in the other, an eagle's plume head-dress on his horse and his shield left on his horse's back. I incurred his ill-will for awhile by asking him whether it was manly to boast of taking the scalps of women, and his pride prevented him from giving me any explanation or apology. The interpreter, however, explained to me that he had secreted himself in the most daring manner, in full sight of the Ojibbeway village, seeking to revenge a murder, where he remained six days without sustenance, and then killed the two women in full view of the tribe and made his escape, which entitled him to the credit of a victory, though his victims were women.

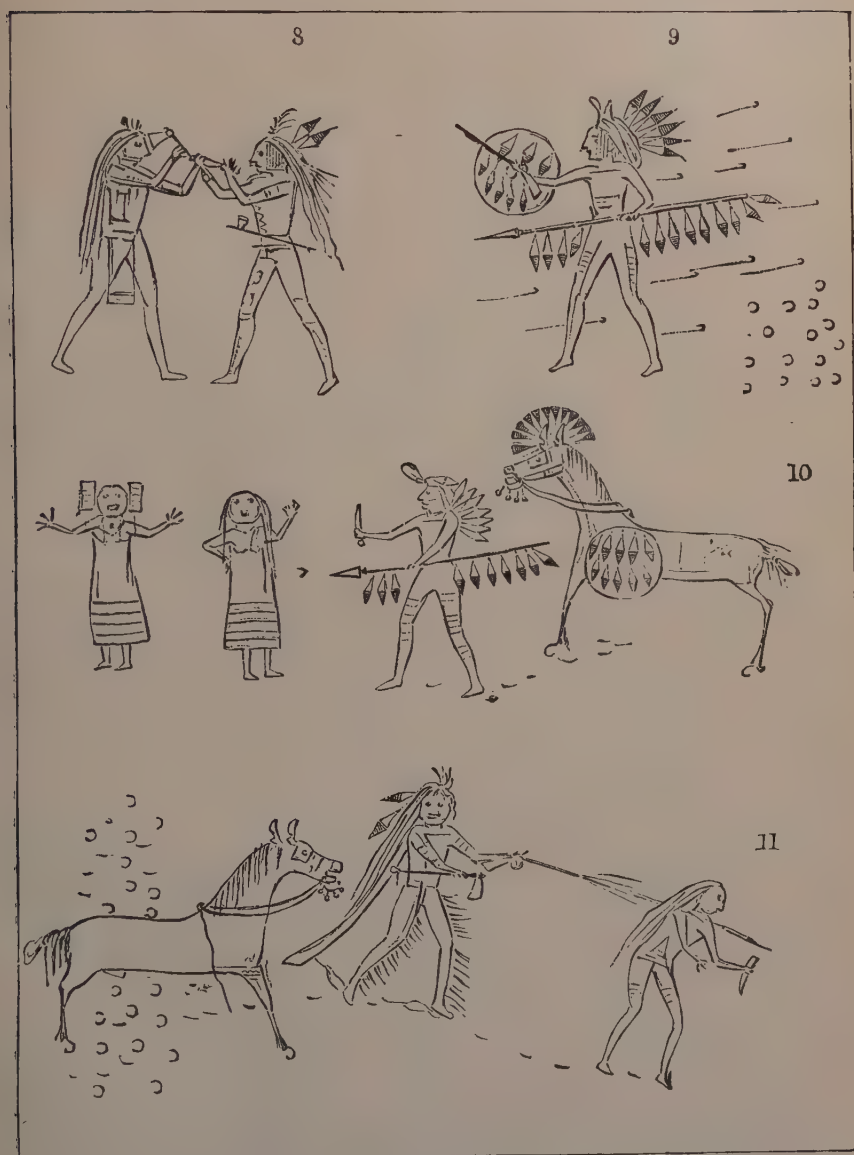
11. A large party of Assinneboins intrenched near the Mandan village, attacked by the Mandans and Minatarrees, who were driven back, Mah-to-toh-pa rushes into the intrenchment alone. An Indian fires at him and burns his face with the muzzle of his gun, which burst; the Indian retreats, leaving his exploded gun, and Mah-to-toh-pa shoots him through the shoulders as he runs, and kills him with his tomahawk. The gun of the Assinneboin is seen falling to the ground, and in front of him the heads of the Assinneboins in the intrenchment; the horse of Mah-to-toh-pa is seen behind him.

12. Mah-to-toh-pa between his enemy, the Sioux, and his own people, with an arrow shot through him, after standing the fire of the Sioux for a long time alone. In this battle he took no scalps, yet his valor was so extraordinary that the chiefs and braves awarded him the honor of a victory.

This feat is seen in the center of the robe. Head-dress of war-eagles' quills on his own and his horse's head; the tracks of his enemies' horses are seen in front of him, and bullets flying both ways all around him. With his whip in his hand he is seen urging his horse forward, and an arrow is seen flying and bloody, as it has passed through his body. For this wound, and the several others mentioned above, he bears the honorable scars on his body, which he generally keeps covered with red paint.

Such are the battles traced upon the robe of Mah-to-toh-pa, or Four Bears, interpreted by J. Kipp from the words of the hero while sitting upon the robe, explaining each battle as represented.

* This celebrated weapon, with the blood of several victims dried upon its blade, now hangs in the Indian gallery, with satisfactory certificate of its identity and its remarkable history, and an exact drawing of it and its scabbard can be seen in Plate 99 a.—G. Catlin.



PAININGS ON ROBE OF MAH-TO-TOH-PA.

Group 3, pages 404-406.

(Plate 65, Vol. I, Catlin's Eight Years.)

METHOD OF CRADLING AND CARRYING CHILDREN.

In 1835, at the Falls of Saint Anthony, Mr. Catlin was with the Mississippi Sioux.

Many of the customs of these people create great surprise in the minds of the travelers of the East, who here have the first satisfactory opportunity of seeing them; and none, I observe, has created more surprise, and pleasure also, particularly amongst the ladies, than the mode of carrying their infants, slung on their backs, in their beautifully ornamented cradles.

The custom of carrying the child thus is not peculiar to this tribe, but belongs alike to all, as far as I have yet visited them; and also as far as I have been able to learn from travelers who have been amongst tribes that I have not yet seen. The child in its earliest infancy has its back lashed to a straight board, being fastened to it by bandages, which pass around it in front, and on the back of the board they are tightened to the necessary degree by lacing strings, which hold it in a straight and healthy position, with its feet resting on a broad hoop, which passes around the foot of the cradle, and the child's position (as it rides about on its mother's back, supported by a broad strap that passes across her forehead), that of standing erect, which, no doubt, has a tendency to produce straight limbs, sound lungs, and long life.

In plate 232, letter *d*, is a correct drawing of a Sioux cradle, which is in my collection, and was purchased from a Sioux woman's back, as she was carrying her infant in it, as is seen in letter *d*, of the same plate.

In this instance, as is often the case, the bandages that pass around the cradle, holding the child in, are all the way covered with a beautiful embroidery of porcupine quills, with ingenious figures of horses, men, &c. A broad hoop of elastic wood passes around in front of the child's face, to protect it in case of a fall, from the front of which is suspended a little toy of exquisite embroidery, for the child to handle and amuse itself with. To this and other little trinkets hanging in front of it there are attached many little tinsel and tinkling things, of the brightest colors, to amuse both the eyes and the ears of the child. Whilst traveling on horseback, the arms of the child are fastened under the bandages, so as not to be endangered if the cradle falls; and when at rest, they are generally taken out, allowing the infant to reach and amuse itself with the little toys and trinkets that are placed before it, and within its reach. This seems like a cruel mode, but I am inclined to believe that it is a very good one for the people who use it, and well adapted to the circumstances under which they live; in support of which opinion, I offer the universality of the custom, which has been practiced for centuries amongst all the tribes of North America, as a legitimate and a very strong reason.

It is not true that amongst all the tribes the cradle will be found as much ornamental as in the present instance but the model is essentially the same, as well as the mode of carrying it.

Along the frontiers, where the Indians have been ridiculed for the custom, as they are for everything that is not *civil* about them, they have in many instances departed from it; but even there, they will generally be seen lugging their child about in this way, when they have abandoned almost every other native custom, and are too poor to cover it with more than rags and strings, which fasten it to its cradle.

The infant is carried in this manner until it is five, six, or seven months old, after which it is carried on the back in the manner represented in two of the figures of the same plate and held within the folds of the robe or blanket.

The modes of carrying the infant when riding are also here shown, and the manner in which the women ride, which, amongst all the tribes, is astride, in the same manner as that practiced by the men.

Letter *b*, in the same plate, is a mourning cradle, and opens to the view of the reader another very curious and interesting custom. If the infant dies during the time that is allotted to it to be carried in this cradle, it is buried, and the disconsolate

mother fills the cradle with black quills and feathers, in the parts which the child's body had occupied, and in this way carries it around with her wherever she goes for a year or more with as much care as if her infant were alive and in it; and she often lays or stands it leaning against the side of the wigwam, where she is all day engaged in her needlework, and chatting and talking to it as familiarly and affectionately as if it were her loved infant instead of its shell that she was talking to. So lasting and so strong is the affection of these women for the lost child that it matters not how heavy or cruel their load, or how rugged the route they have to pass over, they will faithfully carry this, and carefully, from day to day, and even more strictly perform their duties to it than if the child were alive and in it.

In the little toy that I have mentioned, and which is suspended before the child's face, is carefully and superstitiously preserved the umbilicus, which is always secured at the time of its birth, and, being rolled up into a little wad of the size of a pea and dried, it is inclosed in the center of this little bag and placed before the child's face, as its protector and its security for "good luck" and long life.

Letter c, same plate, exhibits a number of forms and different tastes of these little toys which I have purchased from the women, which they were very willing to sell for a trifling present; but in every instance they cut them open and removed from within a bunch of cotton or moss the little sacred medicine, which to part with would be to endanger the health of the child, a thing that no consideration would have induced them in any instance to have done.—Pages 130-132, vol. 2, Catlin's Eight Years.

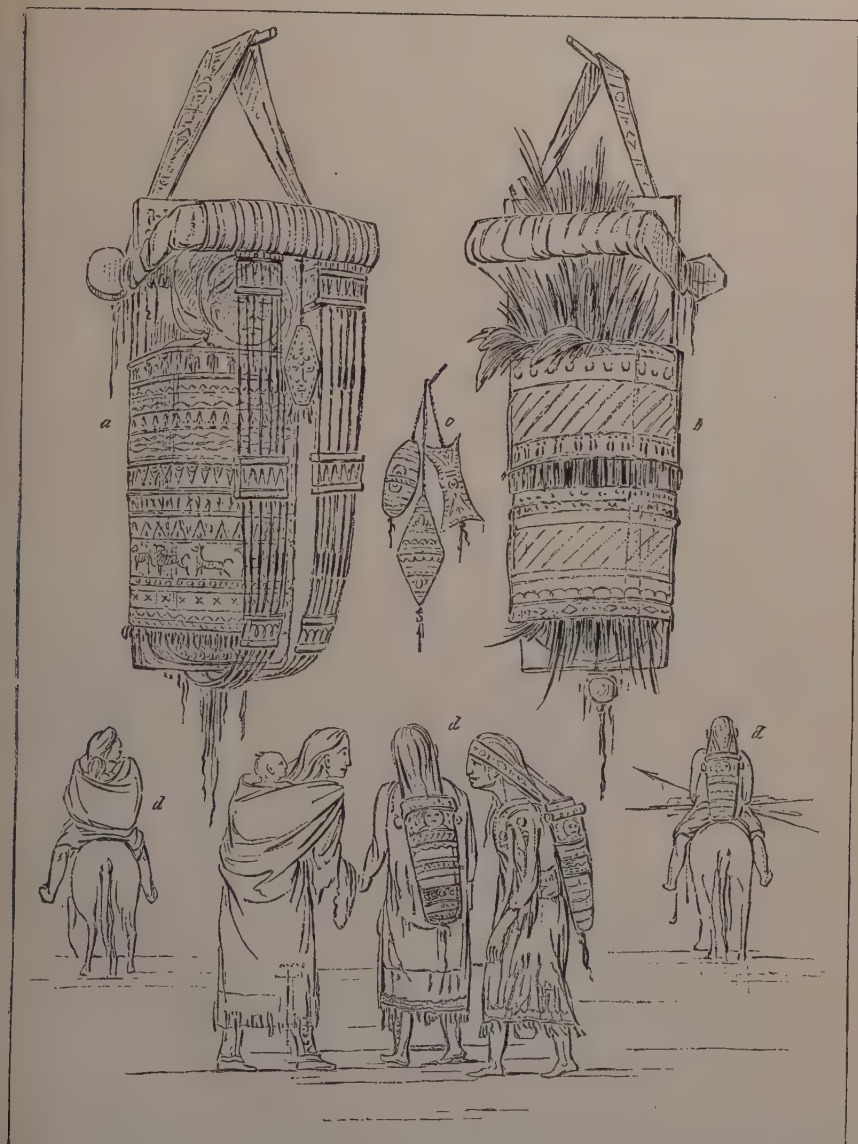
DRESSING AND TANNING DRESS-SKINS.

Mr. Catlin, in 1832, whilst among the Crows and Sioux, thus describes the method of preparing leather:

The Crows, like the Blackfeet, are beautifully costumed, and perhaps with somewhat more of taste and elegance; inasmuch as the skins of which their dresses are made are more delicately and whitely dressed. The art of dressing skins belongs to the Indians in all countries; and the Crows surpass the civilized world in the beauty of their skin-dressing. The art of tanning is unknown to them, so far as civilized habits and arts have not been taught them; yet the art of dressing skins, so far as we have it in the civilized world, has been (like hundreds of other ornamental and useful customs which we are practicing) borrowed from the savage, without our ever stopping to inquire from whence they come, or by whom invented.

The usual mode of dressing the buffalo and other skins is by immersing them for a few days under a lye from ashes and water, until the hair can be removed, when they are strained upon a frame or upon the ground, with stakes or pins driven through the edges into the earth, where they remain for several days, with the brains of the buffalo or elk spread upon and over them, and at last finished by "graining," as it is termed, by the squaws, who use a sharpened bone, the shoulder-blade, or other large bone of the animal, sharpened at the edge, somewhat like an adze, with the edge of which they scrape the fleshy side of the skin, bearing on it with the weight of their bodies, thereby drying and softening the skin and fitting it for use.

The greater part of these skins, however, go through still another operation afterward, which gives them a greater value and renders them much more serviceable—that is, the process of smoking. For this a small hole is dug in the ground, and a fire is built in it with rotten wood, which will produce a great quantity of smoke without much blaze, and several small poles of the proper length stuck in the ground around it, and drawn and fastened together at the top, around which a skin is wrapped in form of a tent, and generally sewed together at the edges to secure the smoke within it. Within this the skins to be smoked are placed, and in this condition the tent will stand a day or so, inclosing the heated smoke; and by some chemical process or other, which I do not understand, the skins thus acquire a quality which



INDIAN METHOD OF CRADLING AND CARRYING CHILDREN, 1835.

Pages 407, 408.

(Plate 232, Vol. II, Catlin's Eight Years.)



INDIAN CAMP—WOMEN DRESSING AND TANNING SKINS, 1832.

Page 408.

Plate 22 Vol. I. Catlin's Eight Years.)



INDIANS MOVING CAMP, 1832.

Page 409.

(Plate 21, Vol. I Catlin's Eight Years.)

enables them, after being ever so many times wet, to dry soft and pliant as they were before, which secret I have never yet seen practiced in my own country; and, for the lack of which, all of our dressed skins, when once wet, are, I think, chiefly ruined.

See also plate 22, and No. 346 herein.

An Indian's dress of deer skins, which is wet a hundred times upon his back, dries soft; and his lodge also, which stands in the rains and even through the severity of winter, is taken down as soft and as clean as when it was first put up.

A Crow is known wherever he is met by his beautiful white dress, and his tall and elegant figure; the greater part of the men being 6 feet high. The Blackfeet, on the other hand, are more of the herculean make—about middling stature, with broad shoulders and great expansion of chest; and the skins of which their dresses are made are chiefly dressed black, or of a dark brown color, from which circumstance, in all probability, they, having black leggings or moccasins, have got the name of Blackfeet.—Pages 46, 47, vol. 1, Catlin's Eight Years.

MANNER OF STRIKING TENTS OR LODGES AND TRANSPORTING THEM.

Mr. Catlin thus describes the striking and moving of an Indian camp on the Missouri River in 1832:

The manner in which an encampment of Indians strike their tents and transport them is curious, and to the traveler in this country a very novel and unexpected sight when he first beholds it. Whilst ascending the river to this place I saw an encampment of Sioux, consisting of 600 of these lodges, struck, and all things packed and on the move in a very few minutes. The chief sends his runners or criers (for such all chiefs keep in their employment) through the village a few hours before they are to start, announcing his determination to move, and the hour fixed upon, and the necessary preparations are in the mean time making; and at the time announced the lodge of the chief is seen flapping in the wind, a part of the poles having been taken out from under it. This is the signal, and in one minute 600 of them (on a level and beautiful prairie), which before had been strained tight and fixed, were seen waving and flapping in the wind, and in one minute more all were flat upon the ground. Their horses and dogs, of which they had a vast number, had all been secured upon the spot in readiness, and each one was speedily loaded with the burthen allotted to it, and ready to fall into the grand procession. [See also No. 466 herein.]

For this strange cavalcade preparation is made in the following manner: The poles of a lodge are divided into two bunches, and the little ends of each bunch fastened upon the shoulders or withers of a horse, leaving the butt ends to drag behind on the ground on either side. Just behind the horse a brace or pole is tied across, which keeps the poles in their respective places; and then upon that and the poles behind the horse is placed the lodge or tent, which is rolled up, and also numerous other articles of household and domestic furniture, and on the top of all, two, three, and even (sometimes) four women and children! Each one of these horses has a conductress, who sometimes walks before and leads it, with a tremendous pack upon her own back, and at others she sits astride of its back with a child, perhaps, at her breast, and another astride of the horse's back behind her, clinging to her waist with one arm, while it affectionately embraces a sneaking dog-pup in the other.

In this way five or six hundred wigwams, with all their furniture, may be seen drawn out for miles, creeping over the grass-covered plains of this country, and three times that number of men on good horses, strolling along in front or on the flank; and in some tribes, in the rear of this heterogeneous caravan, at least five times that number of dogs, which fall into the rank, and follow in the train and company of the women, and every cur of them who is large enough, and not too cunning to be enslaved, is encumbered with a car or sled (or whatever it may be better called), on which he

patiently drags his load—a part of the household goods and furniture of the lodge to which he belongs. Two poles, about 15 feet long, are placed upon the dog's shoulder, in the same manner as the lodge poles are attached to the horses, leaving the larger ends to drag upon the ground behind him; on which is placed a bundle or wallet which is allotted to him to carry, and with which he trots off amid the throng of dogs and squaws, faithfully and cheerfully dragging his load 'till night, and by the way loitering and occasionally

"Catching at little bits of fun and glee,
That's played on dogs enslaved by dog that's free."

[Pages 43, 44, vol. 1, Catlin's Eight Years.]

INDIAN PIPES AND SMOKING.

During my stay amongst the Sioux, as I was considered by them to be great medicine, I received many pipes and other little things from them as presents, given to me in token of respect for me, and as assurances of their friendship; and I, being desirous to collect and bring from their country every variety of their manufactures, of their costumes, their weapons, their pipes, and their mystery-things, purchased a great many others, for which, as I was "medicine" and a "great white chief!" I was necessarily obliged to pay very liberal prices.

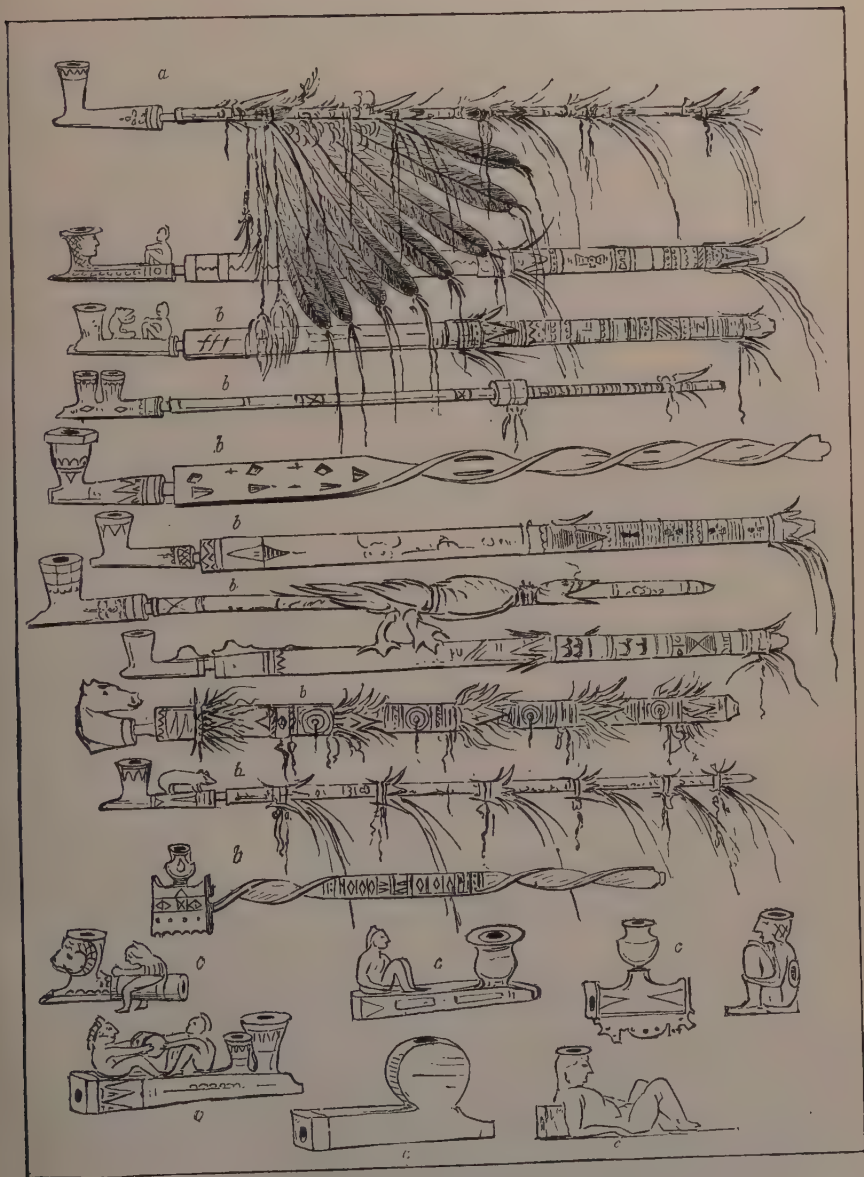
Of the various costumes (of this as well as of other tribes) that I have collected there will be seen fair and faithful representations in the numerous portraits, and of their war clubs, pipes, &c. I have set forth in the following illustrations a few of the most interesting of the very great numbers of those things which I have collected in this and other tribes which I have visited.

The luxury of smoking is known to all the North American Indians in their primitive state, and that before they have any knowledge of tobacco, which is only introduced amongst them by civilized adventurers, who teach them the use and luxury of or whisky at the same time.

In their native state they are excessive smokers, and many of them, I would venture the assertion, would seem to be smoking one-half of their lives. There may be two good reasons for this, the first of which is, that the idle and leisure life that the Indian leads (who has no trade or business to follow, no office hours to attend to, or profession to learn) induces him to look for occupation and amusement in so innocent a luxury, which again further tempts him to its excessive use from its feeble and harmless effects on the system. There are many weeds and leaves and barks of trees which are narcotics, and of spontaneous growth in their countries, which the Indians dry and pulverize and carry in pouches and smoke to great excess, and which in several of the languages, when thus prepared, is called *k'nick k'neck*.

As smoking is a luxury so highly valued by the Indians, they have bestowed much pains, and not a little ingenuity, to the construction of their pipes. Of these I have procured a collection of several hundreds, and in Plate 93 have given *fac-simile* outlines of a number of the most curious. The bowls of these are generally made of the red steatite, or "pipe-stone" (as it is more familiarly called in this country), and many of them designed and carved with much taste and skill, with figures and groups in *alto relievo* standing or reclining upon them.

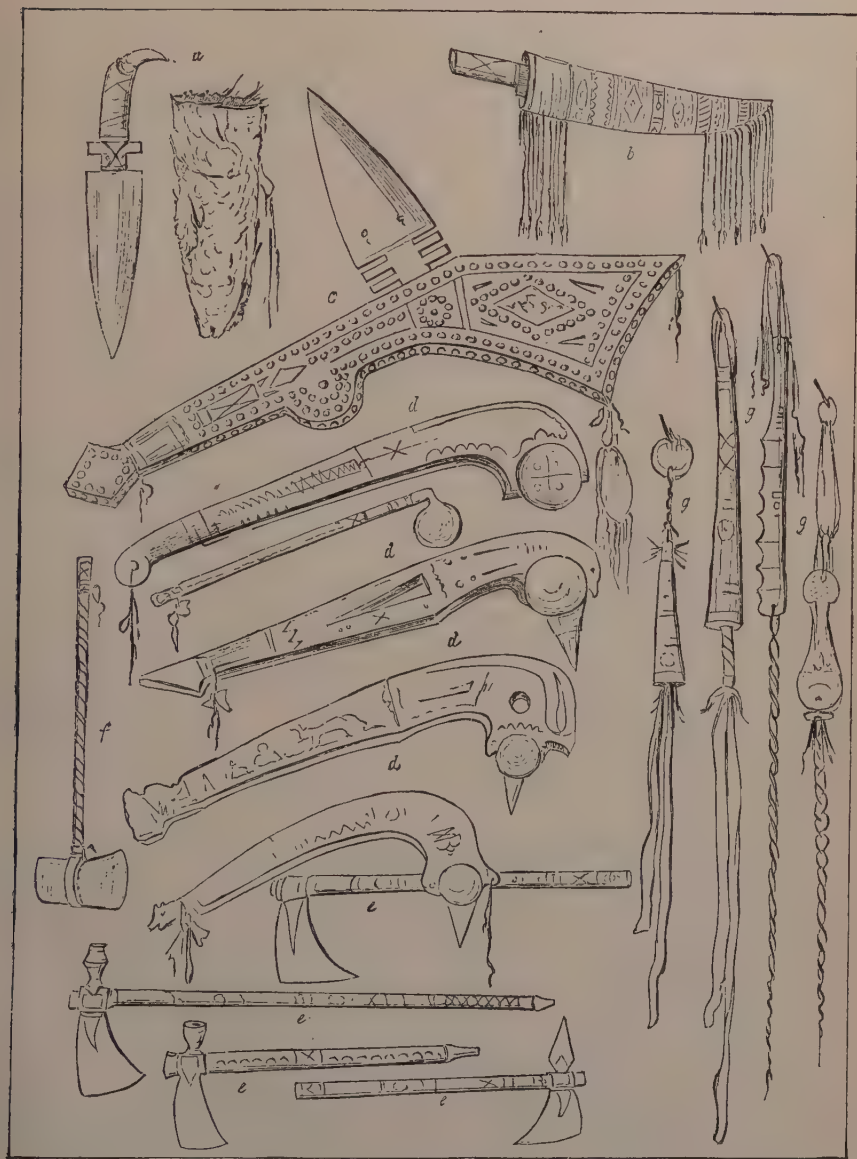
The red stone of which these pipe-bowls are made is, in my estimation, a great curiosity; inasmuch as I am sure it is a variety of steatite (if it be steatite) differing from that of any known European locality, and also from any locality known in America other than the one from which all these pipes come, and which are all traceable I have found to one source, and that source as yet unvisited except by the red man, who describes it everywhere as a place of vast importance to the Indians, as given to them by the Great Spirit for their pipes, and strictly forbidden to be used for anything else.



NORTH AMERICAN INDIAN PIPES, 1832.

Pages 410, 411.

(Plate 98, Vol. I, Catlin's Eight Years.)



INDIAN WEAPONS.

Pages 411, 412.

(Plate 99, Vol. I, Catlin's Eight Years.)

The source from whence all these pipes come is undoubtedly somewhere between this place and the Mississippi River, and as the Indians all speak of it as a great medicine place, I shall certainly lay my course to it ere long and be able to give the world some account of it and its mysteries. [See p. 337 herein.]

The Indians shape out the bowls of these pipes from the solid stone, which is not quite as hard as marble, with nothing but a knife. The stone, which is of a cherry red, admits of a beautiful polish, and the Indian makes the hole in the bowl of the pipe by drilling into it a hard stick, shaped to the desired size, with a quantity of sharp sand and water kept constantly in the hole, subjecting him, therefore, to a very great labor and the necessity of much patience.

The shafts or stems of these pipes, as will be seen in Plate 98, are from two to four feet long, sometimes round, but most generally flat, of an inch or two in breadth, and wound half their length or more with braids of porcupines' quills, and often ornamented with beaks and tufts from the woodpecker's head, with ermine skins and long red hair, dyed from white horse-hair or white buffalo's tail.

The stems of these pipes will be found to be carved in many ingenious forms, and in all cases they are perforated through the center, quite staggering the wits of the enlightened world to guess how the holes have been bored through them, until it is simply and briefly explained, that the stems are uniformly made of the stalk of the young ash, which generally grows straight, and has a small pith through the center, which is easily burned out with a hot wire, or a piece of hard wood, by a much slower process.

In Plate 98, the pipes marked *b* are ordinary pipes, made and used for the luxury only of smoking; and for this purpose every Indian designs and constructs his own pipe. The calumet, or pipe of peace (Plate 98 *a*), ornamented with the war eagle's quills, is a sacred pipe, and never allowed to be used on any other occasion than that of peace-making; when the chief brings it into treaty, and unfolding the many bandages which are carefully kept around it, has it ready to be mutually smoked by the chiefs, after the terms of the treaty are agreed upon, as the means of solemnizing or signing, by an illiterate people, who cannot draw up an instrument and sign their names to it as it is done in the civilized world.

The mode of solemnizing is by passing the sacred stem to each chief, who draws one breath of smoke only through it, thereby passing the most inviolable pledge that they can possibly give for the keeping of the peace. This sacred pipe is then carefully folded up and stowed away in the chief's lodge, until a similar occasion calls it out to be used in a similar manner.

There is no custom more uniformly in constant use amongst the poor Indians than that of smoking, nor any other more highly valued. His pipe is his constant companion through life—his messenger of peace; he pledges his friends through its stem and its bowl—and when its care-drowning fumes cease to flow, it takes a place with him in his solitary grave, with his tomahawk and war-club, companions to his long-fancied "mild and beautiful hunting-grounds."—Pages 233–235, vol. 1, Catlin's Eight Years.

INDIAN WEAPONS.

The weapons of these people, like their pipes, are numerous, and mostly manufactured by themselves. In a former place (Plate 18) I have described a part of these, such as the bows and arrows, lances, &c., and they have yet many others, specimens of which I have collected from every tribe, and a number of which I have grouped together in Plate 99, consisting of knives, war-clubs, and tomahawks. I have here introduced the most general and established forms that are in use amongst the different tribes, which are all strictly copied from amongst the great variety of these articles to be found in my collection.

The scalping-knives, *a* and *b*, and tomahawks, *e e e e*, are of civilized manufacture, made expressly for Indian use, and carried into the Indian country by thousands and

tens of thousands, and sold at an enormous price. The scabbards of the knives and handles for the tomahawks the Indians construct themselves, according to their own taste, and oftentimes ornament them very handsomely. In his rude and unapproached condition, the Indian is a stranger to such weapons as these—he works not in the metals—and his untutored mind has not been ingenious enough to design or execute anything so savage or destructive as these civilized refinements on Indian barbarity. In his native simplicity he shapes out his rude hatchet from a piece of stone, as in letter *f*, heads his arrows and spears with flints, and his knife is a sharpened bone, or the edge of a broken silex. The war-club, *c*, is also another civilized refinement, with a blade of steel of eight or ten inches in length, and set in a club, studded around and ornamented with some hundreds of brass nails.

Their primitive clubs, *d*, are curiously carved in wood, and fashioned out with considerable picturesque form and grace; are admirably fitted to the hand, and calculated to deal a deadly blow with the spike of iron or bone which is imbedded in the ball or bulb at the end.

Two of the tomahawks that I have named, marked *e*, are what are denominated “pipe-tomahawks,” as the heads of them are formed into bowls like a pipe, in which their tobacco is put, and they smoke through the handle. These are the most valued of an Indian’s weapons, inasmuch as they are a matter of luxury, and useful for cutting his fire-wood, &c., in time of peace, and deadly weapons in time of war, which they use in the hand or throw with unerring and deadly aim. (See SCALPING, below.)

The scalping-knife *b*, in a beautiful scabbard, which is carried under the belt, is the form of knife most generally used in all parts of the Indian country where knives have been introduced. It is a common and cheap butcher-knife with one edge, manufactured in Sheffield, in England, perhaps, for sixpence, and sold to the poor Indian in these wild regions for a horse. If I should live to get home, and should ever cross the Atlantic with my collection, a curious enigma would be solved for the English people, who may inquire for a scalping-knife, when they find that every one in my collection (and hear also that nearly every one that is to be seen in the Indian country to the Rocky Mountains and the Pacific Ocean) bears on its blade the impress of G. R., which they will doubtless understand.

The huge two-edged knife, with its scabbard of a part of the skin of a grizzly bear’s head, letter *a*, is one belonging to the famous chief of the Mandans, of whom I have before said much. The manufacture of this knife is undoubtedly American, and its shape differs altogether from those which are in general use.*

The above weapons, as well as the bow and lance, of which I have before spoken, are all carried and used on horseback with great effect. The Indians in this country of green fields all ride for their enemies, and also for their game, which is almost invariably killed whilst their horses are at full speed. They are all cruel masters for their horses, and in war or the chase goad them on with a heavy and cruel whip (Plate 99 *g*), the handle of which is generally made of a large prong of the elk’s horn or of wood, and the lashes, of rawhide, are very heavy, being braided or twisted or cut into wide straps. These are invariably attached to the wrist of the right arm by a tough thong, so that they can be taken up and used at any moment, and dropped the next without being lost.—Pages 235–237, vol. 1, Catlin’s Eight Years.

SCALPING, AND METHOD PRACTICED, BY ALL NORTH AMERICAN INDIANS.

As I have introduced the scalping-knife in Plates 99*b* and 101.1, it may be well for me to give some further account in this place of the custom and the mode of taking the scalp—a custom practiced by all the North American Indians—which is done, where

* “This celebrated knife is now in my Indian museum, and there is no doubt, from its authentic history, that it has been several times plunged to the hearts of his enemies by the hand of Mah-to-toh-p who wielded it.”—G. Catlin. It was sent to Mr. Catlin in 1840 by Mr. McKenzie, who had procured from the Riccarees, (Arickarees). See note, page 237, vol. 1, Catlin’s Eight Years.



SCALPING BY NORTH AMERICAN INDIANS.

Pages 412-414.

(Plate 101, Vol. I, Catlin's Eight Years.)

an enemy is killed in battle, by grasping the left hand into the hair on the crown of the head and passing the knife around it through the skin, tearing off a piece of the skin with the hair as large as the palm of the hand or larger, which is dried, and often curiously ornamented and preserved, and highly valued as a trophy. The scalping is an operation not calculated of itself to take life, as it only removes the skin without injuring the bone of the head; and, necessarily, to be a genuine scalp, must contain and show the crown or center of the head, that part of the skin which lies directly over what the phrenologists call "self-esteem," where the hair divides and radiates from the center, of which they all profess to be strict judges, and able to decide whether an effort has been made to produce two or more scalps from one head. Besides taking the scalp, the victor generally, if he has time to do it without endangering his own scalp, cuts off and brings home the rest of the hair, which his wife will divide into a great many small locks, and with them fringe off the seams of his shirt and his leggings, as will have been seen in many of the illustrations, which also are worn as trophies and ornaments to the dress, and then are familiarly called "scalp-locks." Of these there are many dresses in my collection, which exhibit a continuous row from the top of each shoulder, down the arms to the wrists, and down the seams of the leggings from the hips to the feet, rendering them a very costly article to buy from the Indian, who is not sure that his success in his military exploits will ever enable him to replace them.

The scalp, then, is a patch of the skin taken from the head of an enemy killed in battle, and preserved and highly appreciated as the record of a death produced by the hand of the individual who possesses it, and may oftentimes during his life be of great service to a man living in a community where there is no historian to enroll the names of the famous—to record the heroic deeds of the brave—who have gained their laurels in mortal combat with their enemies; where it is as lawful and as glorious to slay an enemy in battle as it is in Christian communities, and where the poor Indian is bound to keep the record himself, or be liable to lose it and the honor, for no one in the tribe will keep it for him. As the scalp is taken, then, as the evidence of death, it will easily be seen that the Indian has no business or inclination to take it from the head of the living, which I venture to say is never done in North America unless it be, as it sometimes has happened, where a man falls in the heat of battle, stunned with the blow of a weapon or a gunshot, and the Indian, rushing over his body, snatches off his scalp, supposing him dead, who afterwards rises from the field of battle and easily recovers from this superficial wound of the knife, wearing a bald spot on his head during the remainder of his life, of which we have frequent occurrences on our western frontiers. The scalp must be from the head of an enemy also, or it subjects its possessor to disgrace and infamy who carries it. There may be many instances where an Indian is justified, in the estimation of his tribe, in taking the life of one of his own people, and their laws are such as oftentimes make it his imperative duty, and yet no circumstances, however aggravating, will justify him or release him from the disgrace of taking the scalp.

There is no custom practiced by the Indians for which they are more universally condemned than that of taking the scalp; and, at the same time, I think there is some excuse for them, inasmuch as it is a general custom of the country, and founded, like many other apparently absurd and ridiculous customs of these people, in one of the necessities of Indian life, which necessities we are free from in the civilized world, and which customs, of course, we need not and do not practice. From an ancient custom, "time out of mind," the warriors of these tribes have been in the habit of going to war, expecting to take the scalps of their enemies whom they may slay in battle, and all eyes of the tribe are upon them, making it their duty to do it; so from custom it is every man's right, and his duty also, to continue and keep up a regulation of his society which it is not in his power as an individual to abolish or correct, if he saw fit to do it.

One of the principal denunciations against the custom of taking the scalp is on account of its alleged cruelty, which it certainly has not, as the cruelty would be in the killing, and not in the act of cutting the skin from a man's head after he is dead. To say the most of it, it is a disgusting custom, and I wish I could be quite sure that the civilized and Christian world (who kill hundreds to where the poor Indians kill one) do not often treat their enemies' dead in equally as indecent and disgusting manner as the Indian does by taking the scalp.

If the reader thinks that I am taking too much pains to defend the Indians for this and others of their seemingly abominable customs, he will bear in mind that I have lived with these people until I have learned the necessities of Indian life in which these customs are founded, and also that I have met with so many acts of kindness and hospitality at the hands of the poor Indian, that I feel bound, when I can do it, to render what excuse I can for a people who are dying with broken hearts, and never can speak in the civilized world in their own defense.

And even yet, reader, if your education and your reading of Indian cruelties and Indian barbarities—of scalps, and scalping-knives, and scalping—should have ossified a corner of your heart against these unfortunate people, and would shut out their advocate, I will annoy you no longer on this subject, but withdraw, and leave you to cherish the very beautiful, humane, and parental moral that was carried out by the United States and British Governments during the last and the Revolutionary wars, when they mutually employed thousands of their “red children” to aid and to bleed in fighting their battles, and paid them, according to contract, so many pounds, shillings, and pence, or so many dollars and cents, for every scalp of a “red” or a “blue coat” they could bring in!

In Plate 101 there will be seen the principal modes in which the scalps are prepared, and several of the uses to which they are put. The most usual way of preparing and dressing the scalp is that of stretching it on a little hoop at the end of a stick two or three feet long (letter *a*), for the purpose of “dancing it,” as they term it, which will be described in the scalp-dance in a few moments. There are many, again, which are small and not “dressed,” sometimes not larger than a crown piece (letter *c*), and hung to different parts of the dress. In public shows and parades they are often suspended from the bridle-bits or halter, when they are paraded or carried as trophies (letter *b*). Sometimes they are cut out, as it were, into a string, the hair forming a beautiful fringe to line the handle of a war-club (letter *e*). Sometimes they are hung at the end of a club (letter *d*), and at other times, by the order of the chief, are hung out over the wigwams, suspended from a pole, which is called the “scalp-pole.” This is often done by the chief of a village, in a pleasant day, by his erecting over his wigwam a pole with all the scalps that he has taken arranged upon it (letter *f*); at the sight of which all the chiefs and warriors of the tribe who had taken scalps “follow suit,” enabling every member of the community to stroll about the village on that day and “count scalps,” learning thereby the standing of every warrior, which is decided in a great degree by the number of scalps they have taken in battles with their enemies. Letters *g g* show the usual manner of taking the scalp, and letter *h* exhibits the head of a man who had been scalped and recovered from the wound.

So much for scalps and scalping, of which I shall yet say more, unless I should unfortunately lose one before I get out of the country.—Page 238-240, vol. 1, Catlin's Eight Years.

INDIANS AS EATERS.

While at the Mandan Village, in 1832, Mr. Catlin, in giving their manners and customs, refers to their being small eaters, and drifts into a general detail as to the habits of eating among the North American Indians.

So far as I have yet traveled in the Indian country I never have seen an Indian woman eating with her husband. Men form the first group at the banquet, and

women and children and dogs all come together at the next, and these gormandize and glut themselves to an enormous extent, though the men very seldom do.

It is time that an error on this subject, which has gone generally abroad in the world, was corrected. It is everywhere asserted, and almost universally believed, that the Indians are "enormous eaters"; but, comparatively speaking, I assure my readers that this is an error. I venture to say that there are no persons on earth who practice greater prudence and self-denial than the men do (amongst the wild Indians), who are constantly in war and in the chase, or in their athletic sports and exercises, for all of which they are excited by the highest ideas of pride and honor, and every kind of excess is studiously avoided; and for a very great part of their lives the most painful abstinence is enforced upon themselves for the purpose of preparing their bodies and their limbs for these extravagant exertions. Many a man who has been a few weeks along the frontier amongst the drunken, naked, and beggared part of the Indian race, and run home and written a book on Indians, has no doubt often seen them eat to beastly excess; and he has seen them also guzzle whisky (and perhaps sold it to them) till he has seen them glutted and besotted, without energy to move; and many and thousands of such things can always be seen where white people have made beggars of them, and they have nothing to do but lie under a fence and beg a whole week to get meat and whisky enough for one feast and one carouse; but amongst the wild Indians in this country there are no beggars—no drunkards—and every man, from a beautiful natural precept, studies to keep his body and mind in such a healthy shape and condition as will at all times enable him to use his weapons in self-defense, or struggle for the prize in their manly games.

As I before observed, these men generally eat but twice a day, and many times not more than once, and those meals are light and simple compared with the meals that are swallowed in the civilized world; and by the very people also who sit at the festive board three times a day, making a jest of the Indian for his eating, when they actually guzzle more liquids, besides their eating, than would fill the stomach of an Indian.

There are, however, many seasons and occasions in the year with all Indians, when they fast for several days in succession; and others where they can get nothing to eat; and at such times (their habits are such) they may be seen to commence with an enormous meal, and because they do so, it is an insufficient reason why we should for ever remain under so egregious an error with regard to a single custom of these people.

I have seen so many of these, and lived with them, and traveled with them, and oftentimes felt as if I should starve to death on an equal allowance, that I am fully convinced that I am correct in saying that the North American Indians, taking them in the aggregate, even where they have an abundance to subsist on, eat less than any civilized population of equal numbers that I have ever traveled amongst.

Their mode of curing and preserving the buffalo meat is somewhat curious, and in fact it is almost incredible also; for it is all cured or dried in the sun, without the aid of salt or smoke! The method of doing this is the same amongst all the tribes, from this to the Mexican provinces, and is as follows: The choicest parts of the flesh from the buffalo are cut out by the squaws, and carried home on their backs or on horses, and there cut "across the grain," in such a manner as will take alternately the layers of lean and fat; and having prepared it all in this way, in strips about half an inch in thickness, it is hung up by hundreds and thousands of pounds on poles resting on crotches, out of the reach of dogs or wolves, and exposed to the rays of the sun for several days, when it becomes so effectually dried, that it can be carried to any part of the world without damage. This seems almost an unaccountable thing and the more so, as it is done in the hottest months of the year, and also in all the different latitudes of an Indian country.

So singular a fact as this can only be accounted for, I consider, on the ground of the extraordinary rarity and purity of the air which we meet with in these vast

tracts of country, which are now properly denominated "the great buffalo plains," a series of exceedingly elevated plateaus of steppes or prairies, lying at and near the base of the Rocky Mountains.

It is a fact, then, which I presume will be new to most of the world, that meat can be cured in the sun without the aid of smoke or salt; and it is a fact equally true and equally surprising also, that none of these tribes use salt in any way, although their country abounds in salt springs; and in many places, in the frequent walks of the Indian, the prairie may be seen, for miles together, covered with an incrustation of salt as white as the drifted snow.

I have, in traveling with Indians, encamped by such places, where they have cooked and eaten their meat, when I have been unable to prevail on them to use salt in any quantity whatever. The Indians cook their meat more than the civilized people do, and I have long since learned, from necessity, that meat thus cooked can easily be eaten and relished too, without salt or other condiment.

The fact above asserted applies exclusively to those tribes of Indians which I have found in their primitive state, living entirely on meat; but everywhere along our frontier, where the game of the country has long since been chiefly destroyed, and these people have become semi-civilized, raising and eating, as we do, a variety of vegetable food, they use (and no doubt require) a great deal of salt; and in many instances use it even to destructive excess.—Pages 123, 124, vol. 1, Catlin's Eight Years.

THE INDIAN FOP OR BEAUX.

Mr. Catlin, in his account of a Mandan Village, in 1832, thus describes the Indian beaux:

Besides chiefs and braves and doctors, of whom I have heretofore spoken, there is yet another character of whom I must say a few words before I proceed to other topics. The person I allude to is the one mentioned at the close of my last letter, and familiarly known and countenanced in every tribe as an Indian beau or dandy. Such personages may be seen on every pleasant day strutting and parading around the village in the most beautiful and unsoiled dresses, without the honorable trophies, however, of scalp-locks and claws of the grizzly bear attached to their costume, for with those things they deal not. They are not peculiarly anxious to hazard their lives in equal and honorable combat with the one, or disposed to cross the path with the other, but generally remain about the village to take care of the women, and amuse themselves in the skins of such animal as they can easily kill, without seeking the rugged cliffs for the war-eagle, or visiting the haunts of the grizzly bear. They plume themselves with swan's-down and quills of ducks, with braids and plaits of sweet-scented grass and other harmless and unmeaning ornaments, which have no other merits than they themselves have, that of looking pretty and ornamental.

These clean and elegant gentlemen, who are very few in each tribe, are held in very little estimation by the chiefs and braves, inasmuch as it is known by all that they have a most horrible aversion to arms, and are denominated "faint hearts" or "old women" by the whole tribe, and are therefore but little respected. They seem, however, to be tolerably well contented with the appellation, together with the celebrity they have acquired amongst the women and children for the beauty and elegance of their personal appearance; and most of them seem to take and enjoy their share of the world's pleasures, although they are looked upon as drones in society.

These gay and tinselled bucks may be seen on a pleasant day in all their plumes astride of their pied or dappled ponies, with a fan in the right hand, made of a turkey's tail, with whip and a fly-brush attached to the wrist of the same hand, and underneath them a white, beautiful, and soft pleasure-saddle, ornamented with porcupine quills and ermine, parading through and lounging about the village for an hour or so, when they will cautiously bend their course to the suburbs of the town, when

they will sit or recline upon their horses for an hour or two, overlooking the beautiful games where the braves and the young aspirants are contending in manly and athletic amusements; when they are fatigued with this severe effort they wend their way back again, lift off their fine white saddle of doe's-skin, which is wadded with buffalo's hair, turn out their pony, take a little refreshment, smoke a pipe, fan themselves to sleep, and doze away the rest of the day.—Pages 112, 113, vol. 1, Catlin's Eight Years.

INDIAN MEDICINE MEN.

Mr. Catlin, at the mouth of the Yellowstone, Upper Missouri, Fort Union, in June or July, 1832, painted a medicine man (No. 158, herein). He thus described him :

I have also transferred to my canvas the "looks and very resemblance" of an aged chief, who combines with his high office the envied title of mystery or medicine man, *i. e.*, doctor, magician, prophet, soothsayer, jongleur, and high priest, all combined in one person, who necessarily is looked upon as "Sir Oracle" of the nation. The name of this distinguished functionary is *Wun-nes-tou*, the White Buffalo (Plate 15, No. 158), and on his left arm he presents his mystery drum or tambour, in which are concealed the hidden and sacred mystery of his healing art.—Page 34, vol. 1, Catlin's Eight Years.

Frequently throughout his "North American Indians" he refers to Indian medicine men, their mysteries and practices. (The dresses of this figure were destroyed by fire.)

Describing No. 161, Plate 19, Mr. Catlin says :

In the case of the portrait of which I spoke in the beginning of this letter, there are seen two medicine-bags in the hand of *Pe-toh-pee-kiss* (No. 152); the one was of his own instituting, and the other was taken from his enemy whom he had slain in battle. Both of these he has a right to display and boast of on such an occasion. This is but the beginning or incipient stage of "medicines," however, in this strange and superstitious country; and, if you have patience, I will carry you a few degrees further into the mysteries of conjuration before I close this letter. Sit still then and read until I relate a scene of a tragic and yet of the most grotesque character which took place in this fort a few days since, and to all of which I was an eye-witness. The scene I will relate as it transpired precisely, and call it the story of the "doctor," or the "Blackfoot medicine-man."

Not many weeks since a party of Knisteneaux (Crees) came here from the north for the purpose of making their summer's trade with the Fur Company; and, whilst here, a party of Blackfeet, their natural enemies (the same who are here now), came from the west, also to trade. These two belligerent tribes encamped on different sides of the fort and had spent some weeks here in the fort and about it in apparently good feeling and fellowship, unable, in fact, to act otherwise, for, according to a regulation of the fort, their arms and weapons were all locked up by McKenzie in his "arsenal" for the purpose of preserving the peace amongst these fighting-cocks.

The Knisteneaux had completed their trade, and loitered about the premises until all, both Indians and white men, were getting tired of their company, wishing them quietly off. When they were ready to start, with their goods packed upon their backs, their arms were given them and they started, bidding everybody, both friends and foes, a hearty farewell. They went out of the fort, and, though the party gradually moved off, one of them, undiscovered, loitered about the fort until he got an opportunity to poke the muzzle of his gun through between the piquets, when he fired it at one of the chiefs of the Blackfeet, who stood within a few paces talking with Mr. McKenzie, and shot him with two musket bullets through the center of his body. The Blackfoot fell, and rolled about upon the ground in the agonies of death. The Blackfeet who were in the fort seized their weapons and ran in a mass out of the

fort in pursuit of the *Kuisteneaux*, who were rapidly retreating to the bluffs. The Frenchmen in the fort also, at so flagrant and cowardly an insult, seized their guns and ran out, joining the *Blackfeet* in the pursuit. I at that moment ran to my painting-room in one of the bastions overlooking the plain, where I had a fair view of the affair. Many shots were exchanged back and forward, and a skirmish ensued which lasted half an hour. The parties, however, were so far apart that little effect was produced. The *Kuisteneaux* were driven off over the bluffs, having lost one man and had several others wounded. The *Blackfeet* and Frenchmen returned into the fort and then I saw what I never before saw in my life—I saw a medicine-man performing his mysteries over a dying man. The man who had been shot was still living, though two bullets had passed through the center of his body, about two inches apart from each other. He was lying on the ground in the agonies of death and no one could indulge the slightest hope of his recovery, yet the medicine-man must needs be called (for such a person they had in their party), and *hocus pocus* applied to the dying man as the *dernier* resort when all drugs and all specifics were useless and after all possibility of recovery was extinct.

I have mentioned that all tribes have their physicians, who are also medicine (or mystery) men. These professional gentlemen are worthies of the highest order in all tribes. They are regularly called and paid as physicians to prescribe for the sick, and many of them acquire great skill in the medicinal world, and gain much celebrity in their nation. Their first prescriptions are roots and herbs, of which they have a great variety of species; and when these have all failed their last resort is to medicine or mystery, and for this purpose each one of them has a strange and unaccountable dress, conjured up and constructed during a lifetime of practice, in the wildest fancy imaginable, in which he arrays himself, and makes his last visit to his dying patient, dancing over him, shaking his frightful rattles, and singing songs of incantation, in hopes to cure him by a charm. There are some instances, of course, where the exhausted patient unaccountably recovers under the application of these absurd forms, and in such cases this ingenious son of Indian *Esculapius* will be seen for several days after on the top of a wigwam, with his right arm extended and waving over the gaping multitude, to whom he is vaunting forth, without modesty, the surprising skill he has acquired in his art, and the undoubted efficacy of his medicine or mystery. But if, on the contrary, the patient dies, he soon changes his dress, and joins in doleful lamentations with the mourners, and easily, with his craft and the ignorance and superstition of his people, protects his reputation and maintains his influence over them by assuring them that it was the will of the Great Spirit that his patient should die, and when sent for his feeble efforts must cease.

Such was the case, and such the extraordinary means resorted to in the instance I am now relating. Several hundred spectators, including Indians and traders, were assembled around the dying man, when it was announced that the medicine man was coming. We were required to "form a ring," leaving a space of some 30 or 40 feet in diameter around the dying man, in which the doctor could perform his wonderful operations, and a space was also opened to allow him free room to pass through the crowd without touching any one. This being done, in a few moments his arrival was announced by the death-like "hush—sh—" through the crowd, and nothing was to be heard save the light and casual tinkling of the rattles upon his dress, which was scarcely perceptible to the ear, as he cautiously and slowly moved through the avenue left for him, which at length brought him into the ring, in view of the pitiable object over whom his mysteries were to be performed.

Readers, you may have seen or read of the witch of Endor, or you may imagine all the ghosts, and spirits, and furies that ever ranked amongst the "rank and file" of demonology, and yet you must see my painting of this strange scene before you can form a just conception of real frightful ugliness and Indian conjuration—yes, and even more; you must see the magic dress of this Indian "big bug" (which I have this day procured in all its parts) placed upon the back of some person who can imitate the strides and swells, the grunts, and spring the rattles of an Indian magician.

His entrée and his garb were somewhat thus: He approached the ring with his body in a crouching position (Plate 19), with a slow and tilting step; his body and head were entirely covered with the skin of a yellow bear, the head of which (his own head being inside of it) served as a mask; the huge claws of which also were dangling on his wrists and ankles; in one hand he shook a frightful rattle, and in the other brandished his medicine-spear or magic wand, to the rattling din and discord of all of which he added the wild and startling jumps and yelps of the Indian and the horrid and appalling grunts, and snarls, and growls of the grizzly bear, in ejaculatory and guttural incantations to the Good and Bad Spirits, in behalf of his patient, who was rolling and groaning in the agonies of death while he was dancing around him, jumping over him, and pawing him about, and rolling him in every direction.

In this wise this strange operation proceeded for half an hour, to the surprise of a numerous and death-like silent audience, until the man died, and the medicine-man danced off to his quarters, and packed up and tied and secured from the sight of the world his mystery dress and equipments.

This dress, in all its parts, is one of the greatest curiosities in the whole collection of Indian manufactures which I have yet obtained in the Indian country. It is the strangest medley and mixture, perhaps, of the mysteries of the animal and vegetable kingdoms that ever was seen. Besides the skin of the yellow bear (which, being almost an anomaly in that country, is out of the regular order of nature, and, of course, great medicine, and converted to a medicine use), there are attached to it the skins of many animals, which are also anomalies or deformities, which render them, in their estimation, medicine; and there are also the skins of snakes, and frogs, and bats, beaks and toes and tails of birds, hoofs of deer, goats, and antelopes, and, in fact, the "odds and ends" and fag ends, and tails, and tips of almost everything that swims, flies, or runs in this part of the wide world.

Such is a medicine-man or a physician, and such is one of his wild and ridiculous maneuvers, which I have just witnessed in this strange country.

These men, as I before remarked, are valued as dignitaries in the tribe, and the greatest respect is paid to them by the whole community, not only for their skill in their "*materia medica*," but more especially for their tact in magic and mysteries, in which they all deal to a very great extent. I shall have much more to say of these characters and their doings in future epistles, and barely observe in the present place that no tribe is without them; that in all tribes their doctors are conjurers, are magicians, are soothsayers, and I had like to have said, high priests, inasmuch as they superintend and conduct all their religious ceremonies, they are looked upon by all as oracles of the nation. In all councils of war and peace they have a seat with the chiefs, are regularly consulted before any public step is taken, and the greatest deference and respect is paid to their opinions.—Pages 38-41, vol. 1, Catlin's Eight Years.

DANCING AMONG THE NORTH AMERICAN INDIANS.

Dancing is one of the principal and most frequent amusements of all the tribes of Indians in America; and in all of these both vocal and instrumental music are introduced. These dances consist in about four different steps, which constitute all the different varieties, but the figures and forms of these scenes are very numerous and produced by the most violent jumps and contortions, accompanied with the song and beats of the drum, which are given in exact time with their motions. It has been said by some travelers that the Indian has neither harmony nor melody in his music, but I am unwilling to subscribe to such an assertion, although I grant that for the most part of their vocal exercises there is a total absence of what the musical world would call melody; their songs being made up chiefly of a sort of violent chant of harsh and jarring gutturals, of yelps and barks and screams, which are given out in perfect time, not only with "method (but with harmony) in their madness." There are times, too, as every traveler of the Indian country will attest, if he

will recall them to his recollection, when the Indian lays down by his fireside with his drum in his hand, which he lightly and almost imperceptibly touches over, as he accompanies it with his stifled voice of dulcet sounds that might come from the most tender and delicate female.

These quiet and tender songs are very different from those which are sung at their dances, in full chorus and violent gesticulation, and many of them seem to be quite rich in plaintive expression and melody, though barren of change and variety.

Dancing, I have before said, is one of the principal and most valued amusements of the Indians, and much more frequently practiced by them than by any civilized society, inasmuch as it enters into their forms of worship and is often their mode of appealing to the Great Spirit—of paying their usual devotions to their medicine—and of honoring and entertaining strangers of distinction in their country.

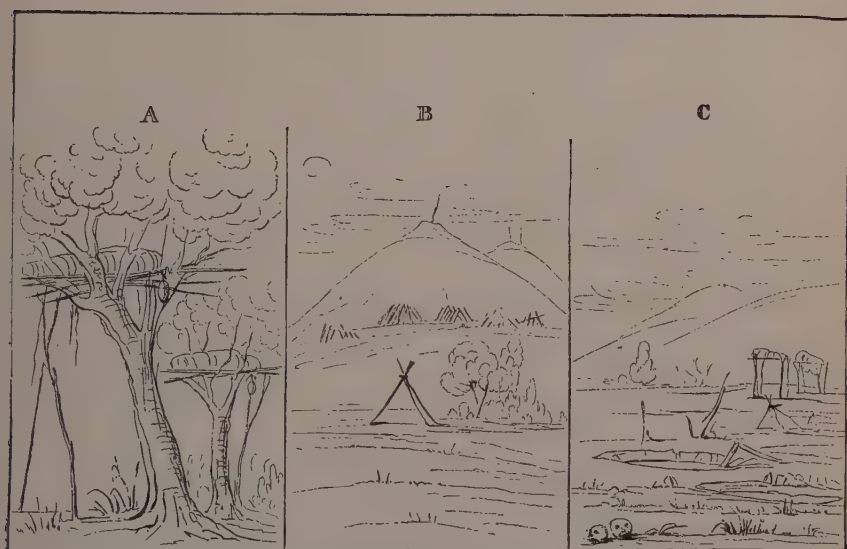
Instead of the "giddy maze" of the quadrille or the country dance, enlivened by the cheering smiles and graces of silkened beauty, the Indian performs his rounds with jumps, and starts, and yells, much to the satisfaction of his own exclusive self and infinite amusement of the gentler sex, who are always lookers-on, but seldom allowed so great a pleasure or so signal an honor as that of joining with their lords in this or any other entertainment. Whilst staying with these people on my way up the river I was repeatedly honored with the dance, and I as often hired them to give them, or went to overlook where they were performing them at their own pleasure in pursuance of their peculiar customs or for their own amusement, that I might study and correctly herald them to future ages. I saw so many of their different varieties of dances amongst the Sioux that I should almost be disposed to denominate them the "dancing Indians." It would actually seem as if they had dances for everything. And in so large a village there was scarcely an hour in any day or night but what the beat of the drum could somewhere be heard. These dances are almost as various and different in their character as they are numerous—some of them so exceedingly grotesque and laughable as to keep the bystanders in an irresistible roar of laughter—others are calculated to excite his pity and forcibly appeal to his sympathies, whilst others disgust, and yet others terrify and alarm him with their frightful threats and contortions.—Pages 243, 244, vol. 1, Catlin's Eight Years.

BURYING THE DEAD.

[See also No. 392.]

Whilst strolling about on the western bank of the river at this place, near the Mandan Village, I found the ancient site of an Indian village, which, from the character of the marks, I am sure was once the residence of the Mandans. I said in a former letter, when speaking of the Mandans, that, within the recollection of some of their oldest men, they lived some 60 or 80 miles down the river from the place of their present residence; and that they then lived in nine villages. On my way down I became fully convinced of the fact, having landed my canoe and examined the ground where the foundation of every wigwam can yet be distinctly seen. At that time they must have been much more numerous than at present, from the many marks they have left, as well as from their own representations.

The Mandans have a peculiar way of building their wigwams, by digging down a couple of feet in the earth, and there fixing the ends of the poles which form the walls of their houses. There are other marks, such as their caches, and also their mode of depositing their dead on scaffolds, and of preserving the skulls in circles on the prairies; which peculiar customs I have before described, and most of which are distinctly to be recognized in each of these places, as well as in several similar remains which I have met with on the banks of the river, between here and the Mandans, which fully convince me that they have formerly occupied the lower parts of the Missouri, have gradually made their way quite through the heart of the great



INDIAN BURIAL METHODS.

- A. Custom of the Omahas—depositing their dead in trees.
B. Custom of burial of the Sioux in trees and in the ground.
C. Custom of burial of the Mandans on scaffolds.

Pages 420, 421.

(Plate 121, Vol. II, Catlin's Eight Years.)

Sioux country; and having been well fortified in all their locations, as in their present one, by a regular stockade and ditch, they have been able successfully to resist the continual assaults of the Sioux, that numerous tribe, who have been, and still are, endeavoring to effect their entire destruction. I have examined at least fifteen or twenty of their ancient locations on the banks of this river, and can easily discover the regular differences in the ages of these antiquities; and around them all I have found numerous bits of their broken pottery, corresponding with that which they are now manufacturing in great abundance; and which is certainly made by no other tribe in these regions. These evidences, and others which I shall not take the time to mention in this place, go a great way in my mind towards strengthening the possibility of their having moved from the Ohio River, and of their being a remnant of the followers of Madoc. I have much further to trace them yet, however, and shall certainly have more to say on so interesting a subject in future.

Almost every mile I have advanced on the banks of this river I have met evidences and marks of Indians in some form or other; and they have generally been those of the Sioux, who occupy and own the greater part of this immense region of country. In the latter part of my voyage, however, and of which I have been speaking in the former part of this letter, I met the ancient sites of the O-ma-ha and Ot-to towns, which are easily detected when they are met. In Plate 121, Letter A, is seen the usual mode of the Omahas of depositing their dead in the crotches and on the branches of trees, enveloped in skins, and never without a wooden dish hanging by the head of the corpse; probably for the purpose of enabling it to dip up water to quench its thirst on the long and tedious journey, which they generally expect to enter on after death. These corpses are so frequent along the banks of the river, that in some places a dozen or more of them may be seen at one view.

Letter B, in the same plate, shows the customs of the Sioux, which are found in endless numbers on the river; and, in fact, through every part of this country. The wigwams of these people are only movable tents, and leave but a temporary mark to be discovered. Their burials, however, are peculiar and lasting remains, which can be long detected. They often deposit their dead on trees, and on scaffolds; but more generally bury in the tops of bluffs, or near their villages; when they often split out staves and drive in the ground around the grave, to protect it from the trespass of dogs or wild animals.

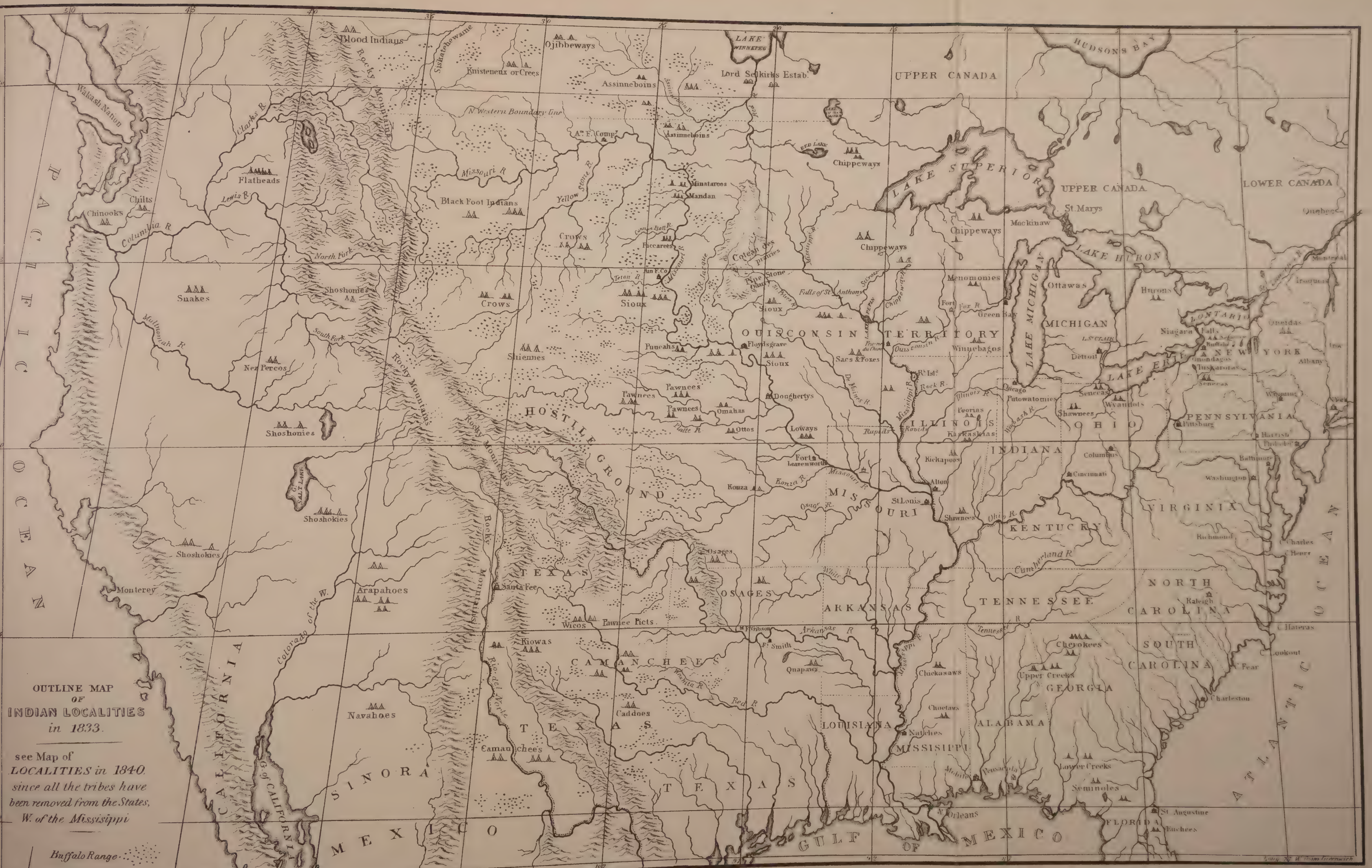
Letter C, same plate, shows the character of Mandan remains that are met with in numerous places on the river. Their mode of resting their dead upon scaffolds is not so peculiar to them as positively to distinguish them from Sioux, who sometimes bury in the same way; but the excavations for their earth-covered wigwams, which I have said are two feet deep in the ground, with the ends of the decayed timbers remaining in them, are peculiar and conclusive evidence of their being of Mandan construction; and the custom of leaving the skulls bleached upon the ground in circles (as I have formerly described in Plate 48, vol. 1), instead of burying them as the other tribes do, forms also a strong evidence of the fact that they are Mandan remains.

In most of these sites of their ancient towns, however, I have been unable to find about their burial places these characteristic deposits of the skulls, from which I conclude that whenever they deliberately moved to a different region they buried the skulls out of respect to the dead. I found just back of one of these sites of their ancient towns, however, and at least 500 miles below where they now live, the same arrangement of skulls as that I described in Plate 48. They had laid so long, however, exposed to the weather that they were reduced almost to a powder, except the teeth, which mostly seemed polished and sound as ever. It seems that no human hands had dared to meddle with the dead, and that even their enemies had respected them, for every one—and there were at least two hundred in one circle—had moldered to chalk in its exact relative position as they had been placed in a circle. In this case I am of opinion that the village was besieged by the Sioux and entirely destroyed, or that the Mandans were driven off without the power to stop and bury the bones of their dead.—Pages 9-11, vol. 2, Catlin's Eight Years.

MAPS OF THE INDIAN COUNTRY AND LOCATION, 1833-1840.

Two maps are given, drawn by Mr. Catlin, and which precede his itinerary. The first of these is an outline map of Indian localities in 1833, showing a partial location of tribes prior to their removal west of the Mississippi River. The second is of the United States Indian frontier in 1840, showing the position or location of the tribes that were removed prior to that date west of the Mississippi River. The words Indian country are frequently found in Mr. Catlin's works, and these maps bear upon it.

When Mr. Catlin first began his travels in 1831 the Indian country was understood to embrace a portion of Ohio, Indiana, Michigan, Illinois, Wisconsin, Florida, part of Alabama, and the country to the west of the Mississippi to the Rocky Mountains, and in Oregon. It was generally considered to be any lands over which Indians roamed, or upon which they lived, and embraced an indefinite area. The law of 1834, known as the trade and intercourse act (Revised Statutes, 729), was an act defining the "Indian country"; it was repealed by the Revised Statutes of the United States, 1875. A legal decision was rendered by Judge Hillyer, of the United States district court of Nevada, in the case of the United States *vs.* Leathers (6 Sawyer, 17), in which he decided that the first section of the intercourse law of 1834 was repealed by the Revised Statutes, and that the words "Indian country" now referred to the portions of the public lands allotted to the use and occupation of the Indians. The Indian Bureau holds that the words "Indian country" now applies to the following classes of Indian reservations: Lands expressly reserved by treaty or act of Congress, or set apart for the use of the Indians by executive order of the President of the United States; lands patented to Indian tribes; and lands which have been purchased by or ceded to the United States for the purpose of settling friendly Indians thereon.

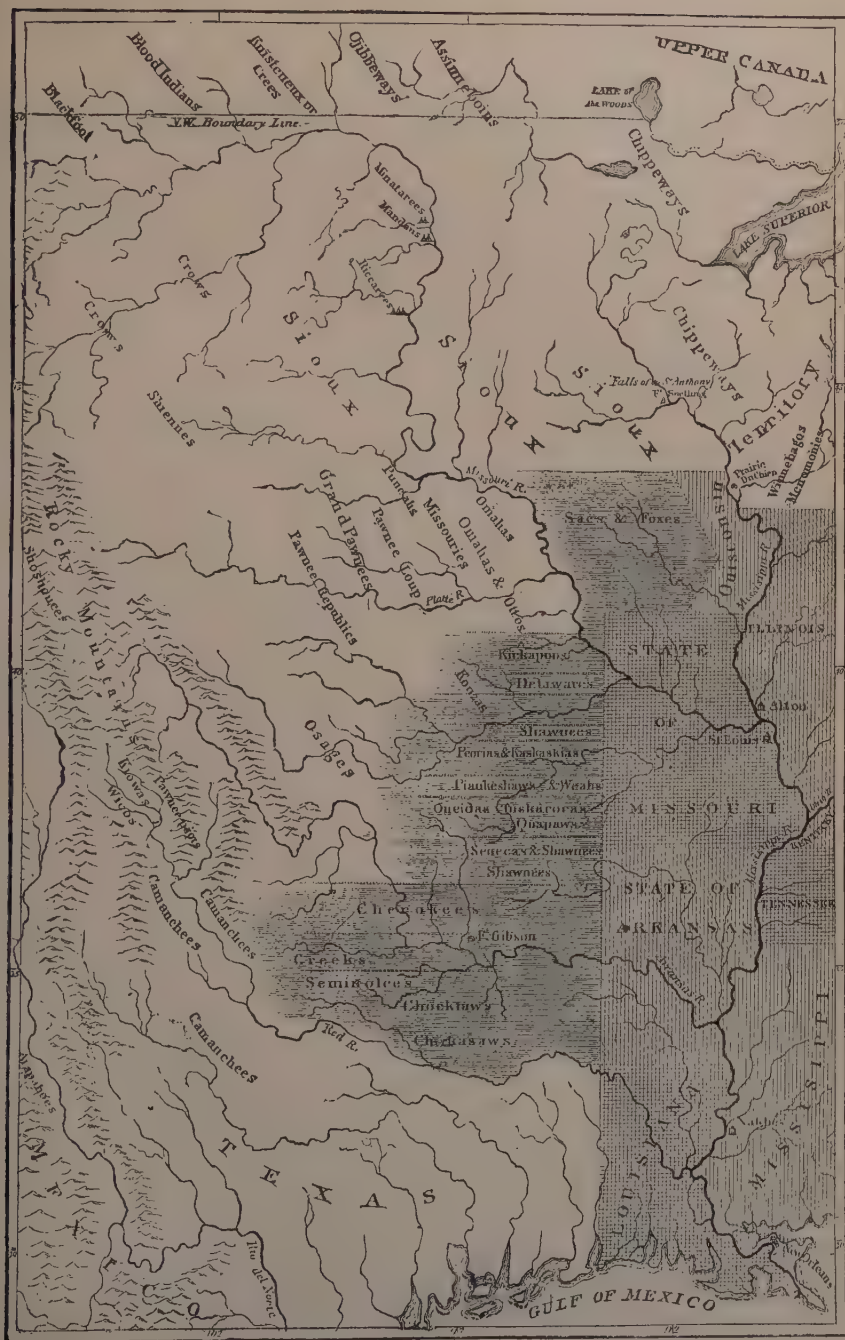


OUTLINE MAP
OF
INDIAN LOCALITIES
in 1833.

see Map of
LOCALITIES in 1840.
since all the tribes have
been removed from the States,
W. of the Mississippi

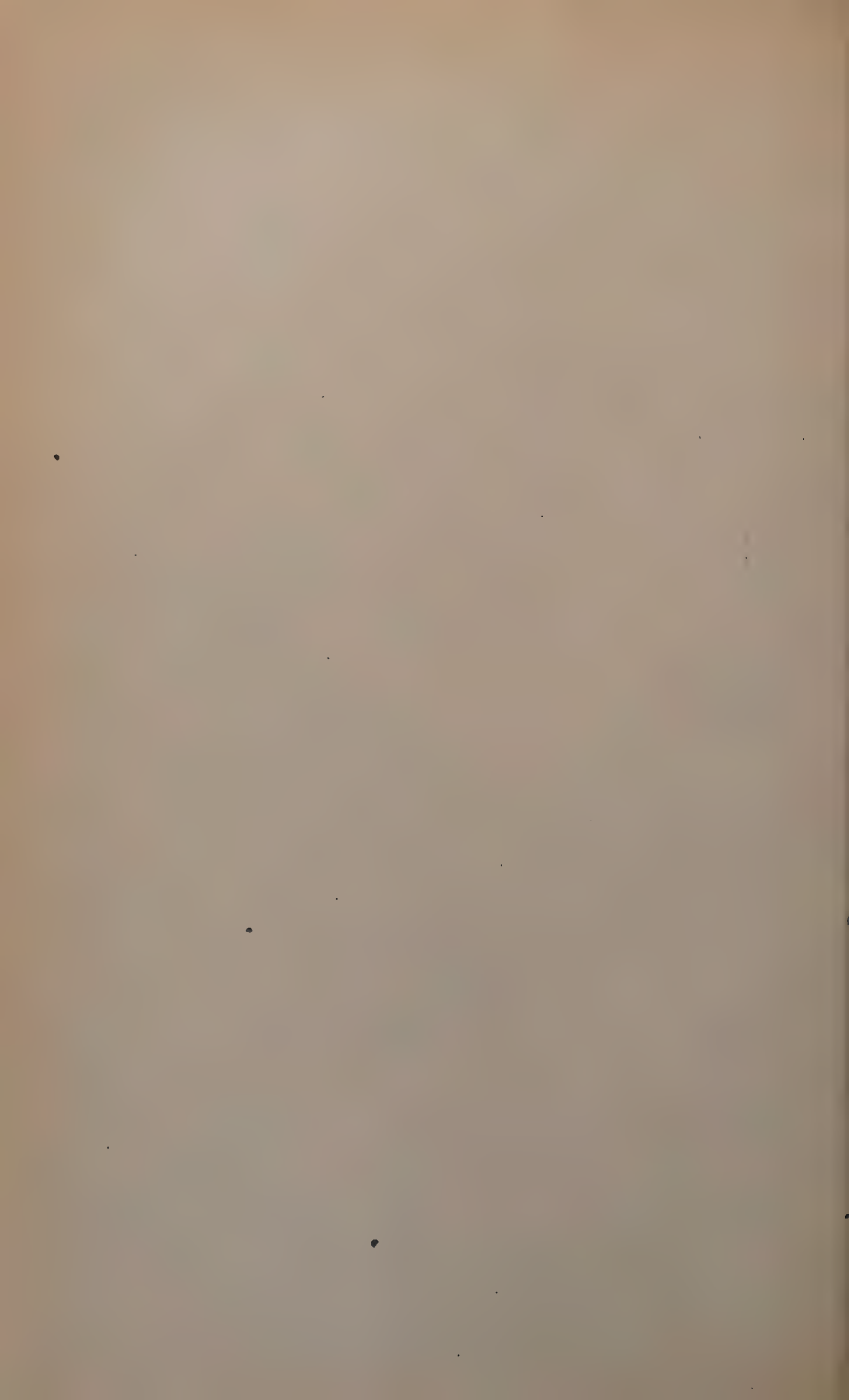
Buffalo Range

Long N. W. Corner



UNITED STATES INDIAN FRONTIER IN 1840.

Showing the position of the tribes that have been removed west of the Mississippi. Page 422.



ITINERARY
OF
MR. GEORGE CATLIN,
1830 to 1871,
WITH NOTES.

MAPS OF MR. CATLIN'S ITINERARY.

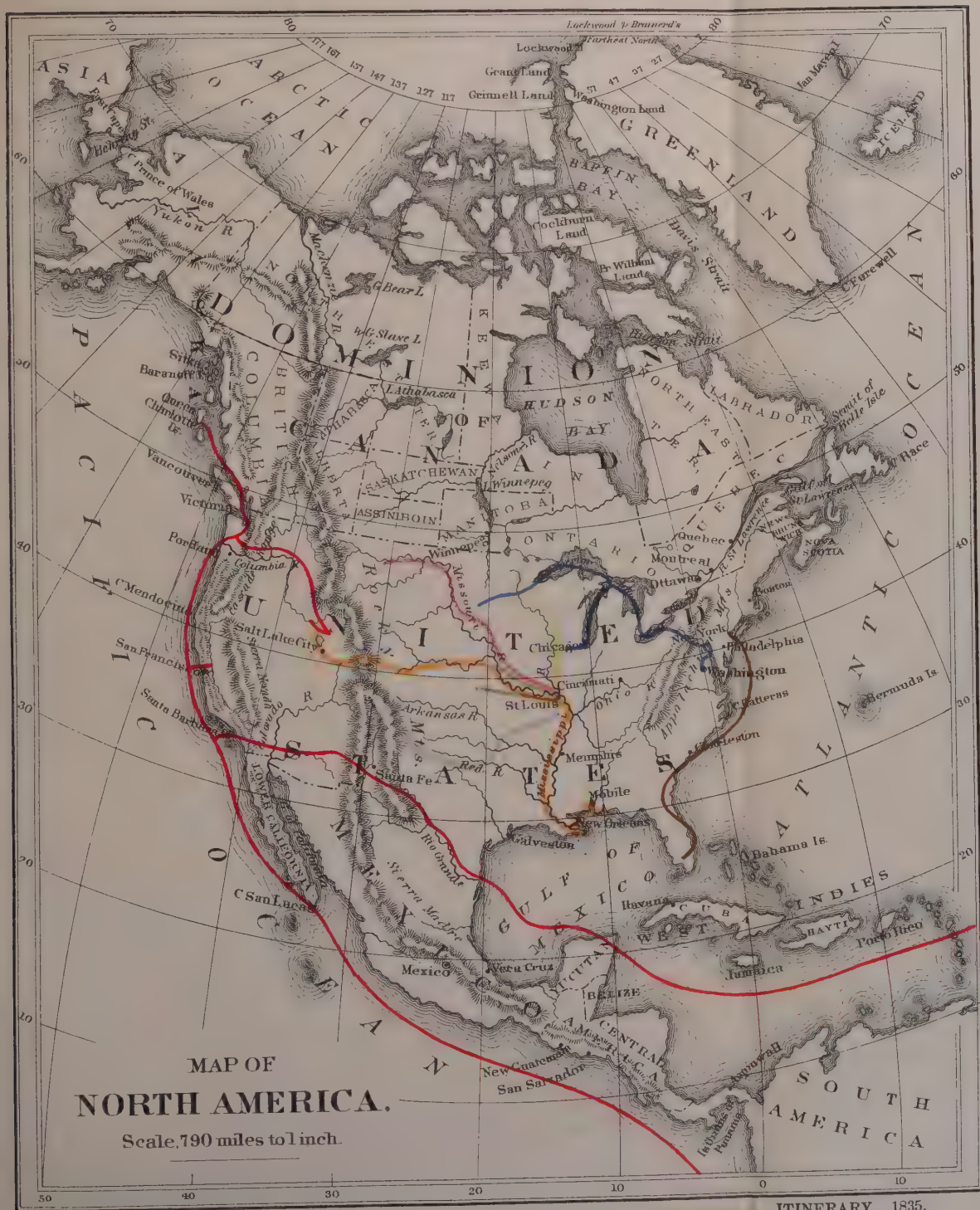
1829-1858.

The two maps following this page, showing Mr. Catlin's journeyings in pursuit of Indian subjects for portraiture, and for ethnological material in North and South America, were drawn for this work.

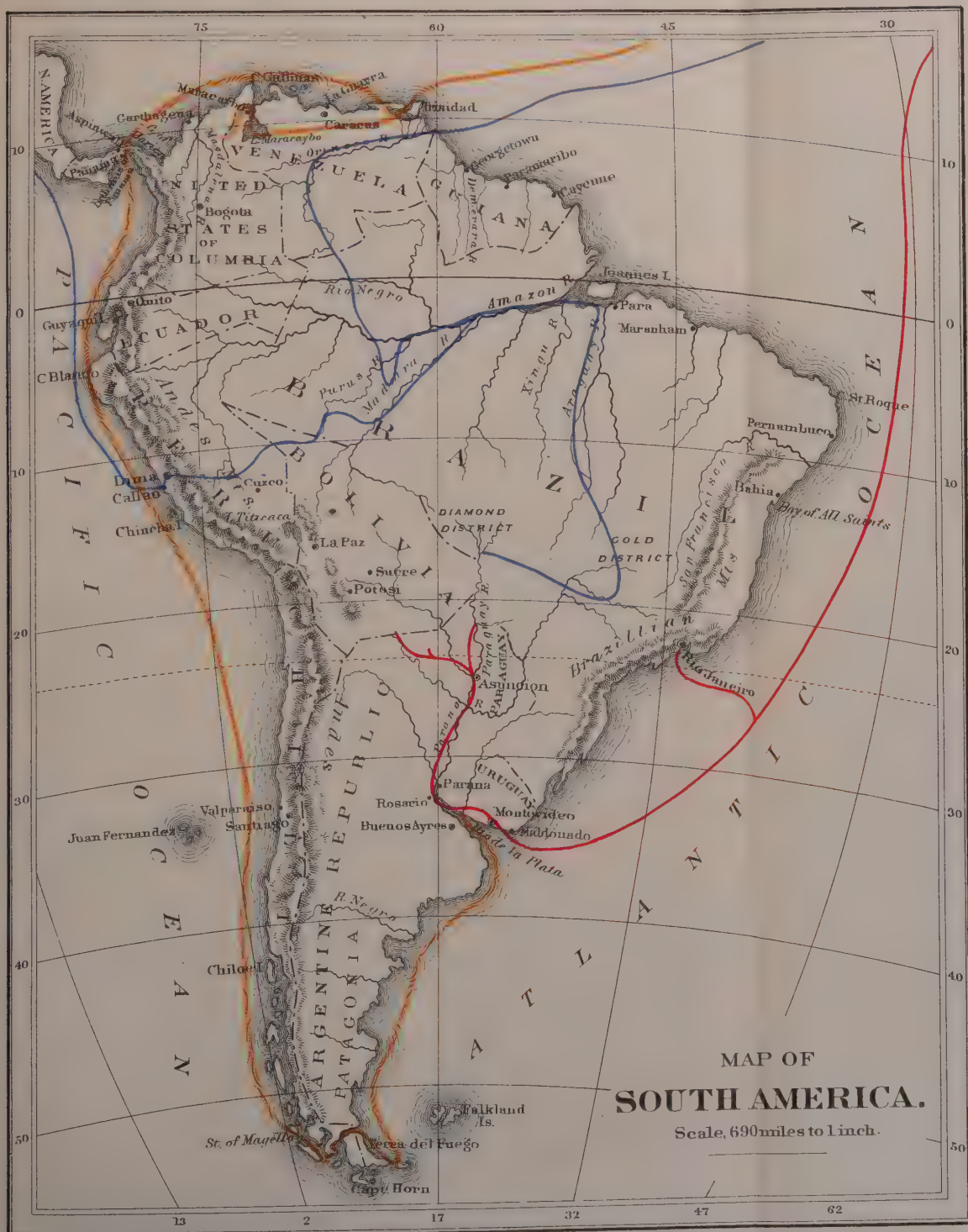
No data as to his several voyages to America from Europe are given, neither are details of his many tours in Europe, and only the main lines of his Indian travel are indicated. From these he made scores of journeys in the Indian country, using trading-posts, forts, or settlements for his base of supplies and for storage of his collections. These side or secondary journeys are noted in his descriptive text, but are not noted on the maps of his itinerary from 1829 to 1858.

■

MR. CATLIN'S ITINERARY IN NORTH AMERICA, 1830 TO 1855.



MR. CATLIN'S ITINERARY IN SOUTH AMERICA, 1852 TO 1858.



ITINERARY, 1852-'55.

" 1855-'56.

" 1856-'58.

MR. CATLIN'S ITINERARY, WITH NOTES.

ITINERARY, 1830 TO 1871.

Mr. Catlin in 1871 prepared an itinerary of his journeyings and roamings in search of Indian subjects in North and South America—both for the Catlin Gallery and the Cartoon Collection. The itinerary of the Catlin Gallery embraces the years from 1830 to 1838.

The maps showing his travels from 1830 to 1871 were prepared for this work.

ITINERARY, 1830-1831.

In the years 1830 and 1831, (forty years ago) I accompanied Governor Clark, of Saint Louis, then Superintendent of Indian Affairs, to treaties held with the Winnebagoes and Menomones, the Shawanos and Sacs and Foxes, and in these interviews began the series of my Indian paintings.

Mr. Catlin spent the winter of 1829-'30 in Washington, where he saw several delegations of Indians visiting President Jackson. Mr. Catlin obtained a letter of introduction to Governor William Clark,* then Superintendent of Indian Affairs for Missouri, and proceeded to Saint Louis, where his roamings began.

ITINERARY OF 1831-'32.

In 1831 I visited, with Governor Clark, the Konzas (Kansas), and returned to Saint Louis. In 1832 I painted the portraits of "Black Hawk" and others of his warriors, prisoners of war at Jefferson Barracks, at the close of the "Black Hawk War."

The pictures of the Kansas Indians are Nos. 22-28. The descriptive text can be found with the portraits. The Kansas tribe was then located on the Kansas River, about 70 miles from its junction with the Missouri.

The "Black Hawk" portraits were painted in the fall of 1832, at Jefferson Barracks, and are Nos. 2 to 16.

* Captain and Governor William Clark or Clarke. This name is variously given. The act of Congress of March 3, 1807, granting lands to him for services in exploring the Louisiana purchase, calls him Clarke. The river in the Northwest named for him is called Clarke. President Jefferson, in his message to Congress of July, 1806, called him Clarke. The authorized history of the expedition begun by Captain Lewis, and completed by Paul Allen, calls him Clarke. All of the works upon the expedition, except that of B. T. Ellis, 1840, call him Clarke. A county in Montana named for him is called Clarke. In the roster of the regiment of artillery, United States Army, 1806, is found William Clark, a first lieutenant. In Edwards's "Great West," a history of Saint Louis, where William Clarke resided, it is given as William Clark. Mr. Catlin, who saw him daily for a long time, gives his name Clark and Clarke. His son entered the United States Army, in 1830, as a brevet second lieutenant from Missouri, as Merriwether Lewis Clark. Finally, the person in question signed his name "William Clark." The authorities are divided, yet Clark was not. He wrote his name Clark.—T. D.

ITINERARY OF 1832.

In the spring of 1832 I ascended the Missouri, on the steamer Yellowstone, to Fort Union, mouth of Yellowstone River, and descended the Missouri to Saint Louis in a canoe, with two men, a distance of two thousand miles, steering it the whole way with my own paddle; and in that campaign visited and painted the Mandans, Crows, Blackfeet, Knisteneux, Assiniboinas, Minatarrees, Riccarrees, Sioux, Puncas, and Iowas.

The year 1832 was the most fruitful to his art and narrative of any of the years Mr. Catlin was with the North American Indians. The navigation of the Upper Missouri River in 1832 could be well said to be in its infancy. The first steamboat that landed at Saint Louis, in 1817, the General Pike, had made a decided sensation. Afterwards the fur traders to the up country lying along the Missouri and Yellowstone Rivers began to forward their goods on the steamboat. In 1827 steamboats ascended the Missouri as far as (now) Council Bluffs, where the goods for Indian trade were transferred to pack-horses and carried across the country to the north, amongst the Blackfeet and Crow Indians, a most tedious and expensive system. In 1831, Pierre Chouteau pushed a cargo on row-boats to Fort Pierre, now in Dakota, and in 1831-'32 he built the steamer Yellowstone, on which Mr. Catlin took passage, and in June, 1832, steamed her into the mouth of the Yellowstone River.

The Yellowstone was destroyed during 1833.

In picture No. 311 may be seen the Yellowstone as she appeared then, starting from Saint Louis, in May, 1832, on her trip up the Yellowstone; quite a novel specimen of river architecture.

Mr. Chouteau invited Mr. Catlin to take passage with him. With them was Major Sanford, Indian agent, with a delegation of Indians returning from Washington. Mr. Catlin's plan, which he successfully executed, was to go with the steamboat to the head of navigation on the Missouri River (then an unknown point), take a canoe, and drift down with the current or paddle to the various forts, ports, and Indian camps. His voyage up the Missouri would teach him the lay of the land, so that on his return in a canoe he would know the points of interest at which to stop.

THE UP-RIVER VOYAGE.

Mr. Catlin thus describes the river and the impression the steamboat made upon the natives :

The Missouri is, perhaps, different in appearance and character from all other rivers in the world; there is a terror in its manner which is sensibly felt the moment we enter its muddy waters from the Mississippi. From the mouth of the Yellowstone River which is the place from whence I am now writing, to its junction with the Mississippi, a distance of 2,000 miles, the Missouri, with its boiling, turbid waters, sweeps off in one unceasing current; and in the whole distance there is scarcely an eddy or resting-place for a canoe. Owing to the continual falling in of its rich alluvial banks, its water is always turbid and opaque; having, at all seasons of the year, the color of a cup of chocolate or coffee with sugar and cream stirred into it. To give a better definition of its density and opacity, I have tried a number of simple experiments with it at this

place, and at other points below, at the results of which I was exceedingly surprised. By placing a piece of silver (and afterwards a piece of shell, which is a much whiter substance) in a tumbler of its water, and looking through the side of the glass I ascertained that those substances could not be seen through the eighth part of an inch; this, however, is in the spring of the year, when the freshet is upon the river, rendering the water undoubtedly much more turbid than it would be at other seasons; though it is always muddy and yellow, and from its boiling and wild character and uncommon color a stranger would think, even in its lowest state, that there was a freshet upon it. (See No. —, Plate No. 4, page 18, vol. 1, Catlin's Eight Years.)

Almost every island and sand-bar is covered with huge piles of these floating trees, and when the river is flooded its surface is almost literally covered with floating raft and drift wood, which bid positive defiance to keel-boats and steamers on their way up the river.

With what propriety this "Hell of waters" might be denominated the "River Styx" I will not undertake to decide, but nothing could be more appropriate or innocent than to call it the River of Sticks.

The scene is not, however, all so dreary; there is a redeeming beauty in the green and carpeted shores which hem in this huge and terrible deformity of waters. There is much of the way, though, where the mighty forests of stately cottonwood stand, and frown in horrid dark and coolness over the filthy abyss below, into which they are ready to plunge headlong when the mud and soil in which they were germed and reared have been washed out from underneath them, and with the rolling current are mixed and on their way to the ocean.

The greater part of the shores of this river, however, are without timber, where the eye is delightfully relieved by wandering over the beautiful prairies, most of the way gracefully sloping down to the water's edge, carpeted with the deepest green, and, in distance, softening into velvet of the richest hues, entirely beyond the reach of the artist's pencil. Such is the character of the upper part of the river especially, and as one advances towards its source, and through its upper half, it becomes more pleasing to the eye, for snags and raft are no longer to be seen; yet the current holds its stiff and onward turbid character.

It has been heretofore very erroneously represented to the world that the scenery on this river was monotonous and wanting in picturesque beauty. This intelligence is surely incorrect, and that because it has been brought, perhaps, by men who are not the best judges in the world of Nature's beautiful works, and, if they were, they always pass them by, in pain or desperate distress, in toil and trembling fear for the safety of their furs and peltries, or for their lives, which are at the mercy of the yelling savages who inhabit this delightful country.

One thousand miles or more of the upper part of the river was, to my eye, like fairy-land; and during our transit through that part of our voyage I was most of the time riveted to the deck of the boat, indulging my eyes in the boundless and tireless pleasure of roaming over the thousand hills, and bluffs, and dales, and ravines, where the astonished herds of buffaloes, of elks, and antelopes, and sneaking wolves, and mountain-goats, were to be seen bounding up and down and over the green fields, each one and each tribe, band, and gang, taking their own way and using their own means to the greatest advantage possible to leave the sight and sound of the puffing of our boat, which was, for the first time, saluting the green and wild shores of the Missouri with the din of mighty steam.

From Saint Louis to the falls of the Missouri, a distance of 2,600 miles, is one continued prairie, with the exception of a few of the bottoms formed along the bank of the river and the streams which are falling into it, which are often covered with the most luxuriant growth of forest timber.

[See plates Nos. 5 and 6, page 19, vol. 2, Catlin's Eight Years.]

It is amidst these wild and quiet haunts that the mountain-sheep and the fleet-bounding antelope sport and live in herds, secure from their enemies, to whom the

sides and slopes of these bluffs (around which they fearlessly bound) are nearly inaccessible.

The grizzly bear also has chosen these places for his abode. He sullenly sneaks through the gulphs and chasms, and ravines, and frowns away the lurking Indian, whilst the mountain-sheep and antelope are bounding over and around the hill-tops, safe and free from harm of man and beast.

Such is a hasty sketch of the river scenes and scenery for 2,000 miles, over which we tugged, and puffed, and blowed, and toiled for three months, before we reached this place, Fort Union. Since we arrived here the steamer has returned, and left me here to explore the country and visit the tribes in this vicinity, and then descend the river from this place to Saint Louis; which tour, if I live through it, will furnish material for many a story and curious incident, which I may give you in detail in future epistles, and when I have more leisure than I have at the present moment. I will then undertake to tell how we astonished the natives, in many an instance, which I can in this letter but just hint at and say adieu. If anything did ever literally and completely "astonish (and astound) the natives," it was the appearance of our steamer, puffing and blowing and paddling and rushing by their villages which were on the banks of the river.

These poor and ignorant people for the distance of 2,000 miles had never before seen or heard of a steamboat, and at some places they seemed at a loss to know what to do or how to act; they could not, as the Dutch did at Newburgh, on the Hudson river, take it to be a "floating saw-mill," and they had no name for it; so it was, like everything else (with them) which is mysterious and unaccountable, called medicine (mystery). We had on board one twelve-pound cannon and three or four eight-pound swivels, which we were taking up to arm the Fur Company's fort at the mouth of Yellowstone, and at the approach to every village they were all discharged several times in rapid succession, which threw the inhabitants into utter confusion and amazement. Some of them laid their faces to the ground and cried to the Great Spirit; some shot their horses and dogs and sacrificed them to appease the Great Spirit, whom they conceived was offended; some deserted their villages and ran to the tops of the bluffs some miles distant; and others, in some places, as the boat landed in front of their villages, came with great caution and peeped over the bank of the river to see the fate of their chiefs, whose duty it was, from the nature of their office, to approach us, whether friend or foe, and to go on board. Sometimes in this plight they were instantly thrown "neck and heels" over each other's heads and shoulders—men, women and children, and dogs—sage, sachem, old and young—all in a mass, at the frightful discharge of the steam from the escape-pipe, which the captain of the boat let loose upon them for his own fun and amusement.

There were many curious conjectures amongst their wise men with regard to the nature and powers of the steamboat. Amongst the Mandans some called it the "big thunder canoe," for when in distance below the village they "saw the lightning flash from its sides, and heard the thunder come from it;" others called it the "big medicine canoe with eyes;" it was medicine (mystery) because they could not understand it; and it must have eyes, for, said they, "it sees its own way, and takes the deep water in the middle of the channel."

They had no idea of the boat being steered by the man at the wheel, and well they might have been astonished at its taking the deepest water. I may (if I do not forget it) hereafter give you an account of some other curious incidents of this kind which we met with in this voyage, for we met many, and some of them were really laughable.—Pages 17-19, vol. 2, Catlin's Eight Years.

WITH THE PONCAS AND OTHER TRIBES.

Mr. Catlin spent some days with the Puncahs (Poncas), on this voyage to the Yellowstone (going up), at their village on the west bank of the

Missouri, thirteen hundred miles above Saint Louis, and now in Nebraska.

Writing from Laidlaw's Fort (old Fort Pierre), at the mouth of the Teton River, and near its junction with the Missouri, he says:

Taking it for granted then, that I will be indulged in this freak, I am taking the liberty of presuming on my readers' patience in proposing another, which is to offer them here an extract from my notes, which were made on my journey thirteen hundred miles from Saint Louis to this place, where I stopped, as I have said, amongst several thousands of Sioux; where I remained for some time, and painted my numerous portraits of their chiefs, &c.; one of whom was the head and leader of the Sioux, whom I have already introduced. On the long and tedious route that lies between Saint Louis and this place, I passed the Sacs and Ioways—the Konzas—the Omahaws, and the Ottobies (making notes on them all, which are reserved for another place).

The portraits of the Poncas, with descriptive notes, on Nos. 95, 96, 97, and 98 herein. When leaving the Ponca village Mr. Catlin observed the following:

AN OLD PONCA INDIAN LEFT BY HIS PEOPLE TO DIE.

[Letter from the mouth of Teton River, Upper Missouri.]

When we were about to start on our way up the river from the village of the Poncas, we found that they were packing up all their goods and preparing to start for the prairies, farther to the west, in pursuit of buffaloes, to dry meat for their winter's supplies. They took down their wigwams of skins to carry with them, and all were flat to the ground and everything packing up ready for the start. My attention was directed by Major Sanford, the Indian agent, to one of the most miserable and helpless looking objects that I ever had seen in my life—a very aged and emaciated man of the tribe, who, he told me, was to be exposed.

The tribe were going where hunger and dire necessity compelled them to go, and this pitiable object, who had once been a chief, and a man of distinction in his tribe, who was now too old to travel, being reduced to mere skin and bones, was to be left to starve, or meet with such death as might fall to his lot, and his bones to be picked by the wolves! I lingered around this poor old forsaken patriarch for hours before we started, to indulge the tears of sympathy which were flowing for the sake of this poor benighted and decrepit old man, whose worn-out limbs were no longer able to support him, their kind and faithful offices having long since been performed, and his body and his mind doomed to linger into the withering agony of decay and gradual solitary death. I wept, and it was a pleasure to weep, for the painful looks and the dreary prospects of this old veteran, whose eyes were dimmed, whose venerable locks were whitened by an hundred years, whose limbs were almost naked and trembling as he sat by a small fire which his friends had left him, with a few sticks of wood within his reach and a buffalo's skin stretched upon some crotches over his head. Such was to be his only dwelling, and such the chances for his life, with only a few half-picked bones that were laid within his reach, and a dish of water, without weapon or means of any kind to replenish them, or strength to move his body from its fatal locality. In this sad plight I mournfully contemplated this miserable remnant of existence, who had unluckily outlived the fates and accidents of wars to die alone, at death's leisure. His friends and his children had all left him, and were preparing in a little time to be on the march. He had told them to leave him; "he was old," he said, "and too feeble to march." "My children," said he, "our nation is poor, and it is necessary that you should all go to the country where you can get meat; my eyes are dimmed and my strength is no more; my days are nearly all numbered, and I am a burden to my children; I cannot go, and I wish to die. Keep your hearts

stout, and think not of me; I am no longer good for anything." In this way they had finished the ceremony of exposing him, and taken their final leave of him. I advanced to the old man, and was undoubtedly the last human being who held converse with him. I sat by the side of him, and though he could not distinctly see me, he shook me heartily by the hand and smiled, evidently aware that I was a white man, and that I sympathized with his inevitable misfortune. I shook hands again with him, and left him, steering my course towards the steamer which was a mile or more from me, and ready to resume her voyage up the Missouri.*

This cruel custom of exposing their aged people belongs, I think, to all the tribes who roam about the prairies, making severe marches, when such decrepit persons are totally unable to go, unable to ride or to walk, when they have no means of carrying them. It often becomes absolutely necessary in such cases that they should be left; and they uniformly insist upon it, saying, as this old man did, that they are old and of no further use, that they left their fathers in the same manner, that they wish to die, and their children must not mourn for them.

AN OVERLAND JOURNEY.

When above (now) Yankton, Dak., the steamer Yellowstone, owing to a fall in the river, was forced to wait for higher water, and Mr. Chouteau sent a land expedition to Fort Pierre (old Fort Pierre); Mr. Catlin went with it. He describes it as follows:

From the Puncah village our steamer made regular progress from day to day towards the mouth of the Teton, from where I am now writing, passing the whole way a country of green fields, that come sloping down to the river on either side, forming the loveliest scenes in the world.

From day to day we advanced, opening our eyes to something new and more beautiful every hour that we progressed, until at last our boat was aground; and a day's work of sounding told us at last that there was no possibility of advancing further until there should be a rise in the river to enable the boat to get over the bar. After laying in the middle of the river about a week, in this unpromising dilemma, Mr. Chouteau started off twenty men on foot, to cross the plains for a distance of two hundred miles to Laidlaw's Fort (old Fort Pierre), at the mouth of Teton River. To this expedition I immediately attached myself; and having heard that a numerous party of Sioux were there encamped, and waiting to see the steamer, I packed on the backs, and in the hands of several of the men, such articles for painting as I might want; canvas, paints, and brushes, with my sketch-book slung on my back, and my rifle in my hand, and I started off with them.

We took leave of our friends on the boat, and, mounting the green bluffs, steered our course from day to day over a level prairie, without a tree or a bush in sight, to relieve the painful monotony, filling our canteens at the occasional little streams that we passed, kindling our fires with dried buffalo dung, which we collected on the prairie, and stretching our tired limbs on the level turf whenever we were overtaken by night.

We were six or seven days in performing this march, and it gave me a good opportunity of testing the muscles of my legs with a number of half-breeds and Frenchmen, whose lives are mostly spent in this way, leading a novice a cruel and almost killing journey. Every rod of our way was over a continuous prairie, with a verdant green turf of wild grass of six or eight inches in height; and most of the way enameled with wild flowers, and filled with a profusion of strawberries.

* When passing by the site of the Puncah village a few months after this, on my return voyage in the fall of 1832, in my canoe, I went ashore with my men, and found the poles and the buffalo skin, standing as they were left over the old man's head. The firebrands were lying nearly as I had left them, and I found at a few yards distant the skull and others of his bones which had been picked and cleaned by the wolves, which is probably all that any human being can ever know of his final and melancholy fate.

For two or three of the first days the scenery was monotonous, and became exceedingly painful from the fact that we were (to use a phrase of the country) "out of sight of land," *i. e.*, out of sight of anything rising above the horizon, which was a perfectly straight line around us, like that of the blue and boundless ocean. The pedestrian over such a discouraging sea of green, without a landmark before or behind him, without a beacon to lead him on or define his progress, feels weak and overcome when night falls, and he stretches his exhausted limbs, apparently on the same spot where he had slept the night before, with the same prospect before and behind him, the same grass and the same wild flowers beneath and about him, the same canopy over his head, and the same cheerless sea of green to start upon in the morning. It is difficult to describe the simple beauty and serenity of these scenes of solitude, or the feelings of feeble man whose limbs are toiling to carry him through them—without a hill or tree to mark his progress and convince him that he is not, like a squirrel in his cage, after all his toil, standing still. One commences on peregrinations like these with a light heart and a nimble foot and spirits as buoyant as the very air that floats along by the side of him; but his spirit soon tires and he lags on the way that is rendered more tedious and intolerable by the tantalizing mirage that opens before him beautiful lakes and lawns and copses; or by the looming of the prairie ahead of him that seems to rise in a parapet, and decked with its varied flowers, phantom-like flies and moves along before him.

I got on for a couple of days in tolerable condition, and with some considerable applause, but my half-breed companions took the lead at length, and left me with several other novices far behind, which gave me additional pangs; and I at length felt like giving up the journey and throwing myself upon the ground in hopeless despair. I was not alone in my misery, however, but was cheered and encouraged by looking back and beholding several of our party half a mile or more in the rear of me, jogging along and suffering more agony in their new experiment than I was suffering myself. Their loitering and my murmurs at length brought our leaders to a halt, and we held a sort of council, in which I explained that the pain in my feet was so intolerable that I felt as if I could go no farther, when one of our half-breed leaders stepped up to me, and, addressing me in French, told me that I must "turn my toes in" as the Indians do, and that I could then go on very well. We halted a half hour and took a little refreshment, whilst the little Frenchman was teaching his lesson to the rest of my fellow-novices, when we took up our march again, and I soon found upon trial that by turning my toes in my feet went more easily through the grass, and by turning the weight of my body more equally on the toes (enabling each one to support its proportionable part of the load instead of throwing it all onto the joints of the big toes, which is done when the toes are turned out) I soon got relief, and made my onward progress very well. I rigidly adhered to this mode, and found no difficulty on the third and fourth days of taking the lead of the whole party, which I constantly led until our journey was completed.*

On this journey we saw immense herds of buffaloes, and although we had no horses to run them we successfully approached them on foot, and supplied ourselves abundantly with fresh meat. After traveling for several days we came in sight of a high range of blue hills in distance on our left, which rose to the height of several hundred feet above the level of the prairies. These hills were a conspicuous landmark at last, and some relief to us. I was told by our guide that they were called the Bijou

* On this march we were all traveling in moccasins, which being made without any soles, according to the Indian custom, had but little support for the foot underneath, and consequently soon subjected us to excruciating pain whilst walking according to the civilized mode with the toes turned out. From this very painful experience I learned to my complete satisfaction that man in a state of nature who walks on his naked feet must walk with his toes turned in, that each may perform the duties assigned to it in proportion to its size and strength, and that civilized man can walk with his toes turned out if he chooses if he will use a stiff sole under his feet, and will be content at last to put up with an acquired deformity of the big-toe joint, which too many know to be a frequent and painful occurrence.

Hills, from a fur-trader of that name who had had his trading-house at the foot of them on the banks of the Missouri River, where he was at last destroyed by the Sioux Indians.

Mr. Catlin notes in his journal and letter, and also painted, a salt marsh or meadow near the Bijou Hills. (See No. 342.)

He continues his itinerary :

After several days' toil in the manner above mentioned, all the way over soft and green fields, and amused with many pleasing incidents and accidents of the chase, we arrived, pretty well jaded, at Fort Pierre, mouth of Teton River, from whence I am now writing, where for the first time I was introduced to Mr. McKenzie (of whom I have before spoken),* to Mr. Laidlaw, mine host, and Mr. Halsey, a chief clerk in the establishment; and after, to the head chief and dignitaries of the great Sioux Nation, who were here encamped about the fort in six or seven hundred skin lodges, and waiting for the arrival of the steamer, which they had heard was on its way up the river, and which they had great curiosity to see.—Pages 217-220, vol. 1, Catlin's Eight Years.

For description of this fort, and his work amongst the Sioux and other Indians he found there, see Nos. 384, 69-74.

Here the steamer joined them in a few days, and he resumed his journey by steam up the river to Fort Union. On his return down the river in the fall of the year he remained here (at Fort Pierre) for several days.

FORT UNION IN 1832.

[From the mouth of the Yellowstone, Upper Missouri.]

I arrived at this place June 26, 1832, in the steamer *Yellowstone*, after a voyage of nearly three months, from Saint Louis, a distance of 2,000 miles, the greater part of which has never before been navigated by steam; and the almost insurmountable difficulties which continually oppose the voyageur on this turbid stream have been by degrees overcome by the indefatigable zeal of Mr. Chouteau, a gentleman of great perseverance and part proprietor of the boat. To the politeness of this gentleman I am indebted for my passage from Saint Louis to this place, and I had also the pleasure of his company, with that of Major Sanford, the Government agent for the Missouri Indians.—G. C., *Ibid*.

The steamer left Mr. Catlin at Fort Union with Mr. McKenzie (see No. 381), where he remained several weeks, passing up and down the river in a canoe, and visiting the several Indian tribes in the vicinity.

This post (Fort Union, No. 381) is the general rendezvous of a great number of Indian tribes in these regions, who are continually concentrating here for the purpose of trade, sometimes coming, the whole tribe together, in a mass. There are now here

* Kenneth McKenzie, following Lewis and Clark, was the pioneer of the upper Missouri River. A Scotchman, born in the Highlands, he came to America in the employ of the Hudson Bay Company. He was located for many years on Hudson's Bay. He quit the service of that company in 1820 and began to explore the country from Hudson's Bay, across to Red River, thence to Lake Winnipeg and to the Lake Superior country. Whilst thus engaged he resolved to locate on the upper Mississippi. Obtaining a stock of goods in New York in 1822, he took them across the country to the upper Mississippi and established a trading-post near where Saint Paul, Minn., now is. He there remained until 1829. In 1829 he crossed to the upper Missouri and established Fort Union. He was in control, as agent of the American Fur Company, being a member of it, of all the service connected with the northwestern fur trade until 1839, when he resigned (being succeeded by Alex. Culbertson) and removed to Saint Louis, Mo., engaging in the wholesale liquor business. He was a man of great courage, energy, judgment, and executive ability. He died in Saint Louis, Mo., in 1856 or 1857. (Condensed from Vol. 1, Historical Society of Montana, 1876.)—T. D.

and encamped about the fort a great many, and I am continually at work with my brush. We have around us at this time the Knisteneaux, Crows, Assiniboines, and Blackfeet, and in a few days are to have large accessions.

The finest specimens of Indians on the continent are in these regions, and before I leave these parts I shall make excursions into their respective countries, to their own native fire-sides, and there study their looks and peculiar customs, enabling me to drop you now and then an interesting letter. The tribes which I shall be enabled to see and study by my visit to this region are the Ojibbeways, the Assiniboines, Knisteneaux, Blackfeet, Crows, Shiennes, Grosventres, Mandans, and others; of whom and their customs, their history, traditions, costumes, &c., I shall, in due season, give you further and minute accounts.—G. C., *Ibid.*

The series of portraits of the above tribes herein given, and landscapes, hunting scenes, games and amusements, were the result of this early summer's work at Fort Union in 1832. From here he writes. Here he employed two men, Batiste and Bogard, trappers and hunters, to go with him in his canoe down the river on the return voyage to Saint Louis.

[Letter from the mouth of Yellowstone, Upper Missouri.]

I have been taking some wild rambles about this beautiful country of green fields, jolted and tossed about, on horseback and on foot, where pen, ink, and paper never thought of going, and, of course, the most that I saw and have learned, and would tell to the world, is yet to be written. It is not probable, however, that I shall again date a letter at this place, as I commence, in a few days, my voyage down the river in a canoe; but yet I may give you many a retrospective glance at this fairy land and its amusements.

A traveler on his tour through such a country as this has no time to write, and scarcely time enough to moralize. It is as much as he can well do to "look out for his scalp" and "for something to eat." Impressions, however, of the most vivid kind are rapidly and indelibly made by the fleeting incidents of savage life, and for the mind that can ruminate upon them with pleasure there are abundant materials clinging to it for its endless entertainment in driving the quill when he gets back. The mind susceptible of such impressions catches volumes of incidents which are easy to write; it is but to unfold a web which the fascinations of this shorn country and its allurements have spun over the soul; it is but to paint the splendid panorama of a world entirely different from anything seen or painted before, with its thousands of miles and tens of thousands of grassy hills and dales, where naught but silence reigns, and where the soul of a contemplative mould is seemingly lifted up to its Creator. What man in the world, I would ask, ever ascended to the pinnacle of one of Missouri's green-carpeted bluffs, a thousand miles severed from his own familiar land, and giddily gazed over the interminable and boundless ocean of grass-covered hills and valleys which lie beneath him, where the gloom of silence is complete, where not even the voice of the sparrow or cricket is heard, without feeling a sweet melancholy come over him, which seemed to drown his sense of everything beneath and on a level with him?

It is but to paint a vast country of green fields, where the men are all red; where meat is the staff of life; where no laws but those of honor are known; where the oak and the pine give way to the cottonwood and pecan; where the buffaloes range, the elk, mountain-sheep, and the fleet-bounding antelope; where the magpie and chattering paroquets supply the place of the red-breast and the blue-bird; where wolves are white and bears grizzly; where pheasants are hens of the prairie and frogs have horns; where the rivers are yellow and white men are turned savages in looks. Through the whole of this strange land the dogs are all wolves, women all slaves, men all lords. The sun and rats alone (of all the list of old acquaintance) could be

recognized in this country of strange metamorphose. The former shed everywhere his familiar rays, and Monsr. Ratapon was hailed as an old acquaintance which it gave me pleasure to meet, though he had grown a little more savage in his look.

In traversing the immense regions of the classic West the mind of a philanthropist is filled to the brim with feelings of admiration; but to reach this country one is obliged to descend from the light and glow of civilized atmosphere, through the different grades of civilization, which gradually sink to the most deplorable condition along the extreme frontier; thence through the most pitiable misery and wretchedness of savage degradation, where the genius of natural liberty and independence have been blasted and destroyed by the contaminating vices and dissipations introduced by the immoral part of civilized society. Through this dark and sunken vale of wretchedness one hurries, as through a pestilence, until he gradually rises again into the proud and chivalrous pale of savage society, in its state of original nature, beyond the reach of civilized contamination; here he finds much to fix his enthusiasm upon and much to admire. Even here the predominant passions of the savage breast, of ferocity and cruelty, are often found, yet restrained, and frequently subdued, by the noblest traits of honor and magnanimity—a race of men who live and enjoy life and its luxuries, and practice its virtues very far beyond the usual estimation of the world, who are apt to judge the savage and his virtues from the poor, degraded, and humble specimens which alone can be seen along our frontiers. From the first settlements of our Atlantic coast to the present day the bane of this blasting frontier has regularly crowded upon them from the northern to the southern extremities of our country, and, like the fire in a prairie, which destroys everything where it passes, it has blasted and sunk them, and all but their names, into oblivion wherever it has traveled. It is to this tainted class alone that the epithet of “poor, naked, and drunken savage” can be with propriety applied, for all those numerous tribes which I have visited and are yet uncorrupted by the vices of civilized acquaintance, are well clad, in many instances cleanly, and in the full enjoyment of life and its luxuries. It is for the character and preservation of these noble fellows that I am an enthusiast, and it is for these uncontaminated people that I would be willing to devote the energies of my life. It is a sad and melancholy truth to contemplate that all the numerous tribes who inhabited our vast Atlantic States have not “fled to the West”; that they are not to be found here; that they have been blasted by the fire which has passed over them, have sunk into their graves, and everything but their names traveled into oblivion.

The distinctive character of all these Western Indians, as well as their traditions relative to their ancient locations, prove beyond a doubt that they have been for a very long time located on the soil which they now possess; and, in most respects, distinct and unlike those nations who formerly inhabited the Atlantic coast, and who (according to the erroneous opinion of a great part of the world) have fled to the West.

It is for these inoffensive and unoffending people, yet unvisited by the vices of civilized society, that I would proclaim to the world that it is time, for the honor of our country, for the honor of every citizen of the Republic, and for the sake of humanity, that our Government should raise her strong arm to save the remainder of them from the pestilence which is rapidly advancing upon them. We have gotten from them territory enough, and the country which they now inhabit is most of it too barren of timber for the use of civilized man. It affords them, however, the means and luxuries of savage life, and it is to be hoped that our Government will not acquiesce in the continued willful destruction of these happy people.

My heart has sometimes almost bled with pity for them, while among them and witnessing their innocent amusements, as I have contemplated the inevitable bane that was rapidly advancing upon them, without that check from the protecting arm of Government, and which alone could shield them from destruction.

What degree of happiness these sons of nature may attain to in the world in their own way, or in what proportion they may relish the pleasures of life, compared to the

sum of happiness belonging to civilized society, has long been a subject of much doubt, and one which I cannot undertake to decide at this time. I would say thus much, however, that if the thirst for knowledge has entailed everlasting miseries on mankind from the beginning of the world, if refined and intellectual pains increase in proportion to our intellectual pleasures, I do not see that we gain much advantage over them on that score, and judging from the full-toned enjoyment which beams from their happy faces, I should give it as my opinion that their lives were much more happy than ours—that is, if the word happiness is properly applied to the enjoyments of those who have not experienced the light of the Christian religion. I have long looked with the eye of a critic into the jovial faces of these sons of the forest, unfurrowed with cares, where the agonizing feeling of poverty had never stamped distress upon the brow. I have watched the bold, intrepid step, the proud, yet dignified, deportment of nature's man, in fearless freedom, with a soul unalloyed by mercenary lusts, too great to yield to laws or power except from God. As these independent fellows are all joint-tenants of the soil, they are all rich, and none of the steepings of comparative poverty can strangle their just claims to renown. Who, I would ask, can look, without admiring, into a society where peace and harmony prevail, where virtue is cherished, where rights are protected, and wrongs are redressed, with no laws but the laws of honor, which are the supreme laws of their land. Trust the boasted virtues of civilized society for awhile, with all its intellectual refinements, to such a tribunal, and then write down the degradation of the "lawless savage" and our transcendent virtues.

As these people have no laws, the sovereign right of summary redress lies in the breast of the party (or friends of the party) aggrieved; and infinitely more dreaded is the certainty of cruel revenge from the licensed hands of an offended savage than the slow and uncertain vengeance of the law.

If you think me enthusiast, be it so, for I deny it not. It has ever been the predominant passion of my soul to seek nature's wildest haunts, and give my hand to nature's men. Legends of these and visits to those filled the earliest page of my juvenile impressions.

The tablet has stood, and I am an enthusiast for God's works as He left them.

The sad tale of my native valley* has been beautifully sung, and from the flight of Gertrude's soul my young imagination closely traced the savage to his deep retreats, and gazed upon him in dreadful horror, until pity pleaded and admiration worked a charm.

A journey of 4,000 miles from the Atlantic shore, regularly receding from the center of civilized society to the extreme wilderness of nature's original work and back again, opens a book for many an interesting tale to be sketched, and the mind which lives but to relish the works of nature reaps a reward on such a tour of a much higher order than can arise from the selfish expectations of pecuniary emolument. Notwithstanding all that has been written and said, there is scarcely any subject on which the knowing people of the East are yet less informed and instructed than on the character and amusements of the West. By this I mean the "Far West," the country whose fascinations spread a charm over the mind almost dangerous to civilized pursuits. Few people even know the true definition of the term West; and where is its location? Phantom-like it flies before us as we travel, and on our way is continually gilded before us as we approach the setting sun.

In the commencement of my tour, several of my traveling companions from the city of New York found themselves at a frightful distance to the West when we arrived at Niagara Falls, and hastened back to amuse their friends with tales and scenes of the West. At Buffalo a steamboat was landing with four hundred passengers, and twelve days out. "Where from?" "From the West." In the rich State of Ohio hundreds were selling their farms and going to the West. In the beautiful city of Cincinnati people said to me: "Our town has passed the days of its most rapid growth, it is not

* Wyoming.

far enough west." In Saint Louis, 1,400 miles west of New York, my landlady assured me that I would be pleased with her boarders, for they were nearly all merchants from the West. I then asked, "Whence come those steamboats laden with pork, honey, hides, &c.?"

"From the West."

"Whence those ponderous bars of silver, which those men have been for hours shouldering and putting on board that boat?"

"They come from Santa Fé, from the West."

"Where goes this steamboat, so richly laden with dry goods, steam-engines, &c.?"

"She goes to Jefferson City."

"Jefferson City. Where is that?"

"Far to the West."

"And where goes that boat, laden down to her gunnels—the Yellowstone?"

"She goes still farther to the West."

"Then," said I, "I'll go to the West."

I went on the Yellowstone, two thousand miles on her, and we were at the mouth of Yellowstone River—at the West."

"What! invoices, bills of lading, &c., a wholesale establishment so far to the West? And those strange-looking, long-haired gentlemen who have just arrived and are relating the adventures of their long and tedious journey, who are they?"

"Oh! they are some of our merchants just arrived from the West."

"And that keel-boat, that Mackinaw boat, and that formidable caravan, all of which are richly laden with goods?"

"These, sir, are outfits starting for the West."

"Going to the West, ha? Then," said I, "I'll try it again. I will try and see if I can go to the West."

"What, a fort here, too?"

"Oui, monsieur—oui, monsieur" (as a dauntless, and *semi-barbarian* looking, jolly fellow dashed forth in advance of his party on his wild horse to meet me).

"What distance are you west of Yellowstone here, my good fellow?"

"Comment?"

"What distance?—(stop)—quel distance?"

"Pardón, monsieur, je ne sais pas, monsieur."

"Ne parlez vous l'Anglais?"

"Non, monsieur, I speaks de French and de Americaine; mais je ne parle pas l'Anglais."

"Well, then, my good fellow, I will speak English, and you may speak Americaine."

"Pardón, pardón, monsieur."

"Well, then, we will both speak Americaine."

"Val, sare, je suis bien content, pour for I see dat you speaks putty coot Americaine."

"What may I call your name?"

"Ba'tiste, monsieur."

"What Indians are those so splendidly dressed, and with such fine horses, encamped on the plain yonder?"

"Ils sont Corbeaux."

"Crows, ha?"

"Yes, sare, monsieur."

"We are, then, in the Crow country?"

"Non, monsieur, not putty éxact; we are in de coontrae of de dâm Pieds noirs."

"Blackfeet, ha?"

"Oui."

"What blue mountain is that which we see in the distance yonder?"

"Ha, quel montaigne? cela est la montaigne du (pardón)."

"Du Rochers, I suppose?"

"Oui, monsieur, de Rock Montaigne."

"You live here, I suppose?"

"Non, monsieur; I comes fair from de West."

"What, from the West! Where under the heavens is that?"

"Wat, diable! de West? Well, you shall see, monsieur, he is putty fair off, súp-pose. Monsieur Pierre Choteau can give you de histoire de ma vie—il bien sait que je prends les castors, very fair in de West."

"You carry goods, I suppose, to trade with the Snake Indians beyond the mountains, and trap beaver also?"

"Oui, monsieur."

"Do you see anything of the 'Flatheads' in your country?"

"Non, monsieur, ils demeurent very, very fair to de West."

"Well, Ba'tiste, I'll lay my course back again for the present, and at some future period endeavor to go to the West. But you say you trade with the Indians and trap beavers; you are in the employment of the American Fur Company, I suppose?"

"Non, monsieur, not quite éxact; mais, súp-pose, I am 'free trappare;' free, monsieur, free."

"Free trapper—what's that? I don't understand you, Ba'tiste."

"Well, monsieur, suppose he is easy pour understand—you shall know all. In de first place, I am enlist for tree year in de Fur Comp in Saint Louis—for bounté—pour bounté, eighty dollare (understand, ha?), den I am go for wages, et I ave come de Missouri up, et I am trap castors putty much for six years, you see, until I am learn very much; and den you see, Monsieur McKenzie is give me tree horse; one pour ride, et two pour pack (mais he is not buy, him not give, he is lend), and he is lend twelve trap; and I ave make start into de Rocky Montaigne, et I am live all á lone on de leet rivares pour prendre les castors. Sometime six months—sometime five month, and I come back to Yel Stone, et Monsieur McKenzie is give me coot price pour all."

"So Mr. McKenzie fits you out, and takes your beaver of you at a certain price?"

"Oui, Monsieur, oui."

"What price does he pay you for your beaver, Ba'tiste?"

"Ha! súp-pose one dollare pour one beavare."

"A dollar per skin, ah?"

"Oui."

"Well, you must live a lonesome and hazardous sort of life; can you make anything by it?"

"Oh! oui, monsieur, putty coot, mais if it is not pour for de dam rascalité Riccaree, et de dam Pieds noris, de Blackfoot Ingin, I am make very much monnair, mais (sacré), I am rob—rob—rob too much!"

"What! do the Blackfeet rob you of your furs?"

"Oui, monsieur, rob, súp-pose, five time! I am been free trappare seven year, et I am rob five time—I am someting left not at all—he is take all; he is take all de horse—he is take my gun—he is take all my clothes—he is takee de castors—et I am come back with foot. So in de fort, some cloths is cost putty much monnair, et some whiskey is give sixteen dollares pour gall; so you see I am owe de Fur Comp six hundred dollare, by gar!"

"Well, Ba'tiste, this then is what you call being a free trapper, is it?"

"Oui, monsieur, 'free trappare'—free!"

"You seem to be going down towards the Yellowstone, and probably have been out on a trapping excursion."

"Oui, monsieur, c'est vrai."

"Have you been robbed this time, Ba'tiste?"

"Oui, monsieur, by de dam Pieds noirs—I am loose much; I am loose all—very all—ch bien—pour le dernier—c'est le dernier fois, monsieur. I am go to Yel Stone—I am go le Missouri down, I am go to Saint Louis."

"Well, Ba'tiste, I am to figure about in this part of the world a few weeks longer, and then I shall descend the Missouri from the mouth of Yellowstone, to Saint Louis; and I should like exceedingly to employ just such a man as you are as a *voyageur* with me. I will give you good wages and pay all your expenses; what say you?"

"Avec tout mon cour, monsieur, remercie, remercie."

"It's a bargain, then, Ba'tiste; I will see you at the mouth of Yellowstone."

"Oui, monsieur, in de Yel Stone; bon soir, bon soir, monsieur."

"But stop, Ba'tiste, you told me those were Crows encamped yonder."

"Oui, monsieur, oui, des Corbeaux."

"And I suppose you are their interpreter?"

"Non, monsieur."

"But you speak the Crow language?"

"Oui, monsieur."

"Well, then, turn about; I am going to pay them a visit, and you can render me a service."

"Bien, monsieur, allons."—Pages 59–66, vol. 1, Catlin's Eight Years.

WITH THE MANDANS. 1832.

If Mr. Catlin had visited no other Indian tribe than the Mandans, his notes on and paintings of these Indians would alone preserve his memory. He devoted more time and labor to the Mandans than to any other North American Indian tribe.

His attention was attracted to them by conversations with Gen. William Clark, at Saint Louis, whose recollections of them went back to the winter of 1804-'05, when Lewis and Clark's expedition quartered with them.* That year Fort Clark was built at the principal or lower Mandan village—afterwards occupied by the American Fur Company—and in which James Kipp, the company's agent, resided from 1822 to 1835, and where Mr. Catlin was Mr. Kipp's guest in 1832.

In the notes and pictures of the Mandans, their people, games, and

* LEWIS AND CLARK'S EXPEDITION.—Mr. Jefferson, while at Paris as American minister in 1787, met John Ledyard, who came to France to attempt a business arrangement in the fur trade on the northwest coast of America. Failing in this, Mr. Jefferson proposed to him a land expedition through North Europe to Kamschatka and to the Pacific. Russia gave consent, and Ledyard at once set out and went into winter quarters 200 miles from Kamschatka. Here he was stopped by the Russians and compelled, under arrest, to return. In 1792 Mr. Jefferson proposed a subscription by the American Philosophical Society to engage a person to go to the northwest coast by land. Capt. Meriwether Lewis, then stationed at Charlottesville, Va., was engaged for this purpose. M. Michaux, a French botanist, was to be his fellow explorer. They proceeded as far as Kentucky, when a message from the French minister at Washington recalled M. Michaux, and the journey here terminated. On the 18th of January, 1803, prior to the Louisiana purchase, President Jefferson, in a confidential message to Congress (the act for establishing trading houses among the Indians being about to expire by limitation), recommended that the act be continued and extended to posts among the Indians on the Mississippi River, and that a party of explorers be sent up the Missouri River to its source, then to cross the Rocky Mountains to the Pacific Ocean. This was approved, an appropriation made, and Captain Lewis, at his own request, was detailed to command the expedition. First Lieut. (Capt.) William Clark, brother of General George Rogers Clark, was afterwards detailed with him. It was an expedition of discovery and inquiry. Its instructions were to notice and detail the geography and character of the country, to enter into negotiations with the Indians for commerce, and to describe their habits, characteristics, and history.

The party consisted of Meriwether Lewis, captain, U. S. A., First Regiment Infantry (formerly Mr. Jefferson's secretary); William Clark, first lieutenant, U. S. A.; John Ordway, Nathaniel Prior, and Patrick Gass, sergeants, U. S. A.; Charles Floyd, William Bratton, John Colter, John Collins, Pier Cruzatte, Robert Frazier, Joseph Fields, George Gibson, Silas Goodrich, Hugh Hall, Richard Worthington, Thomas P. Howard, Peter Wiser, John Baptiste Le Page, Francis Labuiche, Hugh M'Neal, John Potts, John Shields, George Shannon, John B. Thompson, William Werner, Alexander Willard,

customs, Mr. Catlin shows his powers of observation and desire for truthful research.

The Mandan portraits are Nos. 127-142.

The landscapes, sporting scenes, and customs Nos. 379, 392, 431, 433, 435, 440, 455, 456, 464, 476, 498, 502, 503.

The religious ceremonies are Nos. 504, 505, 506, 507.

MR. CATLIN AT THE MANDAN VILLAGE, AND HIS JOURNEY TO IT.

Mr. Catlin left Fort Union in July, 1832, and sailed down the Missouri River in a canoe to the Mandan village, now Mandan, opposite Bismarck, Dak. He passed many bands of Indians, and in some cases landed and painted them. He writes:

Soon after the writing of my last letter, which was dated at the mouth of Yellowstone, I embarked on the river for this place, where I landed safely, and have resided for a couple of weeks a guest in this almost subterranean city, the strangest place in the world, where one sees in the most rapid succession scenes which force him to mirth, to pity and compassion, to admiration, disgust, to fear and astonishment. But before I proceed to reveal them, I must give you a brief sketch of my voyage down the river from the mouth of the Yellowstone River to this place, a distance of two hundred miles, and which my little note-book says was performed somewhat in the following manner:

When I had completed my rambles and my sketches in those regions, and Ba'tiste and Bogard had taken their last spree, and fought their last battles, and forgotten them in the final and affectionate embrace and farewell (all of which are habitual with these game-fellows when settling up their long-standing accounts with their fellow-trappers of the mountain streams), and after Mr. McKenzie had procured for me a snug little craft that was to waft us down the mighty torrent, we launched off one fine morning, taking our leave of the fort, and the friends within it, and also, forever, of the beautiful green fields and hills, and dales, and prairie bluffs, that encompass the enchanting shores of the Yellowstone.

Richard Windsor, Joseph Whitehouse, John Newman, George Drewyer or George Drulyard, and Tossaint Chabono (the last two interpreters), the wife of the interpreter Chabono, a Snake squaw and her child, and "York," a colored servant to Captain Clark, who died at Richmond, Va., in the fall of 1879.

President Jefferson himself prepared the written instructions for Captain Lewis. The party in boats entered the Missouri River May 4, 1804. In 1805, in the summer, they crossed the Rocky Mountains. November 15, 1805, they landed at Cape Disappointment. They had passed down Lewis River (now known as Snake River) to its junction with the Columbia and thence to the Pacific Ocean. They spent the winter of 1805-'06 at Fort Clatsop, on the south side of the Columbia.

The expedition returned to Saint Louis September 23, 1806, after an absence of two years and three months, and it furnished the first particular and reliable information of the region between the Mississippi River and the Pacific Ocean. Many editions of their report of the expedition were published, and also the diary or journal of Sergeant Patrick Gass. By act of March 3, 1807, Congress ordered warrants for 1,600 acres of land to Lewis and Clark, respectively, and warrants for 320 acres each to the names given above as composing the expedition, except the colored man "York," who received no warrant. These warrants were located on the west side of the Mississippi River, or were to be received at \$2 per acre for any such lands. Double pay for time while employed in the expedition to the Pacific was voted all parties. Lewis was afterwards, in 1807, made governor of Louisiana Territory, and died October 11, 1809, near Nashville, Tenn. Clark became a brigadier-general, and was made governor of Missouri Territory from 1813 to 1820, and died September 1, 1838. Lewis's Fork of Columbia, or the south branch of the Columbia, rising in Wyoming and running through Idaho, known as Snake or Shoshone River, is named after Captain Lewis. The north fork of the Columbia is called Clarke's Fork. It rises in Montana, flows west to the junction with the Snake, near Wallula, and forms the Columbia. It was named after Captain Clark. A county in Montana also commemorates their names, being called Lewis and Clark County.—T. D.,

Our canoe, which was made of green timber, was heavy and awkward, but our course being with the current promised us a fair and successful voyage. Ammunition was laid in in abundance, a good stock of dried buffalo tongues, a dozen or two of beavers' tails, and a good supply of pemican. Bogard and Ba'tiste occupied the middle and bow, with their paddles in their hands, and I took my seat in the stern of the boat at the steering oar. Our larder was as I have said, and added to that some few pounds of fresh buffalo meat.

Besides which, and ourselves, our little craft carried several packs of Indian dresses and other articles which I had purchased of the Indians, and also my canvas and easel, and our culinary articles, which were few and simple, consisting of three tin cups, a coffee-pot, one tin plate, a frying-pan, and a tin kettle.

Thus fitted out and embarked, we swept off at a rapid rate under the shouts of the savages and the cheers of our friends, who lined the banks as we gradually lost sight of them and turned our eyes toward Saint Louis, which was two thousand miles below us, with nought intervening save the wide-spread and wild regions inhabited by the roaming savage.

MEETS THE ASSINNEBOINS.

At the end of our first day's journey we found ourselves handily encamping with several thousand Assinneboins, who had pitched their tents upon the bank of the river, and received us with every mark of esteem and friendship.

In the midst of this group was my friend Wi-jun-jon (the Pigeon's Egg Head) [see Nos. 179 and 474, Assin.], still lecturing on the manners and customs of the "pale faces." Continuing to relate without any appearance of exhaustion, the marvelous scenes which he had witnessed amongst the white people on his tour to Washington City.

Many were the gazers who seemed to be the whole time crowding around him to hear his recitals, and the plight which he was in rendered his appearance quite ridiculous.

His beautiful military dress, of which I before spoke, had been so shockingly tattered and metamorphosed that his appearance was truly laughable.

His keg of whisky had dealt out to his friends all its charms; his frock-coat, which his wife had thought was of no earthly use below the waist, had been cut off at that place, and the nether half of it supplied her with a beautiful pair of leggings; and his silver-laced hat-band had been converted into a splendid pair of garters for the same. His umbrella the poor fellow still affectionately held on to and kept spread at all times. As I before said, his theme seemed to be exhaustless, and he, in the estimation of his tribe, to be an unexampled liar.

SAILING DOWN THE MISSOURI.

Of the village of Assinneboins we took leave on the following morning, and rapidly made our way down the river. The rate of the current being four or five miles per hour, through one continued series of picturesque grass-covered bluffs and knolls, which everywhere had the appearance of an old and highly cultivated country, with houses and fences removed.

There is, much of the way, on one side or the other, a bold and abrupt precipice of three or four hundred feet in elevation, presenting itself in an exceedingly rough and picturesque form to the shore of the river, sloping down from the summit level of the prairies above, which sweep off from the brink of the precipice, almost level, to an unknown distance.

MOUNTAIN SHEEP AND THEIR HABITS.

It is along the rugged and wild fronts of these cliffs, whose sides are generally formed of hard clay, that the mountain-sheep dwell, and are often discovered in great numbers. Their habits are much like those of the goat; and in every respect they

are like that animal except in the horns, which resemble those of the ram, sometimes making two entire circles in their coil; and at the roots each horn is, in some instances, from five to six inches in breadth.

On the second day of our voyage we discovered a number of these animals skipping along the sides of the precipice, always keeping about equidistant between the top and bottom of the ledge, leaping and vaulting in the most extraordinary manner from point to point, and seeming to cling actually to the sides of the wall, where neither man nor beast could possibly follow them.

We landed our canoe and endeavored to shoot one of these sagacious animals; and after he had led us a long and fruitless chase amongst the cliffs we thought we had fairly entrapped him in such a way as to be sure to bring him, at last, within the command of our rifles, when he suddenly bounded from his narrow foot-hold in the ledge and tumbled down a distance of more than a hundred feet amongst the fragments of rocks and clay, where I thought we must certainly find his carcass without further trouble, when, to my great surprise, I saw him bounding off, and he was almost instantly out of my sight.

Bogard, who was an old hunter and well acquainted with these creatures, shouldered his rifle and said to me, "The game is up; and now you see the use of those big horns; when they fall by accident, or find it necessary to quit their foot-hold in the crevice, they fall upon their head at a great distance unharmed, even though it should be on the solid rock."

PURSUING A WAR-EAGLE.

Being on shore, and our canoe landed secure, we whiled away the greater part of this day amongst the wild and ragged cliffs into which we had entered, and a part of our labors were vainly spent in the pursuit of a war-eagle. This noble bird is the one which the Indians in these regions value so highly for their tail feathers, which are used as the most valued plumes for decorating the heads and dresses of their warriors. It is a beautiful bird, and, the Indians tell me, conquers all the other varieties of eagles in the country; from which circumstance the Indians respect the bird and hold it in the highest esteem, and value its quills. I am unable to say to what variety it belongs, but I am sure it is not to be seen in any of our museums; nor is it to be found in America (I think), until one gets near to the base of the Rocky Mountains. This bird has often been called the calumet eagle and war-eagle, the last of which appellations I have already accounted for, and the other has arisen from the fact that the Indians almost invariably ornament the calumets or pipes of peace with its quills.

THE COUNTRY ALONG THE UPPER MISSOURI.

Our day's loitering brought us through many a wild scene; occasionally across the tracks of the grizzly bear, and in sight merely of a band of buffaloes, "which got the wind of us," and were out of the way, leaving us to return to our canoe at night with a mere speck of good luck. Just before we reached the river I heard the crack of a rifle, and in a few moments Bogard came in sight and threw down from his shoulders a fine antelope, which added to our larder, and we were ready to proceed. We embarked and traveled until nightfall, when we encamped on a beautiful little prairie at the base of a series of grass-covered bluffs; and the next morning cooked our breakfast and eat it, and rowed on until late in the afternoon, when we stopped at the base of some huge clay bluffs, forming one of the most curious and romantic scenes imaginable. At this spot the river expands itself into the appearance somewhat of a beautiful lake; and in the midst of it, and on and about its sand-bars, floated and stood hundreds and thousands of white swans and pelicans.

Though the scene in front of our encampment at this place was placid and beautiful; with its flowing water, its wild fowl, and its almost endless variety of gracefully sloping hills and green prairies in the distance, yet it was not less wild and

picturesque in our rear, where the rugged and various colored bluffs were grouped in all the wildest fancies and rudeness of nature's accidental varieties.

The whole country behind us seemed to have been dug and thrown up into huge piles, as if some giant mason had been there mixing his mortar and paints, and throwing together his rude models for some sublime structure of a colossal city, with its walls, its domes, its ramparts, its huge porticoes and galleries, its castles, its fosses and ditches, and, in the midst of his progress, he had abandoned his works to the destroying hand of time, which already had done much to tumble them down and deface their noble structure by jostling them together, with all their vivid colors, into an unsystematic and unintelligible mass of sublime ruins.

To this group of clay bluffs, which line the river for many miles in distance, the voyageurs have very appropriately given the name of "the Brick-kilns," owing to their red appearance, which may be discovered in a clear day at the distance of many leagues.

By the action of water, or other power, the country seems to have been graded away, leaving occasionally a solitary mound or bluff, rising in a conical form to the height of two or three hundred feet, generally pointed or rounded at the top, and in some places grouped together in great numbers, some of which have a tabular surface on the top, and covered with a green turf. This fact (as are all of those which are horizontal on their tops, and corresponding exactly with the summit level of the wide-spreading prairies in the distance) clearly shows that their present isolated and rounded forms have been produced by the action of waters, which have carried away the intervening earth, and left them in the picturesque shapes in which they are now seen. [See plates 37 and 38, vol. 1, Catlin's Eight Years; also No. 366, herein.]

A similar formation (or deformation) may be seen in hundreds of places on the shores of the Missouri River, and the actual progress of the operation by which it is produced, leaving yet for the singularity of this place the peculiar feature that nowhere else (to my knowledge) occurs, that the superstratum, forming the tops of these mounds (where they remain high enough to support anything of the original surface), is composed, for the depth of 15 feet, of red pumice, terminating at its bottom in a layer of several feet of sedimentary deposit, which is formed into endless conglomerates of basaltic crystals.

This strange feature in the country arrests the eye of a traveler suddenly, and as instantly brings him to the conclusion that he stands in the midst of the ruins of an extinguished volcano.

The sides of these conical bluffs (which are composed of strata of different-colored clays), are continually washing down by the effect of the rains and melting of the frosts; and the superincumbent masses of pumice and basalt are crumbling off and falling down to their bases; and from thence, in vast quantities, by the force of the gorges of water which are often cutting their channels between them, carried into the river, which is close by, and wafted for thousands of miles, floating as light as a cork upon its surface, and lodging in every pile of drift-wood from this place to the ocean.

The upper part of this layer of pumice is of a brilliant red; and when the sun is shining upon it is as bright and vivid as vermillion. It is porous and open, and its specific gravity but trifling. These curious bluffs must be seen as they are in nature, or else in painting, where their colors are faithfully given, or they lose their picturesque beauty, which consists in the variety of their vivid tints. The strata of clay are alternating from red to yellow, white, brown, and dark blue, and so curiously arranged as to form the most pleasing and singular effects.

ADVENTURE WITH A GRIZZLY BEAR AND HER CUBS.

During the day that I loitered about this scene I left my men stretched upon the grass by the canoe, and, taking my rifle and sketch-book in my hand, I wandered and clambered through the rugged defiles between the bluffs, passing over and un-

der the immense blocks of the pumice that had fallen to their bases, determined, if possible, to find the crater, or source, from whence these strange phenomena had sprung; but after clambering and squeezing about for some time I unfortunately came upon the enormous tracks of a grizzly bear, which, apparently, was traveling in the same direction (probably for a very different purpose) but a few moments before me; and my ardor for exploring was instantly so cooled down that I hastily retraced my steps, and was satisfied with making my drawings, and collecting specimens of the lava and other minerals in its vicinity.

After strolling about during the day, and contemplating the beauty of the scenes that were around me, while I sat upon the pinnacles of these pumice-capped mounds, most of which time Bogard and Ba'tiste lay enjoying the pleasure of a "mountaineer's nap," we met together, took our coffee and dried buffalo tongues, spread our buffalo robes upon the grass, and enjoyed during the night the luxury of sleep that belongs so peculiarly to the tired voyageur in these realms of pure air and dead silence.

In the morning, and before sunrise, as usual, Bogard (who was a Yankee, and a wide-awake fellow, just retiring from a ten-years' siege of hunting and trapping in the Rocky Mountains), thrust his head out from under the robe, rubbing his eyes open, and exclaiming, as he reached for his gun, "By darn, look at old Cale, will you!" Ba'tiste, who was more fond of his dreams, snored away, muttering something that I could not understand, when Bogard seized him with a grip that instantly shook off his iron slumbers. I rose at the same time, and all eyes were turned at once upon *Caleb* (as the grizzly bear is familiarly called by the trappers in the Rocky Mountains, or more often "Cale," for brevity's sake), who was sitting up in the dignity and fury of her sex within a few rods and gazing upon us, with her two little cubs at her side. Here was a "*fix*" and a subject for the painter; but I had no time to sketch it. I turned my eyes to the canoe, which had been fastened at the shore a few paces from us, and saw that everything had been pawed out of it and all edibles had been without ceremony devoured. My packages of dresses and Indian curiosities had been drawn out upon the bank and deliberately opened and inspected. Everything had been scraped and pawed out to the bottom of the boat, and even the rawhide thong with which it was tied to a stake had been chewed and no doubt swallowed, as there was no trace of it remaining. Nor was this peep into the secrets of our luggage enough for her insatiable curiosity. We saw by the prints of her huge paws that were left in the ground that she had been perambulating our humble mattresses, smelling at our toes and our noses, without choosing to molest us, verifying a trite saying of the country, "that man lying down is medicine to the grizzly bear," though it is a well-known fact that man and beast upon their feet are sure to be attacked when they cross the path of this grizzly and grim monster, which is the terror of all this country, often growing to the enormous size of eight hundred or one thousand pounds.

Well, while we sat in the dilemma which I have just described each one was hastily preparing his weapons for defense, when I proposed the mode of attack, by which means I was in hopes to destroy her, capture her young ones, and bring her skin home as a trophy. My plans, however, entirely failed, though we were all well armed, for Bogard and Ba'tiste both remonstrated with a vehemence that was irresistible, saying that the standing rule in the mountains was "never to fight Caleb except in self-defense." I was almost induced, however, to attack her alone, with my rifle in hand and a pair of heavy pistols, with a tomahawk and scalping-knife in my belt, when Ba'tiste suddenly thrust his arm over my shoulder, and, pointing in another direction, exclaimed in an emphatic tone, "Voila! voila un corps de reserve, Monsieur Catline; voila sa mari! Allons, allons! Descendons la rivière, toute de suite! toute de suite! monsieur," to which Bogard added, "These darned animals are too much for us and we had better be off;" at which my courage cooled, and we packed up and re-embarked as fast as possible, giving each one of them the contents of our rifles as we drifted off in the current, which brought the she monster, in all

her rage and fury, to the spot where we a few moments before had passed our most prudent resolve.

During the rest of the day we passed on rapidly, gazing upon and admiring the beautiful shores, which were continually changing from the high and ragged cliffs to the graceful and green slopes of the prairie bluffs, and then to the wide-expanded meadows, with their long, waving grass, enameled with myriads of wild flowers.

The scene was one of enchantment the whole way. Our chief conversation was about grizzly bears and hair-breadth escapes, of the histories of which my companions had volumes in store. Our breakfast was a late one, cooked and eaten about 5 in the afternoon, at which time our demolished larder was luckily replenished by the unerring rifle of Bogard, which brought down a fine antelope, as it was innocently gazing at us from the bank of the river. We landed our boat and took in the prize, but there being no wood for our fire, we shoved off and soon ran upon the head of an island that was covered with immense quantities of raft and drift-wood, where we easily kindled a huge fire, and ate our delicious meal from a clean, peeled-log, astride of which we comfortably sat, making it answer admirably the double purpose of chairs and a table.

After our meal was finished, we plied the paddles, and proceeded several miles further on our course; leaving our fire burning, and dragging our canoe upon the shore, in the dark, in a wild and unknown spot, and silently spreading our robes for our slumbers, which it is not generally considered prudent to do by the side of our fires, which might lead a war-party upon us, who often are prowling about and seeking an advantage over their enemy.

WILD FLOWERS AND FRUITS.

The scenery of this day's travel, as I have before said, was exceedingly beautiful; and our canoe was often run to the shore, upon which we stepped to admire the endless variety of wild flowers, "wasting their sweetness on the desert air," and the abundance of delicious fruits that were about us. Whilst wandering through the high grass, the wild sun-flowers and voluptuous lilies were constantly taunting us by striking our faces; whilst here and there, in every direction, there were little copses and clusters of plum trees and gooseberries, and wild currants, loaded down with their fruit; and amongst these, to sweeten the atmosphere and add a charm to the effect, the wild rose-bushes seemed planted in beds and in hedges, and everywhere were decked out in all the glory of their delicate tints, and shedding sweet aroma to every breath of the air that passed over them.

SERVICE-BERRIES AND BUFFALO BUSHES.

In addition to these, we had the luxury of service-berries without stint; and the buffalo bushes, which are peculiar to these northern regions, lined the banks of the river and defiles in the bluffs, sometimes for miles together, forming almost impassable hedges, so loaded with the weight of their fruit that their boughs were everywhere gracefully bending down and resting on the ground.

This last shrub (*shepperdia*), which may be said to be the most beautiful ornament that decks out the wild prairies, forms a striking contrast to the rest of the foliage, from the blue appearance of its leaves, by which it can be distinguished for miles in distance. The fruit which it produces in such incredible profusion, hanging in clusters to every limb and to every twig, is about the size of ordinary currants, and not unlike them in color and even in flavor, being exceedingly acid, and almost unpalatable, until they are bitten by the frost of autumn, when they are sweetened, and their flavor delicious, having, to the taste, much the character of grapes, and, I am inclined to think, would produce excellent wine.

The shrub which bears them resembles some varieties of the thorn, though (as I have said) differs entirely in the color of its leaves. It generally grows to the height of six or seven feet, and often to ten or twelve, and in groves or hedges, in some places, for miles in extent. While gathering the fruit, and contemplating it as capable of producing good wine, I asked my men this question: "Suppose we three had ascended the river to this point in the spring of the year, and in a timbered bottom had pitched our little encampment, and one of you two had been a boat-builder, and the other a cooper—the one to have got out your staves and constructed the wine casks, and the other to have built a mackinaw-boat, capable of carrying fifty or a hundred casks; and I had been a good hunter, capable of supplying the little encampment with meat; and we should have started off about this time, to float down the current, stopping our boat wherever we saw the finest groves of the buffalo bush, collecting the berries and expressing the juice, and putting it into our casks for fermentation while on the water for two thousand miles; how many bushels of these berries could you two gather in a day, provided I watched the boat and cooked your meals? And how many barrels of good wine do you think we could offer for sale in Saint Louis when we should arrive there?"

This idea startled my two men exceedingly, and Ba'tiste gabbled so fast in French, that I could not translate; and I am almost willing to believe, that but for want of the requisite tools for the enterprise, I should have lost the company of Bogard and Ba'tiste; or that I should have been under the necessity of submitting to one of the unpleasant alternatives which are often regulated by the majority in this strange and singular wilderness.

I at length, however, got their opinions on the subject; when they mutually agreed they could gather thirty bushels of this fruit per day; and I gave it then, and I offer it now, as my own also, that their estimate was not out of the way, and judged so far from the experiments which we made in the following manner: We several times took a large mackinaw blanket which I had in the canoe, and spreading it on the ground under the bushes, where they were the most abundantly loaded with fruit; and by striking the stalk of the tree with a club, we received the whole contents of its branches in an instant on the blanket, which was taken up by the corners, and not unfrequently would produce us, from one blow, the eighth part of a bushel of this fruit; when the boughs, relieved of their burden, instantly flew up to their natural position.

Of this beautiful native, which I think would form one of the loveliest ornamental shrubs for a gentleman's park or pleasure grounds, I procured a number of the roots; but which, from the many accidents and incidents that our unlucky bark was subjected to on our rough passage, I lost (and almost the recollection of them), as well as many other curiosities I had collected on our way down the river. [See No. 387.]

A FALSE SCENT.

On the morning of the next day, and not long after we had stopped and taken our breakfast, and while our canoe was swiftly gliding along under the shore of a beautiful prairie, I saw in the grass, on the bank above me, what I supposed to be the back of a fine elk, busy at his grazing. I left our craft float silently by for a little distance, when I communicated the intelligence to my men, and slyly run in to the shore. I pricked the priming of my fire-lock, and taking a bullet or two in my mouth, stepped ashore, and trailing my rifle in my hand, went back under the bank, carefully crawl up in a little ravine, quite sure of my game; when to my utter surprise and violent alarm, I found the elk to be no more nor less than an Indian pony, getting his breakfast, and a little beyond him a number of others grazing; and nearer to me, on the left, a war-party reclining around a little fire; and yet nearer, and within twenty paces of the muzzle of my gun, the naked shoulders of a brawny Indian, who seemed busily engaged in cleaning his gun. From this critical dilemma the reader can easily imagine that I vanished with all the suddenness and secrecy that was possible, bending my course towards my canoe. Bogard and Ba'tiste correctly construing the expres-

sion of my face, and the agitation of my hurried retreat, prematurely unmoored from the shore, and the force of the current carrying them around a huge pile of drift-wood, threw me back for some distance upon my own resources; though they finally got in near the shore, and I into the boat, with the steering oar in my hand; when we plied our sinews with effect and in silence, till we were wafted far from the ground which we deemed critical and dangerous to our lives; for we had been daily in dread of meeting a war-party of the revengeful Riccarees, which we had been told was on the river, in search of the Mandans. From and after this exciting occurrence, the entries in my journal for the rest of the voyage to the village of the Mandans were as follows:

GRAND DÉTOUR OR BIG BEND OF THE MISSOURI RIVER.

Saturday, fifth day of our voyage from the mouth of Yellowstone, at 11 o'clock, landed our canoe in the Grand Détour (or Big Bend) as it is called, at the base of a stately clay mound, and ascended, all hands, to the summit level, to take a glance at the picturesque and magnificent works of nature that were about us. Spent the remainder of the day in painting a view of this grand scene; for which purpose Ba'tiste and Bogard carried my easel and canvas to the top of a huge mound, where they left me at my work; and I painted my picture, whilst they amused themselves with their rifles, decoying a flock of antelopes [see No. 390], of which they killed several, and abundantly added to the stock of our provisions.

Scarcely anything in nature can be found, I am sure, more exceedingly picturesque than the view from this place, exhibiting the wonderful manner in which the gorges of the river have cut out its deep channel through these walls of clay on either side, of 200 or 300 feet in elevation, and the imposing features of the high table-lands in distance, standing as a perpetual anomaly in the country, and producing the indisputable, though astounding evidence of the fact that there has been at some ancient period a super-surface to this country corresponding with the elevation of these tabular hills, whose surface for half a mile or more on their tops is perfectly level, being covered with a green turf, and yet 150 or 200 feet elevated above what may now be properly termed the summit level of all this section of country, as will be seen stretching off at their base, without furnishing other instances in hundreds of miles of anything rising one foot above its surface excepting the solitary group which is shown in the painting.

The fact that there was once the summit level of this great valley is a stubborn one, however difficult it may be to reconcile it with reasonable causes and results, and the mind of feeble man is at once almost paralyzed in endeavoring to comprehend the process by which the adjacent country, from this to the base of the Rocky Mountains, as well as in other directions, could have been swept away; and equally so for knowledge of the place where its mighty deposits have been carried.

I recollect to have seen on my way up the river, at the distance of 600 or 800 miles below, a place called "the Square Hills," and another denominated "the Bijou Hills," which are the only features on the river seeming to correspond with this strange remain, and which, on my way down, I shall carefully examine, and not fail to add their testimonies (if I am not mistaken in their character) to further speculations on this interesting feature of the geology of the great valley of the Missouri. Whilst my men were yet engaged in their sporting excursions, I left my easel and traveled to the base and summit of these tabular hills, which, to my great surprise, I found to be several miles from the river and a severe journey to accomplish, getting back to our encampment at nightfall. I found by their sides that they were evidently of an alluvial deposit, composed of a great variety of horizontal layers of clays of different colors—of granitic sand and pebbles (many of which furnished me beautiful specimens of agate, jasper, and carnelians), and here and there large fragments of pumice and cinders, which gave, as instances above mentioned, evidences of volcanic remains.—Pages 67-76, vol. 1, Catlin's Eight Years.

Mr. Catlin painted plates 37-44, vol. 1, Catlin's Eight Years, landscapes, on this journey.

ARRIVAL AT THE MANDAN VILLAGE.

On the seventh day from Fort Union he arrived at the Mandan village.

On this day, just before night, we landed our little boat in front of the Mandan village; and amongst the hundreds and thousands who flocked towards the river to meet and to greet us was Mr. Kipp, the agent of the American Fur Company, who has charge of their establishment at this place. He kindly ordered my canoe to be taken care of, and my things to be carried to his quarters, which was at once done; and I am at this time reaping the benefits of his genuine politeness, and gathering the pleasures of his amusing and interesting society.

POLYGAMY AMONG THE MANDANS AND OTHER INDIAN TRIBES.

I mentioned in the foregoing epistle (from the Mandan village, Upper Missouri, July, 1832), that the chiefs of the Mandans frequently have a plurality of wives. Such is the custom amongst all of these Northwestern tribes, and a few general remarks on this subject will apply to them all, and save the trouble of repeating them.

Polygamy is countenanced amongst all of the North American Indians, so far as I have visited them; and it is no uncommon thing to find a chief with six, eight, or ten, and some with twelve or fourteen wives in his lodge. Such is an ancient custom, and in their estimation is right as well as necessary. Women in a savage state, I believe, are always held in a rank inferior to that of the men, in relation to whom in many respects they stand rather in the light of menials and slaves than otherwise; and as they are the "hewers of wood and drawers of water," it becomes a matter of necessity for a chief (who must be liberal, keep open doors, and entertain, for the support of his popularity) to have in his wigwam a sufficient number of such handmaids or menials to perform the numerous duties and drudgeries of so large and expensive an establishment.

There are two other reasons for this custom which operate with equal if not with greater force than the one assigned. In the first place, these people, though far behind the civilized world in acquisitiveness, have still more or less passion for the accumulation of wealth, or, in other words, for the luxuries of life; and a chief, excited by a desire of this kind, together with a wish to be able to furnish his lodge with something more than ordinary for the entertainment of his own people, as well as strangers who fall upon his hospitality, sees fit to marry a number of wives, who are kept at hard labor during most of the year; and the avails of that labor enable him to procure those luxuries, and give to his lodge the appearance of respectability which is not ordinarily seen. Amongst those tribes who trade with the fur companies this system is carried out to a great extent, and the women are kept for the greater part of the year dressing buffalo robes and other skins for the market; and the brave or chief who has the greatest number of wives is considered the most affluent and envied man in the tribe; for his table is most bountifully supplied and his lodge the most abundantly furnished with the luxuries of civilized manufacture who has at the year's end the greatest number of robes to vend to the fur company.

The manual labor amongst savages is all done by the women; and as there are no daily laborers or persons who will "hire out" to labor for another, it becomes necessary for him who requires more than the labor or services of one to add to the number by legalizing and compromising by the ceremony of marriage his stock of laborers, who can thus, and thus alone, be easily enslaved, and the results of their labor turned to good account.

There is yet the other inducement, which probably is more effective than either, the natural inclination which belongs to man who stands high in the estimation of his people and wields the scepter of power, surrounded by temptations which he considers it would be unnatural to resist, where no law or regulation of society stands in

the way of his enjoyment. Such a custom amongst savage nations can easily be excused, too, and we are bound to excuse it when we behold man in a state of nature, as he was made, following a natural inclination, which is sanctioned by ancient custom and by their religion, without a law or regulation of their society to discountenance it, and when, at the same time, such an accumulation of a man's household, instead of quadrupling his expenses (as would be the case in the civilized world), actually becomes his wealth, as the results of their labor abundantly secure to him all the necessaries and luxuries of life.

There are other and very rational grounds on which the propriety of such a custom may be urged, one of which is as follows: As all nations of Indians in their natural condition are unceasingly at war with the tribes that are about them for the adjustment of ancient and never-ending feuds, as well as from a love of glory to which in Indian life the battle-field is almost the only road, their warriors are killed off to that extent that in many instances two and sometimes three women to a man are found in a tribe. In such instances I have found that the custom of polygamy has kindly helped the community to an evident relief from a cruel and prodigious calamity.

The instances of which I have above spoken are generally confined to the chiefs and medicine-men, though there is no regulation prohibiting a poor or obscure individual from marrying several wives other than the personal difficulties which lie between him and the hand which he wishes in vain to get, for want of sufficient celebrity in society, or from a still more frequent objection, that of his inability (from want of worldly goods) to deal in the customary way with the fathers of the girls whom he would appropriate to his own household. There are very few instances, indeed, to be seen in these regions where a poor or ordinary citizen has more than one wife; but amongst chiefs and braves of great reputation and doctors it is common to see some six or eight living under one roof, and all apparently quiet and contented, seemingly harmonizing and enjoying the modes of life and treatment that falls to their lot.

Wives in this country are mostly treated for with the father, as in all instances they are regularly bought and sold. In many cases the bargain is made with the father alone, without ever consulting the inclinations of the girl, and seems to be conducted on his part as a mercenary contract entirely, where he stands out for the highest price he can possibly command for her. There are other instances, to be sure, where the parties approach each other, and from the expression of a mutual fondness make their own arrangements and pass their own mutual vows, which are quite as sacred and inviolable as similar assurances when made in the civilized world. Yet even in such cases the marriage is never consummated without the necessary form of making presents to the father of the girl.

SQUAW MEN.

It becomes a matter of policy and almost of absolute necessity for the white men who are traders in these regions to connect themselves in this way to one or more of the most influential families in the tribe, which in a measure identifies their interest with that of the nation, and enables them, with the influence of their new family connections, to carry on successfully their business transactions with them. The young women of the best families only can aspire to such an elevation, and the most of them are exceedingly ambitious for such a connection, inasmuch as they are certain of a delightful exemption from the slavish duties that devolve upon them when married under other circumstances, and expect to be, as they generally are, allowed to lead a life of ease and idleness, covered with mantles of blue and scarlet cloth, with beads and trinkets and ribbons, in which they flounce and flirt about, the envied and tinsel-belles of every tribe.

These connections, however, can scarcely be called marriages, for I believe they are generally entered into without the form or solemnizing ceremony of a marriage, and, on the part of the father of the girls, conducted purely as a mercenary or business transaction, in which they are very expert, and practice a deal of shrewdness in ex-

acting an adequate price from a purchaser whom they consider possessed of so large and so rich a stock of the world's goods, and who they deem abundantly able to pay liberally for so delightful a commodity.

Almost every trader and every clerk who commences in the business of this country speedily enters into such an arrangement, which is done with as little ceremony as he would bargain for a horse, and just as unceremoniously do they annul and abolish this connection when they wish to leave the country or change their positions from one tribe to another, at which time the woman is left a fair and proper candidate for matrimony or speculation when another applicant comes along, and her father equally desirous for another horse or gun, &c., which he can easily command at her second espousal.—Pages 119, 120, 128, vol. 1, Catlin's Eight Years.

MANNERS AND CUSTOMS OF THE MANDANS, 1832.

The Mandans, like all other tribes, lead lives of idleness and leisure, and, of course, devote a great deal of time to their sports and amusements, of which they have a great variety. Of these, dancing is one of the principal, and may be seen in a variety of forms, such as the buffalo dance, the boasting dance, the begging dance, the scalp dance, and a dozen other kinds of dances, all of which have their peculiar characters and meanings or objects.

These exercises are exceedingly grotesque in their appearance, and to the eye of a traveler, who knows not their meaning or importance, they are an uncouth and frightful display of starts, and jumps, and yelps, and jarring gutturals, which are sometimes truly terrifying.

(For a view of the lower or principal Mandan village, see Nos. 502, 392, and 379. For the interior of a Mandan lodge or house, see No. 503.)

Feasting and fasting are important customs observed by the Mandans, as well as by most other tribes, at stated times and for particular purposes. These observances are strictly religious and rigidly observed. There are many of these forms practiced amongst the Mandans, some of which are exceedingly interesting, and important also, in forming a correct estimate of the Indian character, and I shall at a future period take particular pains to lay them before my readers.

Sacrificing is also a religious custom with these people, and is performed in many different modes and on numerous occasions. Of this custom I shall also speak more fully hereafter, merely noticing at present some few of the hundred modes in which these offerings are made to the Good and Evil Spirits. Human sacrifices have never been made by the Mandans, nor by any of the Northwestern tribes (so far as I can learn), excepting the Pawnees of the Platte, who have, undoubtedly, observed such an inhuman practice in former times, though they have relinquished it of late. The Mandans sacrifice their fingers to the Great Spirit, and of their worldly goods the best and the most costly; if a horse or a dog, it must be the favorite one; if it is an arrow from their quiver, they will select the most perfect one as the most effective gift; if it is meat, it is the choicest piece cut from the buffalo or other animal; if it is anything from the stores of the traders, it is the most costly—it is blue or scarlet cloth, which costs them in this country an enormous price, and is chiefly used for the purpose of hanging over their wigwams to decay, or to cover the scaffolds where rest the bones of their departed relations. [See Nos. 503–506.]

Of these kinds of sacrifices there are three of an interesting nature, erected over the great medicine-lodge in the center of the village. They consist of ten or fifteen yards of blue and black cloth each, purchased from the Fur Company at fifteen or twenty dollars per yard, which are folded up so as to resemble human figures, with quills in their heads and masks on their faces. These singular-looking figures, like "*scare-crows*" (Plate 47, No. 507), are erected on poles, about thirty feet high, over the door of the mystery-lodge, and there are left to decay. There hangs now by the side of them another, which was added to the number a few days since, of the skin of a white buffalo, which will remain there until it decays and falls to pieces.

This beautiful and costly skin, when its history is known, will furnish a striking proof of the importance which they attach to these propitiatory offerings. But a few weeks since a party of Mandans returned from the mouth of the Yellowstone, two hundred miles above, with information that a party of Blackfeet were visiting that place on business with the American Fur Company, and that they had with them a white buffalo robe for sale. This was looked upon as a subject of great importance by the chiefs, and one worthy of public consideration. A white buffalo robe is a great curiosity, even in the country of buffaloes, and will always command an almost incredible price from its extreme scarcity; and then, from its being the most costly article of traffic in these regions, it is usually converted into a sacrifice, being offered to the Great Spirit as the most acceptable gift that can be procured. Amongst the vast herds of buffaloes which graze on these boundless prairies there is not one in a hundred thousand, perhaps, that is white, and when such a one is obtained, it is considered great medicine or mystery.

On the receipt of the intelligence above-mentioned the chiefs convened in council and deliberated on the expediency of procuring the white robe from the Blackfeet, and also of appropriating the requisite means and devising the proper mode of procedure for effecting the purchase. At the close of their deliberations, eight men were fitted out on eight of their best horses, who took from the Fur Company's store, on the credit of the chiefs, goods exceeding even the value of their eight horses, and they started for the mouth of the Yellowstone, where they arrived in due time, and made the purchase by leaving the eight horses and all the goods which they carried, returning on foot to their own village, bringing home with them the white robe, which was looked upon by all eyes of the villagers as a thing that was vastly curious, and containing (as they express it) something of the Great Spirit. This wonderful anomaly laid several days in the chief's lodge until public curiosity was gratified, and then it was taken by the doctors or high-priests, and with a great deal of form and mystery consecrated, and raised on the top of a long pole over the medicine-lodge, where it now stands in a group with the others, and will stand as an offering to the Great Spirit until it decays and falls to the ground.

DRESS OF THE MANDANS.

The Mandans in many instances dress very neatly, and some of them splendidly. As they are in their native state, their dresses are all of their own manufacture, and, of course, altogether made of skins of different animals belonging to those regions. There is, certainly, a reigning and striking similarity of costume amongst most of the Northwestern tribes, and I cannot say that the dress of the Mandans is decidedly distinct from that of the Crows or the Blackfeet, the Assiniboinis, or the Sioux; yet there are modes of stitching or embroidering in every tribe which may at once enable the traveler who is familiar with their modes to detect or distinguish the dress of any tribe. These differences consist generally in the fashions of constructing the head-dress, or of garnishing their dresses with the porcupine quills, which they use in great profusion.

Amongst so many different and distinct nations, always at war with each other, and knowing nothing at all of each other's languages, and amongst whom fashions in dress seldom if ever change, it may seem somewhat strange that we should find these people so nearly following or imitating each other in the forms and modes of their dress and ornaments. This must, however, be admitted, and I think may be accounted for in a manner without raising the least argument in favor of the theory of their having all sprung from one stock or one family; for in their continual warfare, when chiefs or warriors fall, their clothes and weapons usually fall into the possession of the victors, who wear them, and the rest of the tribe would naturally more or less often copy from or imitate them; and so, also, in their repeated councils or treaties of peace, such articles of dress and other manufactures are customarily exchanged, which are

equally adopted by the other tribe, and consequently eventually lead to the similarity which we find amongst the modes of dress, &c., of the different tribes.

The tunic, or shirt, of the Mandan men is very similar in shape to that of the Blackfeet—made of two skins of deer, or mountain-sheep, strung with scalp-locks, beads, and ermine. The leggings, like those of the other tribes of which I have spoken, are made of deer-skins and shaped to fit the leg, embroidered with porcupine quills, and fringed with scalps from their enemies' heads. Their moccasins are made of buckskin, and neatly ornamented with porcupine quills. Over their shoulders (or, in other words, over one shoulder and passing under the other) they very gracefully wear a robe from the young buffalo's back, oftentimes cut down to about half its original size, to make it handy and easy for use. Many of these are also fringed on one side with scalp-locks, and the flesh side of the skin curiously ornamented with pictured representations of the creditable events and battles of their lives.

Their head-dresses are of various sorts, and many of them exceedingly picturesque and handsome, generally made of war-eagles' or ravens' quills and ermine. These are the most costly part of an Indian's dress in all this country, owing to the difficulty of procuring the quills and the fur. The war-eagle being the *rara avis*, and the ermine the rarest animal that is found in the country. The tail of a war-eagle in this village, provided it is a perfect one, containing some six or eight quills, which are denominated first-rate plumes, and suitable to arrange in a head-dress, will purchase a tolerable good horse (horses, however, are much cheaper here than they are in most other countries). I have had abundant opportunities of learning the great value which these people sometimes attach to such articles of dress and ornament, as I have been purchasing a great many, which I intend to exhibit in my Gallery of Indian Paintings, that the world may examine them for themselves, and thereby be enabled to judge of the fidelity of my works and the ingenuity of Indian manufactures.

In these purchases I have often been surprised at the prices demanded by them, and perhaps I could not recite a better instance of the kind than one which occurred here a few days since. One of the chiefs, whom I had painted at full length, in a beautiful costume, with head-dress of war-eagles' quills and ermine, extending quite down to his feet and whom I was soliciting for the purchase of his dress complete, was willing to sell me all but the head-dress, saying that "he could not part with that, as he would never be able to get quills and ermine of so good a quality to make another like it." I agreed with him, however, for the rest of the dress, and importuned him from day to day for the head-dress, until he at length replied that if I must have it he must have two horses for it; the bargain was instantly struck, the horses were procured of traders at twenty-five dollars each, and the head-dress secured for my collection.

There is occasionally a chief or a warrior of so extraordinary renown that he is allowed to wear horns on his head-dress, which give to his aspect a strange and majestic effect. These are made of about a third part of the horn of a buffalo bull, the horn having been split from end to end, and a third part of it taken and shaved thin and light and highly polished. These are attached to the top of the head-dress on each side in the same place that they rise and stand on the head of a buffalo, rising out of a mat of ermine skins and tails, which hang over the top of the head-dress somewhat in the form that the large and profuse locks of hair hang and fall over the head of a buffalo bull. See head-dress in Plates 14, 64, and 91, of three different tribes.

DRESS OF THE NORTH AMERICAN INDIANS.

The same custom I have found observed amongst the Sioux, the Crows, the Blackfeet, and Assineboins, and it is one of so striking a character as needs a few more words of observation. There is a peculiar meaning or importance (in their estimation) to this and many other curious and unaccountable appearances in the habits of Indians, upon which the world generally look as things that are absurd and ridiculous, merely

because they are beyond the world's comprehension, or because we do not stop to inquire or learn their uses or meaning.

I find that the principal cause why we underrate and despise the savage is generally because we do not understand him, and the reason why we are ignorant of him and his modes is that we do not stop to investigate; the world has been too much in the habit of looking upon him as altogether inferior, as a beast, a brute, and unworthy of more than a passing notice. If they stop long enough to form an acquaintance, it is but to take advantage of his ignorance and credulities, to rob him of the wealth and resources of his country, to make him drunk with whisky, and visit him with abuses which in his ignorance he never thought of. By this method his first visitors entirely overlook and never understand the meaning of his thousand interesting and characteristic customs, and, at the same time, by changing his native modes and habits of life, blot them out from the view of the inquiring world forever.

It is from the observance of a thousand little and apparently trivial modes and tricks of Indian life, that the Indian character must be learned; and, in fact, it is just the same with us if the subject were reversed, excepting that the system of civilized life would furnish ten apparently useless and ridiculous trifles to one which is found in Indian life; and at least twenty to one which are purely nonsensical and unmeaning.

The civilized world look upon a group of Indians, in their classic dress, with their flow and simple oddities, all of which have their moral or meaning, and laugh at them excessively, because they are not like ourselves. We ask, "Why do the silly creatures wear such great bunches of quills on their heads? such loads and streaks of paint upon their bodies, and bear's grease?—abominable!" and a thousand other equally silly questions, without ever stopping to think that nature taught them to do so, and that they all have some definite importance or meaning, which an Indian could explain to us at once if he were asked and felt disposed to do so; that each quill in his head stood, in the eyes of his own tribe, as the symbol of an enemy who had fallen by his hand; that every streak of red paint covered a wound which he had got in honorable combat; and that the bear's grease with which he carefully anoints his body every morning, from head to foot, cleanses and purifies the body, and protects his skin from the bite of mosquitoes, and at the same time preserves him from colds and coughs which are usually taken through the pores of the skin.

At the same time an Indian looks among the civilized world, no doubt, with equal if not much greater astonishment at our apparently, as well as really, ridiculous customs and fashions; but he laughs not, nor ridicules, nor questions—for his natural good sense and good manners forbid him, until he is reclining about the fire-side of his wigwam companions, when he vents forth his just criticisms upon the learned world, who are a rich and just theme for Indian criticism and Indian gossip.

An Indian will not ask a white man the reason why he does not oil his skin with bear's grease, or why he does not paint his body; or why he wears a hat on his head, or why he has buttons on the back part of his coat, where they never can be used; or why he wears whiskers, and a shirt collar up to his eyes; or why he sleeps with his head towards the fire instead of his feet; why he walks with his toes out instead of turning them in; or why it is that hundreds of white folks will flock and crowd round a table to see an Indian eat—but he will go home to his wigwam fire-side, and "make the welkin ring" with jokes and fun upon the ignorance and folly of the knowing world.

A wild Indian thrown into the civilized atmosphere will see a man occasionally moving in society, wearing a cocked hat, and another with a laced coat and gold or silver epaulettes upon his shoulders, without knowing or inquiring the meaning of them or the objects for which they are worn. Just so a white man travels amongst a wild and untaught tribe of Indians, and sees occasionally one of them parading about their village, with a head-dress of eagles' quills and ermine, and elevated above it a pair of beautifully polished buffalo horns; and just as ignorant is he also of their

meaning or importance; and more so, for the first will admit the presumption that epaulettes and cocked hats amongst the civilized world are made for some important purpose—but the latter will presume that horns on an Indian's head are nothing more nor less (nor can they be in their estimation) than Indian nonsense and stupidity.

THE HEAD-DRESS.

This brings us to the "horned crest" again, and if the poor Indian scans epaulettes and cocked hats, without inquiring their meaning and explaining them to his tribe, it is no reason why I should have associated with the noble dignitaries of these Western regions, with horns and ermine on their heads, and then to have introduced the subject without giving some further clew to their importance and meaning. For me this negligence would be doubly unpardonable, as I travel, not to trade, but to herald the Indian and his dying customs to posterity.

This custom then, which I have before observed belongs to all the Northwestern tribes, is one no doubt of very ancient origin, having a purely classic meaning. No one wears the head-dress surmounted with horns except the dignitaries who are very high in authority, and whose exceeding valor, worth, and power is admitted by all the nation.

He may wear them, however, who is not a chief, but a brave or warrior of such remarkable character that he is esteemed universally in the tribe as a man whose "voice is as loud in council" as that of a chief of the first grade, and consequently his power as great.

This head-dress with horns is used only on certain occasions, and they are very seldom. When foreign chiefs, Indian agents, or other important personages visit a tribe, or at war parades, at the celebration of a victory, at public festivals, &c., they are worn; but on no other occasions, unless sometimes, when a chief sees fit to lead a war-party to battle, he decorates his head with this symbol of power to stimulate his men, and throws himself into the foremost of the battle, inviting his enemy to concentrate their shafts upon him.

The horns on these head-dresses are but loosely attached at the bottom, so that they easily fall back or forward, according as the head is inclined forward or backward, and by an ingenious motion of the head, which is so slight as to be almost imperceptible, they are made to balance to and fro, and sometimes one backward and the other forward, like a horse's ears, giving a vast deal of expression and force of character to the appearance of the chief who is wearing them. This, reader, is a remarkable instance (like hundreds of others), for its striking similarity to Jewish customs, to the kerns (or keren, in Hebrew), the horns worn by the Abyssinian chiefs and Hebrews as a symbol of power and command, worn at great parades and celebrations of victories.

"The false prophet Zedekiah made him horns of iron" (1 Kings, xxii, 11). "Lift not your horns on high; speak not with a stiff neck" (Psalms, lxxv, 5).

This last citation seems so exactly to convey to my mind the mode of raising and changing the position of the horns by a motion of the head, as I have above described, that I am irresistibly led to believe that this custom is now practiced amongst these tribes very nearly as it was amongst the Jews, and that it has been, like many other customs of which I shall speak more in future epistles, handed down and preserved with very little innovation or change from that ancient people.

The reader will see this custom exemplified in the portrait of *Mah-to-toh-pa* (Plate 64). [No. 128.] This man, although the second chief, was the only man in the nation who was allowed to wear the horns, and all, I found, looked upon him as a leader who had the power to lead all the warriors in time of war, and that in consequence of the extraordinary battles which he had fought.—Pages 100-104, vol. 1, Catlin's Eight Years.

THE MANDANS AND OTHER INDIANS AS SWIMMERS, AND THEIR METHOD OF BATHING.

At the distance of half a mile or so above the Mandan village is the customary place where the women and girls resort every morning in the summer months to bathe in the river. To this spot they repair by hundreds, every morning at sunrise, where, on a beautiful beach, they can be seen running and glistening in the sun, whilst they are playing their innocent gambols and leaping into the stream. They all learn to swim well, and the poorest swimmer amongst them will dash fearlessly into the boiling and eddying current of the Missouri, and cross it with perfect ease. At the distance of a quarter of a mile back from the river extends a terrace or elevated prairie, running north from the village, and forming a kind of semicircle around this bathing place; and on this terrace, which is some twenty or thirty feet higher than the meadow between it and the river, are stationed every morning several sentinels, with their bows and arrows in hand, to guard and protect this sacred ground from the approach of boys or men from any direction.

At a little distance below the village also, is the place where the men and boys go to bathe and learn to swim. After this morning ablution, they return to their village, wipe their limbs dry, and use a profusion of bear's grease through their hair and over their bodies.

The art of swimming is known to all the American Indians; and perhaps no people on earth have taken more pains to learn it, nor any who turn it to better account. There certainly are no people whose avocations of life more often call for the use of their limbs in this way; as many of the tribes spend their lives on the shores of our vast lakes and rivers, paddling about from their childhood in their fragile bark canoes, which are liable to continual accidents, which often throw the Indian upon his natural resources for the preservation of his life.

There are many times also, when out upon their long marches in the prosecution of their almost continued warfare, when it becomes necessary to plunge into and swim across the wildest streams and rivers, at times when they have no canoes or craft in which to cross them. I have as yet seen no tribe where this art is neglected. It is learned at a very early age by both sexes, and enables the strong and hardy muscles of the squaws to take their child upon the back, and successfully to pass any river that lies in their way.

The mode of swimming amongst the Mandans, as well as amongst most of the other tribes, is quite different from that practiced in those parts of the civilized world which I have had the pleasure yet to visit. The Indian, instead of parting his hands simultaneously under the chin, and making the stroke outward in a horizontal direction, causing thereby a serious strain upon the chest, throws his body alternately upon the left and the right side, raising one arm entirely above the water and reaching as far forward as he can, to dip it, whilst his whole weight and force are spent upon the one that is passing under him, and, like a paddle, propelling him along; whilst this arm is making a half circle, and is being raised out of the water behind him, the opposite arm is describing a similar arch in the air over his head, to be dipped in the water as far as he can reach before him, with the hand turned under, forming a sort of bucket, to act most effectively as it passes in its turn underneath him.

By this bold and powerful mode of swimming, which may want the grace that many would wish to see, I am quite sure, from the experience I have had, that much of the fatigue and strain upon the breast and spine are avoided, and that a man will preserve his strength and his breath much longer in this alternate and rolling motion than he can in the usual mode of swimming in the polished world.

In addition to the modes of bathing which I have above described, the Mandans have another, which is a much greater luxury, and often resorted to by the sick, but far more often by the well and sound, as a matter of luxury only, or perhaps for the purpose of hardening their limbs and preparing them for the thousand exposures and vicissitudes of life to which they are continually liable. I allude to their vapor baths, or sudatories, of which each village has several, and which seem to be a kind of public



INDIAN VAPOR BATH.

Near Mandan village. 1832. Page 455.

(Plate 71, Vol. I, Catlin's Eight Years.)

property, accessible to all, and resorted to by all, male and female, old and young, sick and well.

In every Mandan lodge is to be seen a crib or basket, much in the shape of a bathing-tub, curiously woven with willow boughs, and sufficiently large to receive any person of the family in a reclining or recumbent posture; which, when any one is to take a bath, is carried by the squaw to the sudatory for the purpose, and brought back to the wigwam again after it has been used.

These sudatories are always near the village, above or below it, on the bank of the river. They are generally built of skins (in form of a Crow or Sioux lodge, which I have before described), covered with buffalo skins sewed tight together, with a kind of furnace in the center; or, in other words, in the center of the lodge are two walls of stone about 6 feet long and $2\frac{1}{2}$ apart, and about 3 feet high; across and over this space, between the two walls, are laid a number of round sticks, on which the bathing crib is placed (*vide* Plate 71). [Vol. 1, Catlin's Eight Years, facing this page.] Contiguous to the lodge, and outside of it, is a little furnace something similar, in the side of the bank, where the woman kindles a hot fire, and heats to a red heat a number of large stones, which are kept at these places for this particular purpose; and having them all in readiness she goes home or sends word to inform her husband or other one who is waiting, that all is ready, when he makes his appearance, entirely naked, though with a large buffalo robe wrapped around him. He then enters the lodge and places himself in the crib or basket, either on his back or in a sitting posture (the latter of which is generally preferred), with his back towards the door of the lodge, when the squaw brings in a large stone red hot, between two sticks (lashed together somewhat in the form of a pair of tongs), and, placing it under him, throws cold water upon it, which raises a profusion of vapor about him. He is at once enveloped in a cloud of steam, and a woman or child will sit at a little distance and continue to dash water upon the stone, whilst the matron of the lodge is out and preparing to make her appearance with another heated stone; or he will sit and dip from a wooden bowl, with a ladle made of the mountain sheep's horn, and throw upon the heated stones, with his own hands, the water which he is drawing through his lungs and pores in the next moment, in the most delectable and exhilarating vapors, as it distills through the mat of wild sage and other medicinal and aromatic herbs, which he has strewed over the bottom of his basket, and on which he reclines.

During all this time the lodge is shut perfectly tight, and he quaffs this delicious and renovating draught to his lungs with deep-drawn sighs, and with extended nostrils, until he is drenched in the most profuse degree of perspiration that can be produced; when he makes a kind of strangled signal, at which the lodge is opened, and he darts forth with the speed of a frightened deer and plunges headlong into the river, from which he instantly escapes again, wraps his robe around him and "leans" as fast as possible for home. Here his limbs are wiped dry, and wrapped close and tight within the fur of the buffalo robes, in which he takes his nap, with his feet to the fire; then oils his limbs and hair with bear's grease, dresses and plumes himself for a visit, a feast, a parade, or a council; or slicks down his long hair, and rubs his oiled limbs to a polish, with a piece of soft buckskin, prepared to join in games of ball or *Tchung-kee*.

Such is the sudatory or the vapor bath of the Mandans, and, as I before observed, it is resorted to both as an everyday luxury by those who have the time and energy or industry to indulge in it; and also used by the sick as a remedy for nearly all the diseases which are known amongst them.

Fevers are very rare, and in fact almost unknown amongst these people; but in the few cases of fever which have been known, this treatment has been applied, and without the fatal consequences which we would naturally predict. The greater part of their diseases are inflammatory rheumatisms, and other chronic diseases; and for these, this mode of treatment, with their modes of life, does admirably well. This

custom is similar amongst nearly all of these Missouri Indians, *i. e.*, Indians along the Missouri River, and amongst the Pawnees, Omahas, and Punchas and other tribes, who have suffered with the small-pox (the dread destroyer of the Indian race), this mode was practiced by the poor creatures, who fled by hundreds to the river's edge, and by hundreds died before they could escape from the waves, into which they had plunged in the heat and rage of a burning fever. Such will yet be the scourge, and such the misery of these poor unthinking people, and each tribe to the Rocky Mountains, as it has been with every tribe between here and the Atlantic Ocean—white men, whisky, tomahawks, scalping-knives, guns, powder and ball, small-pox, debauchery—extermination.—Pages 96-99, vol. 1, Catlin's Eight Years.

Mr. Catlin also noted the bathing in these sudatories (Plate 71) amongst the Minatarees (page 170, vol. 1, Catlin's Eight Years) at their villages on Knife River. See Nos. 5, 171-175, 383, 409, and 446, and page 466 herein.

And every now and then are to be seen their sudatories or vapor-baths [Plate 71, facing], where steam is raised by throwing water onto heated stones; and the patient jumps from his sweating-house and leaps into the river in the highest state of perspiration, as I have more fully described whilst speaking of the bathing of the Mandans.

DINNER WITH A MANDAN CHIEF, JULY, 1832—PEMICAN AND MARROW FAT.

I spoke in a former letter of *Mah-to-toh-pa* (the Four Bears), the second chief of the nation, and the most popular man of the Mandans—a high-minded and gallant warrior, as well as a polite and polished gentleman. Since I painted his portrait, as I before described, I have received at his hands many marked and signal attentions; some of which I must name to you, as the very relation of them will put you in possession of many little forms and modes of Indian life that otherwise might not have been noted.

About a week since this noble fellow stepped into my painting-room, about twelve o'clock in the day, in full and splendid dress, and passing his arm through mine, pointed the way, and led me in the most gentlemanly manner through the village and into his own lodge, where a feast was prepared in a careful manner and waiting our arrival. The lodge in which he dwelt was a room of immense size, some forty or fifty feet in diameter, in a circular form, and about twenty feet high—with a sunken curb of stone in the center, of five or six feet in diameter and one foot deep, which contained the fire over which the pot was boiling. I was led near the edge of this curb, and seated on a very handsome robe, most ingeniously garnished and painted with hieroglyphics, and he seated himself gracefully on another one at a little distance from me, with the feast prepared in several dishes, resting on a beautiful rush mat, which was placed between us.

The simple feast which was spread before us consisted of three dishes only, two of which were served in wooden bowls, and the third in an earthen vessel of their own manufacture, somewhat in shape of a bread-tray in our own country. This last contained a quantity of *pemican* and *marrow-fat*, and one of the former held a fine brace of buffalo ribs, delightfully roasted, and the other was filled with a kind of paste or pudding, made of the flour of the *pomme blanche*, as the French call it, a delicious turnip of the prairie, finely flavored with the buffalo berries, which are collected in great quantities in this country, and used with divers dishes in cooking, as we in civilized countries use dried currants, which they very much resemble.

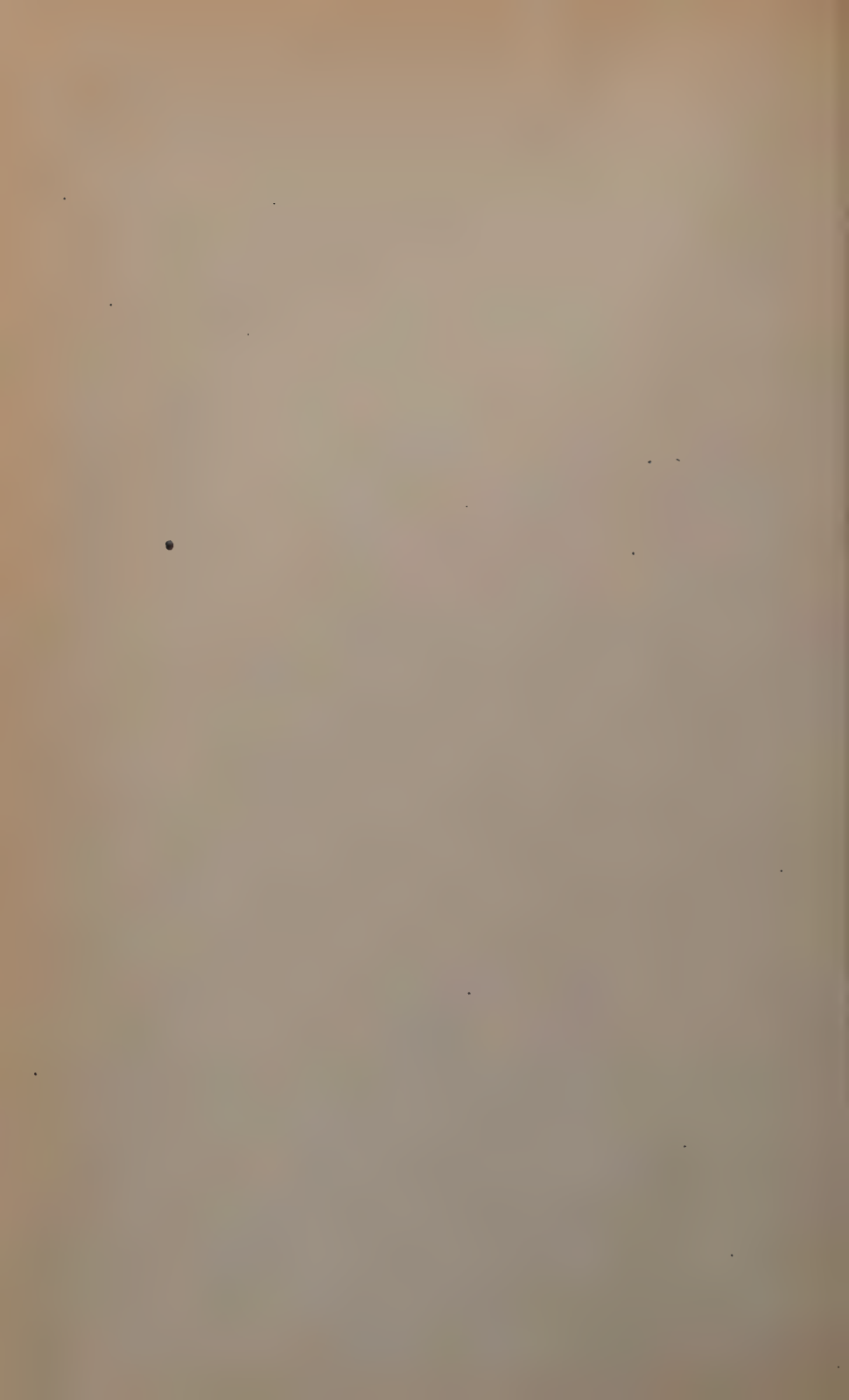
A handsome pipe and a tobacco-pouch made of the otter skin, filled with *k'nick-k'neck* (Indian tobacco), laid by the side of the feast; and when we were seated, mine host took up his pipe, and deliberately filled it; and instead of lighting it by the fire, which he could easily have done, he drew from his pouch his flint and steel, and raised a spark with which he kindled it. He drew a few strong whiffs through it,



MR. CATLIN DINING WITH MAH-TO-TOHPA, THE FOUR BEARS, MANDAN CHIEF. JULY, 1832, AT THE MANDAN VILLAGE, UPPER MISSOURI.

Page 456.

(Plate 62, Vol. I, Catlin's Eight Years.)



and presented the stem of it to my mouth, through which I drew a whiff or two while he held the stem in his hands. This done, he laid down the pipe, and drawing his knife from his belt, cut off a very small piece of the meat from the ribs, and pronouncing the words *Ho-pe-ne-chee wa-pa-shee* (meaning a medicine sacrifice), threw it into the fire.

He then (by signals) requested me to eat, and I commenced, after drawing out from my belt my knife (which it is supposed that every man in this country carries about him, for at an Indian feast a knife is never offered to a guest). Reader, be not astonished that I sat and ate my dinner alone, for such is the custom in this strange land. In all tribes in these western regions it is an invariable rule that a chief never eats with his guests invited to a feast, but while they eat he sits by, at their service, and ready to wait upon them, deliberately charging and lighting the pipe which is to be passed around after the feast is over. Such was the case in the present instance, and while I was eating Mah-to-toh-pa sat cross-legged before me, cleaning his pipe and preparing it for a cheerful smoke when I had finished my meal. For this ceremony I observed he was making unusual preparation, and I observed, as I ate, that after he had taken enough of the *k'nick-k'neck* or bark of the red willow from his pouch he rolled out of it also a piece of the "*castor*" which it is customary amongst these folks to carry in their tobacco-sack to give it a flavor; and, shaving off a small quantity of it, mixed it with the bark with which he charged his pipe. This done, he drew also from his sack a small parcel containing a fine powder which was made of dried buffalo dung, a little of which he spread over the top (according also to custom), which was like tinder, having no other effect than that of lighting the pipe with ease and satisfaction. My appetite satiated, I straightened up, and with a whiff the pipe was lit, and we enjoyed together for a quarter of an hour the most delightful exchange of good feelings, amid clouds of smoke and pantomimic signs and gesticulations.

The dish of "*pemican and marrow-fat*," of which I spoke, was thus: The first, an article of food used throughout this country, as familiarly as we use bread in the civilized world. It is made of buffalo meat dried very hard, and afterwards pounded in a large wooden mortar until it is made nearly as fine as sawdust, then packed in this dry state in bladders or sacks of skin, and is easily carried to any part of the world in good order. "*Marrow-fat*" is collected by the Indians from the buffalo bones, which they break to pieces, yielding a prodigious quantity of marrow, which is boiled out and put into buffalo bladders which have been distended; and after it cools, becomes quite hard like tallow, and has the appearance, and very nearly the flavor, of the richest yellow butter. At a feast chunks of the marrow-fat are cut off and placed in a tray or bowl, with the pemican, and eaten together; which we civilized folks in these regions consider a very good substitute for (and indeed we generally so denominate it) "*bread and butter*." In this dish laid a spoon made of the buffalo's horn, which was black as jet, and beautifully polished; in one of the others there was another of still more ingenious and beautiful workmanship, made of the horn of the mountain sheep, or "*Gros corn*," as the French trappers call them; it was large enough to hold of itself two or three pints, and was almost entirely transparent.

I spoke also of the earthen dishes or bowls in which these viands were served out; they are a familiar part of the culinary furniture of every Mandan lodge, and are manufactured by the women of this tribe in great quantities, and modeled into a thousand forms and tastes. They are made by the hands of the women, from a tough black clay, and baked in kilns which are made for the purpose, and are nearly equal in hardness to our own manufacture of pottery; though they have not yet got the art of glazing, which would be to them a most valuable secret. They make them so strong and serviceable, however, that they hang them over the fire as we do our iron pots, and boil their meat in them with perfect success. I have seen some few specimens of such manufacture, which have been dug up in Indian mounds and tombs in

the Southern and Middle States, placed in our Eastern museums, and looked upon as a great wonder, when here this novelty is at once done away with, and the whole mystery; where women can be seen handling and using them by hundreds, and they can be seen every day in the summer also, molding them into many fanciful forms, and passing them through the kiln where they are hardened.

Whilst sitting at this feast the wigwam was as silent as death, although we were not alone in it. This chief, like most others, had a plurality of wives, and all of them (some six or seven) were seated around the sides of the lodge, upon robes or mats placed upon the ground, and not allowed to speak, though they were in readiness to obey his orders or commands, which were uniformly given by signs manual, and executed in the neatest and most silent manner.

When I arose to return, the pipe through which we had smoked was presented to me; and the robe on which I had sat, he gracefully raised by the corners and tendered it to me, explaining by signs that the paintings which were on it were the representations of the battles of his life, where he had fought and killed with his own hand fourteen of his enemies; that he had been two weeks engaged in painting it for me, and that he had invited me here on this occasion to present it to me. The robe, readers, which I shall describe in a future epistle (see Plate 65 herein, and the three following), I took upon my shoulder, and he took me by the arm and led me back to my painting-room.—Pages 114–116, vol. 1, Catlin's Eight Years.

THE LITTLE MANDAN VILLAGE.

From the Minataree villages Mr. Catlin passed down the river to the upper or little Mandan village. Of this he writes in 1832:

In speaking of the Mandans in a former letter I mentioned that they were living in two villages, which are about two miles apart. Of their principal village I have given a minute account, which precludes the necessity of my saying much of their smaller town to which I descended a few days since from the Minatarees, and where I find their modes and customs precisely the same as I have heretofore described. This village contains sixty or eighty lodges, built in the same manner as those which I have already mentioned; and I have just learned that they have been keeping the annual ceremony here precisely in the same manner as that which I witnessed in the lower or larger town, and have been explained.

I have been treated with the same hospitality here that was extended to me in the other village, and have painted the portraits of several distinguished persons, which has astonished and pleased them very much.

Of the Mandans who are about me in this little village I need say nothing, except that they are in every respect the same as those I have described in the lower village; and, in fact, I believe this little town is rather a summer residence for a few of the noted families than anything else, as I am told that none of their wigwams are tenanted through the winter.—Page 203, vol. 1, Catlin's Eight Years.

FINAL LEAVE OF THE MANDANS; THEIR ORIGIN.

* * * Their hospitality [the Mandans] had fully corroborated my fixed belief that the North American Indian in his primitive state is a high-minded, hospitable, and honorable being, and their singular and peculiar customs have raised an irresistible belief in my mind that they have had a different origin or are of a different compound of character from any other tribe that I have yet seen or that can be probably seen in North America.

In coming to such a conclusion as this the mind is at once filled with a flood of inquiries as to the source from which they have sprung, and eagerly seeking for the evidence which is to lead it to the most probable and correct conclusion. Amongst these

evidences, of which there are many, and forcible ones, to be met with amongst these people, and many of which I have named in my former epistles, the most striking are those which go, I think, decidedly to suggest the existence of books and of customs amongst them, bearing incontestible proofs of an amalgam of civilized and savage; and that in the absence of all proof of any recent proximity of a civilized stock that could in any way have been engrafted upon them.

These facts, then, with the host of their peculiarities which stare a traveler in the face, lead the mind back in search of some more remote and rational cause for such striking singularities; and in this dilemma I have been almost disposed (not to advance it as a theory but) to inquire whether here may not be found, yet existing, the remains of the *Welsh colony*, the followers of Madoc, who, history tells us, if I recollect right, started with ten ships to colonize a country which he had discovered in the Western Ocean, whose expedition I think has been pretty clearly traced to the mouth of the Mississippi or the coast of Florida, and whose fate further than this seems sealed in unsearchable mystery.

I am traveling in this country, as I have before said, not to advance or to prove theories, but to see all I am able to see and to tell it in the simplest and most intelligible manner I can to the world, for their own conclusions, or for theories I may feel disposed to advance and be better able to defend after I get out of this singular country, where all the powers of one's faculties are required and much better employed, I consider, in helping him along and in gathering materials than in stopping to draw too nice and delicate conclusions by the way.

If my indefinite recollections of the fate of that colony, however, as recorded in history be correct, I see no harm in suggesting the inquiry whether they did not sail up the Mississippi River in their ten ships, or such number of them as might have arrived safe in its mouth, and having advanced up the Ohio from its junction (as they naturally would, it being the widest and most gentle current) to a rich and fertile country, planted themselves as agriculturists on its rich banks, where they lived and flourished, and increased in numbers, until they were attacked, and at last besieged, by the numerous hordes of savages who were jealous of their growing condition; and as a protection against their assaults, built those numerous civilized fortifications, the ruins of which are now to be seen on the Ohio and the Muskingum, in which they were at last all destroyed, except some few families who had intermarried with the Indians, and whose offspring, being half-breeds, were in such a manner allied to them that their lives were spared; and forming themselves into a small and separate community, took up their residence on the banks of the Missouri, on which, for the want of a permanent location, being on the lands of their more powerful enemies, were obliged repeatedly to remove; and continuing their course up the river, have in time migrated to the place where they are now living, and consequently found with the numerous and most unaccountable peculiarities of which I have before spoken, so inconsonant with the general character of the North American Indians; with complexions of every shade, with hair of all the colors in civilized society, and many with hazel, with grey, and with blue eyes.

The above is a suggestion of a moment; and I wish the reader to bear it in mind, that if I ever advance such a theory, it will be after I have collected other proofs, which I shall take great pains to do; after I have taken a vocabulary of their language, and also in my transit down the river in my canoe, I may be able from my own examinations of the ground to ascertain whether the shores of the Missouri bear evidences of their former locations; or whether amongst the tribes who inhabit the country below there remain any satisfactory traditions of their residences in and transit through their countries.

I close here my book (and probably for some time my remarks) on the friendly and hospitable Mandans.—Pages 206, 207, vol. 1, Catlin's Eight Years.

NOTE.—Several years having elapsed since the above account of the Mandans was written, I open the book to convey to the reader the melancholy intelligence of the destruction of this interesting

tribe, which happened a short time after I left their country; and the manner and causes of their misfortune I have explained in the appendix to the second volume of this work, as well as some further considerations of the subject just above named, relative to their early history and the probable fate of the followers of Madoc, to which I respectfully refer the reader before he goes further in the body of the work. [See Appendix A, below.]

Mr. Catlin, in his "Life Amongst the Indians," 1861, pages 140, 141, thus writes of his final leave-taking of the Mandans:

The last I saw of my friends the Mandans was at the shore of the river in front of their village. My canoe and all my packs were brought down in safety to the water's edge, my canoe placed in the water—the whole tribe upon the beach; my friend Mah-to-toh-pa, the Wolf Chief, and the *Great Medicine*, all successively embraced me in their arms; the warriors and braves shook hands with me, and the women and children saluted me with shouts of farewell; Batiste and Bozard and myself were again afloat and on our way for Saint Louis.

At this exciting moment, when we had got too far into the current to stop, and well under way, a gallant young warrior, whom I recognized, followed opposite to us, at the water's edge, and leaning over, tossed safely into the canoe a parcel which he took out from under his robe, and seeing me attempting to unfold it, he waved his hand and shook his head, and made a sign for me to lay it down in the canoe, which I did. All now was done, and we move off.

After we had got a mile or so from the village I took in my paddle and opened the parcel by untying many thongs, and, to my great surprise, found the most beautiful pair of leggings which I ever had seen, fringed with a profusion of scalp-locks, and handsomely garnished with porcupine quills.

These I instantly recognized as belonging to the son of a famous chief, the "Four Men," and the identical pair I had been for some time trying to purchase, and for which I had offered the young man a horse, but got no reply, excepting that, "He could not sell them, as the scalp-locks were so precious as trophies, and his fellow-warriors would laugh at him if he sold them."

EXTINCTION OF THE MANDANS.—APPENDIX A.*

From the accounts brought to New York in the fall of 1838, by Messrs. McKenzie, Mitchell, and others, from the Upper Missouri, and with whom I conversed on the subject, it seems that in the summer of that year the small-pox was accidentally introduced amongst the Mandans, by the fur-traders; and that in the course of two months they all perished,† except some thirty or forty, who were taken as slaves by the Riccarees, an enemy, living two hundred miles below them, and who moved up and took possession of their village soon after their calamity, taking up their residence in it, it being a better built village than their own; and from the lips of one of the traders, who had more recently arrived from there, I had the following account of the remaining few, in whose destruction was the final termination of this interesting and once numerous tribe.

The Riccarees, he said, had taken possession of the village after the disease had subsided, and after living some months in it were attacked by a large party of their enemies, the Sioux, and whilst fighting desperately in resistance, in which the Mandan prisoners had taken an active part, the latter had concerted a plan for their own destruction, which was effected by their simultaneously running through the piquets on to the prairie, calling out to the Sioux (both men and women) to kill them, "that they were Riccaree dogs, that their friends were all dead, and they did not wish to live,"—that they here wielded their weapons as desperately as they could, to excite the fury of their enemy, and that they were thus cut to pieces and destroyed.

* Vol. 2, Catlin's Eight Years.

† A few escaped. See page 89, herein.—T. D.

The accounts given by two or three white men, who were amongst the Mandans during the ravages of this frightful disease, are most appalling and actually too heart-rending and disgusting to be recorded. The disease was introduced into the country by the Fur Company's steamer from Saint Louis, which had two of their crew sick with the disease when it approached the Upper Missouri, and imprudently stopped to trade at the Mandan village, which was on the bank of the river, where the chiefs and others were allowed to come on board, by which means the disease got ashore.

I am constrained to believe, that the gentlemen in charge of the steamer did not believe it to be the small-pox; for if they had known it to be such, I cannot conceive of such imprudence, as regarded their own interests in the country, as well as the fate of these poor people, by allowing their boat to advance into the country under such circumstances.

It seems that the Mandans were surrounded by several war-parties of their more powerful enemies the Sioux, at that unlucky time, and they could not therefore disperse upon the plains, by which many of them could have been saved; and they were necessarily inclosed within the piquets of their village, where the disease in a few days became so very malignant that death ensued in a few hours after its attacks; and so slight were their hopes when they were attacked that nearly half of them destroyed themselves with their knives, with their guns, and by dashing their brains out by leaping headforemost from a thirty-foot ledge of rocks in front of their village. The first symptom of the disease was a rapid swelling of the body, and so very virulent had it become that very many died in two or three hours after their attack, and that in many cases without the appearance of the disease upon the skin. Utter dismay seemed to possess all classes and all ages, and they gave themselves up in despair, as entirely lost. There was but one continual crying and howling and praying to the Great Spirit for his protection during the nights and days; and there being but few living, and those in too appalling despair, nobody thought of burying the dead, whose bodies, whole families together, were left in horrid and loathsome piles in their own wigwams, with a few buffalo robes, &c., thrown over them, there to decay and be devoured by their own dogs. That such a proportion of their community as that above mentioned should have perished in so short a time seems yet, to the reader, an unaccountable thing; but in addition to the causes just mentioned it must be borne in mind that this frightful disease is everywhere far more fatal amongst the native than in civilized population, which may be owing to some extraordinary constitutional susceptibility; or, I think, more probably to the exposed lives they live, leading more directly to fatal consequences. In this, as in most of their diseases, they ignorantly and imprudently plunge into the coldest water whilst in the highest state of fever, and often die before they have the power to get out.

Some have attributed the unexampled fatality of this disease amongst the Indians to the fact of their living entirely on animal food; but so important a subject for investigation I must leave for sounder judgments than mine to decide. They are a people whose constitutions and habits of life enable them most certainly to meet most of its ills with less dread, and with decidedly greater success, than they are met in civilized communities; and I would not dare to decide that their simple meat diet was the cause of their fatal exposure to one frightful disease, when I am decidedly of opinion that it has been the cause of their exemption and protection from another, almost equally destructive, and, like the former, of civilized introduction.

During the season of the ravages of the Asiatic cholera, which swept over the greater part of the western country, and the Indian frontier, I was a traveler through those regions and was able to witness its effects; and I learned from what I saw, as well as from what I have heard in other parts since that time, that it traveled to and over the frontiers, carrying dismay and death amongst the tribes on the borders in many cases, so far as they had adopted the civilized modes of life, with its dissipation, using vegetable food and salt; but wherever it came to the tribes living exclusively

on meat, and that without the use of salt, its progress was suddenly stopped. I mention this as a subject which I looked upon as important to science, and therefore one on which I made many careful inquiries; and so far as I have learned along that part of the frontier over which I have since passed, I have to my satisfaction ascertained that such became the utmost limits of this fatal disease in its travel to the West, unless where it might have followed some of the routes of the fur-traders, who, of course, have introduced the modes of civilized life.

From the trader who was present at the destruction of the Mandans I had many most wonderful incidents of this dreadful scene, but I dread to recite them. Amongst them, however, there is one that I must briefly describe, relative to the death of that noble gentleman of whom I have already said so much, and to whom I became so much attached, *Mah-to-toh-pa*, or "The Four Bears." This fine fellow sat in his wigwam and watched every one of his family die about him, his wives and his little children, after he had recovered from the disease himself; when he walked out, around the village, and wept over the final destruction of his tribe; his braves and warriors, whose sinewy arms alone he could depend on for a continuance of their existence, all laid low; when he came back to his lodge, where he covered his whole family in a pile with a number of robes, and wrapping another around himself, went out upon a hill at a little distance, where he laid several days, despite all the solicitations of the traders, resolved to starve himself to death. He remained there until the sixth day, when he had just strength enough to creep back to the village, when he entered the horrid gloom of his own wigwam, and laying his body alongside of the group of his family, drew his robe over him, and died on the ninth day of his fatal abstinence.

So have perished the friendly and hospitable Mandans, from the best accounts I could get; and although it may be possible that some few individuals may yet be remaining, I think it is not probable; and one thing is certain, even if such be the case, that, as a nation, the Mandans are extinct, having no longer an existence.

There is yet a melancholy part of the tale to be told, relating to the ravages of this frightful disease in that country on the same occasion, as it spread to other contiguous tribes, to the Minatarees, the Knisteneaux, the Blackfeet, the Cheyennes, and Crows, amongst whom twenty-five thousand perished in the course of four or five months, which most appalling facts I got from Major Pilcher, now superintendent of Indian affairs at Saint Louis, from Mr. McKenzie, and others.

It may be naturally asked here, by the reader, whether the Government of the United States have taken any measures to prevent the ravages of this fatal disease amongst these exposed tribes; to which I answer, that repeated efforts have been made, and so far generally, as the tribes have ever had the disease (or, at all events, within the recollections of those who are now living in the tribes), the Government agents have succeeded in introducing vaccination as a protection; but amongst those tribes in their wild state, and where they have not suffered with the disease, very little success has been met with in the attempt to protect them, on account of their superstitions, which have generally resisted all attempts to introduce vaccination. Whilst I was on the Upper Missouri several surgeons were sent into the country with the Indian agents, where I several times saw the attempts made without success. They have perfect confidence in the skill of their physicians until the disease has made one slaughter in their tribe, and then, having seen white men amongst them protected by it, they are disposed to receive it, before which they cannot believe that so minute a puncture in the arm is going to protect them from so fatal a disease; and as they see white men so earnestly-urging it, they decide that it must be some new mode or trick of pale faces, by which they are to gain some new advantage over them, and they stubbornly and successfully resist it.—Vol. 2, Catlin's Eight Years.

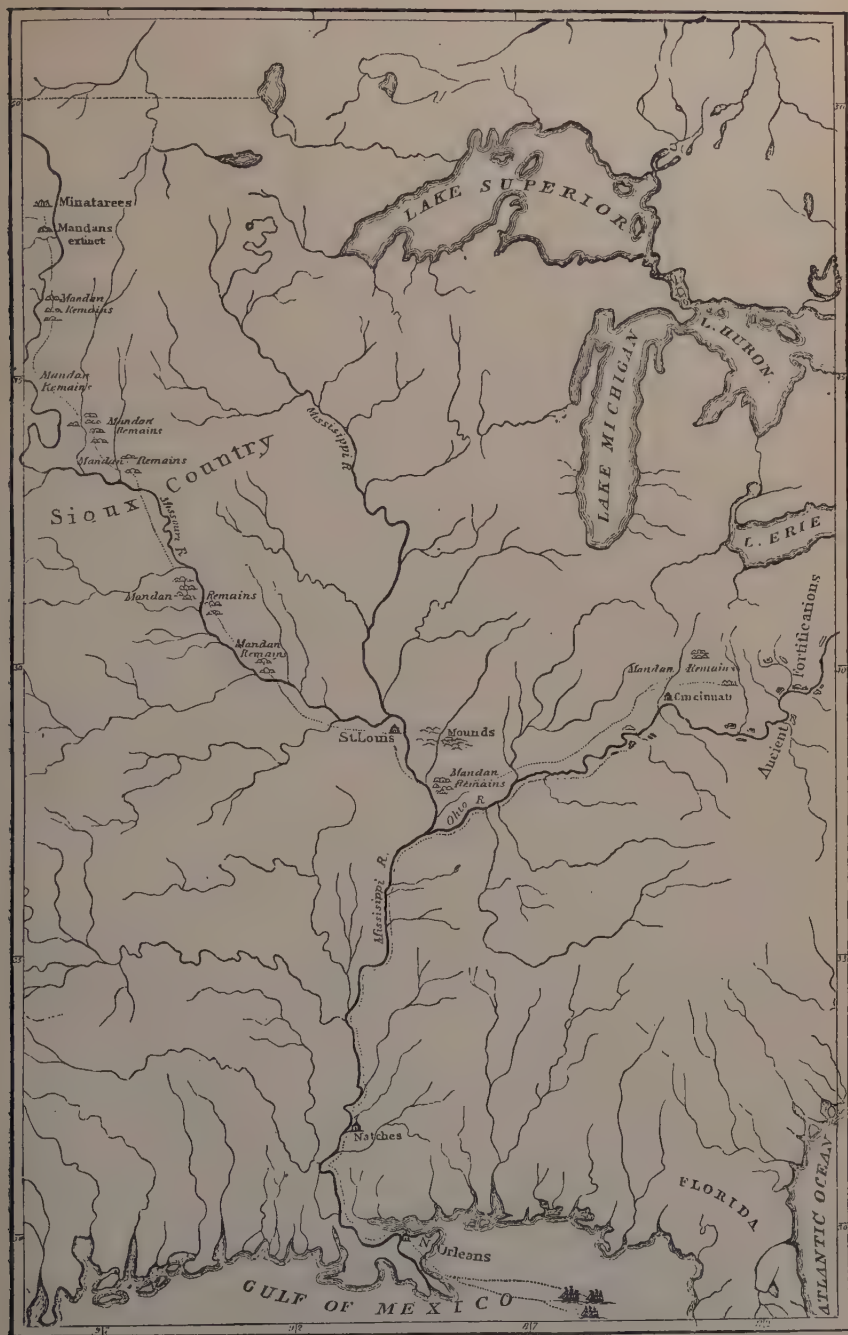


CHART SHOWING THE MOVES OF THE MANDANS AND THE PLACE OF THEIR
EXTINCTION, 1837. Pages 80, 461, 463.

(From Catlin's Eight Years.)

NOTES ON THE WELSH COLONY—ORIGIN OF MANDANS.

The Welsh colony, which I before barely spoke of,* which sailed under the direction of Prince Madoc, or Madawc, from North Wales, in the early part of the fourteenth century, in ten ships, according to numerous and accredited authors, and never returned to their own country, have been supposed to have landed somewhere on the coast of North or South America; and from the best authorities (which I will suppose everybody has read rather than quote them at this time) I believe it has been pretty clearly proved that they landed either on the coast of Florida or about the mouth of the Mississippi, and, according to the history and poetry of their country, settled somewhere in the interior of North America, where they are yet remaining, intermixed with some of the savage tribes.

In my letter just referred to, I barely suggested that the Mandans, whom I found with so many peculiarities in looks and customs, which I have already described, might possibly be the remains of this lost colony amalgamated with a tribe, or part of a tribe, of the natives, which would account for the unusual appearances of this tribe of Indians, and also for the changed character and customs of the Welsh colonists, provided these be the remains of them.

Since those notes were written, as will have been seen by my subsequent letters, I have descended the Missouri River from the Mandan village to Saint Louis, a distance of 1,800 miles, and have taken pains to examine its shores; and from the repeated remains of the ancient location of the Mandans, which I met with on the banks of that river, I am fully convinced that I have traced them down nearly to the mouth of the Ohio River; and from exactly similar appearances, which I recollect to have seen several years since in several places in the interior of the State of Ohio, I am fully convinced that they have formerly occupied that part of the country, and have, from some cause or other, been put in motion, and continued to make their repeated moves until they arrived at the place of their residence at the time of their extinction on the Upper Missouri.

These ancient fortifications, which are very numerous in that vicinity, some of which inclose a great many acres, and being built on the banks of the rivers, with walls in some places 20 or 30 feet in height, with covered ways to the water, evince a knowledge of the science of fortifications, apparently not a century behind that of the present day, were evidently never built by any nation of savages in America, and present to us incontestible proof of the former existence of a people very far advanced in the arts of civilization, who have, from some cause or other, disappeared, and left these imperishable proofs of their former existence.

Now I am inclined to believe that the ten ships of Madoc, or a part of them at least, entered the Mississippi River at the Balize, and made their way up the Mississippi, or that they landed somewhere on the Florida coast, and that their brave and persevering colonists made their way through the interior to a position on the Ohio River, where they cultivated their fields and established in one of the finest countries on earth a flourishing colony; but were at length set upon by the savages, whom, perhaps, they provoked to warfare, being trespassers on their hunting-grounds, and by whom, in overpowering hordes, they were besieged, until it was necessary to erect these fortifications for their defense, into which they were at last driven by a confederacy of tribes, and there held till their ammunition and provisions gave out, and they in the end have all perished, except, perhaps, that portion of them who might have formed alliance by marriage with the Indians, and their offspring, who would have been half-breeds, and of course attached to the Indians' side; whose lives have been spared in the general massacre; and at length being despised, as all half-breeds of enemies are, have gathered themselves into a band and, severing from their parent tribe, have moved off and increased in numbers and strength as they have advanced up the

* See also page 459, herein.—T. D.

Missouri River to the place where they have been known for many years past by the name of *Mandans*, a corruption or abbreviation, perhaps, of *Madawgwys*, the name applied by the Welsh to the followers of Madawc.

If this be a startling theory for the world, they will be the more sure to read the following brief reasons which I bring in support of my opinion; and if they do not support me they will at least be worth knowing, and may, at the same time, be the means of eliciting further and more successful inquiry.

As I have said, on page 415 and in other places, the marks of the Mandan villages are known by the excavations of 2 feet or more in depth, and 30 or 40 feet in diameter, of a circular form, made in the ground for the foundations of their wigwams, which leave a decided remain for centuries, and one that is easily detected the moment that it is met with. After leaving the Mandan village, I found the marks of their former residence about 60 miles below where they were then living, and from which they removed (from their own account) about sixty or eighty years since; and from the appearance of the number of their lodges, I should think that at that recent date there must have been three times the number that were living when I was amongst them. Near the mouth of the Big Shienne River, 200 miles below their last location, I found still more ancient remains, and in as many as six or seven other places between that and the mouth of the Ohio; and each one, as I visited them, appearing more and more ancient, convincing me that these people, wherever they might have come from, have gradually made their moves up the banks of the Missouri to the place where I visited them.

For the most part of this distance they have been in the heart of the great Sioux country, and being looked upon by the Sioux as trespassers have been continually warred upon by this numerous tribe, who have endeavored to extinguish them, as they have been endeavoring to do ever since our first acquaintance with them, but who, being always fortified by a strong picquet, or stockade, have successfully withstood the assaults of their enemies and preserved the remnant of their tribe. Through this sort of gauntlet they have run, in passing through the countries of these warlike and hostile tribes.

It may be objected to this, perhaps, that the Riccarees and Minatarees build their wigwams in the same way, but this proves nothing, for the Minatarees are Crows, from the northwest, and, by their own showing, fled to the Mandans for protection, and forming their villages by the side of them built their wigwams in the same manner.

The Riccarees have been a very small tribe, far inferior to the Mandans; and by the traditions of the Mandans, as well as from the evidence of the first explorers, Lewis and Clarke, and others, have lived, until quite lately, on terms of intimacy with the Mandans, whose villages they have successively occupied as the Mandans have moved and vacated them, as they now are doing, since disease has swept the whole of the Mandans away.

Whether my derivation of the word *Mandan* from *Madawgwys* be correct or not, I will pass it over to the world at present merely as *presumptive* proof, for want of better, which, perhaps, this inquiry may elicit; and, at the same time, I offer the Welsh word *Mandon* (the woodroof, a species of madder used as a red dye) as the name that might possibly have been applied by the Welsh neighbors to these people, on account of their very ingenious mode of giving the beautiful red and other dyes to the porcupine quills with which they garnish their dresses. In their own language they called themselves *See-pohs-ka-nu mah-ka-kee* (the people of the pheasants), which was probably the name of the primitive stock, before they were mixed with any other people; and to have got such a name it is natural to suppose that they must have come from a country where pheasants existed, which cannot be found short of reaching the timbered country at the base of the Rocky Mountains, some six or eight hundred miles west of the Mandans, or the forests of Indiana and Ohio, some hundreds of miles to the south and east of where they last lived.

The above facts, together with the other one which they repeatedly related to me, and which I have before alluded to, that they had often been to the hill of the red pipestone, and that they once lived near it, carry conclusive evidence, I think, that they have formerly occupied a country much farther to the south, and that they have repeatedly changed their locations until they reached the spot of their last residence, where they have met with their final misfortune. And as evidence in support of my opinion that they came from the banks of the Ohio, and have brought with them some of the customs of the civilized people who erected those ancient fortifications, I am able to say that the numerous specimens of pottery which have been taken from the graves and tumuli about those ancient works (many of which may be seen now in the Cincinnati Museum, and some of which, my own donations, and which have so much surprised the inquiring world) were to be seen in great numbers in the use of the Mandans; and scarcely a day in the summer when the visitor to their village would not see the women at work with their hands and fingers, molding them from black clay into vases, cups, pitchers, and pots, and baking them in their little kilns in the sides of the hill or under the bank of the river.

In addition to this art, which I am sure belongs to no other tribe on the continent, these people have also, as a secret with themselves, the extraordinary art of manufacturing a very beautiful and lasting kind of blue-glass beads, which they wear on their necks in great quantities and decidedly value above all others that are brought amongst them by the fur-traders.

This secret is not only one that the traders did not introduce amongst them, but one that they cannot learn from them; and at the same time, beyond a doubt, an art that has been introduced amongst them by some civilized people, as it is as yet unknown to other Indian tribes in that vicinity or elsewhere. Of this interesting fact Lewis and Clarke have given an account thirty-three years ago, at a time when no traders or other white people had been amongst the Mandans to have taught them so curious an art.

The Mandan canoes, which are altogether different from those of all other tribes, are exactly the Welsh coracle, made of raw-hides, the skins of buffaloes, stretched underneath a frame made of willow or other boughs, and shaped nearly round like a tub, which the woman carries on her head from her wigwam to the water's edge, and, having stepped into it, stands in front and propels it by dipping her paddle forward and drawing it to her, instead of paddling by the side.

How far these extraordinary facts may go, in the estimation of the reader, with numerous others which I have mentioned in volume 1, whilst speaking of the Mandans, of their various complexions, colors of hair, and blue and grey eyes, towards establishing my opinion as a sound theory, I cannot say; but this much I can safely aver, that at the moment I first saw these people I was so struck with the peculiarity of their appearance that I was under the instant conviction that they were an amalgam of a native with some civilized race; and from what I have seen of them, and of the remains on the Missouri and Ohio Rivers, I feel fully convinced that these people have emigrated from the latter stream; and that they have, in the manner that I have already stated, with many of their customs, been preserved from the almost total destruction of the bold colonists of Madawe, who, I believe, settled upon and occupied for a century or so the rich and fertile banks of the Ohio. In adducing the proof for the support of this theory, if I have failed to complete it I have the satisfaction that I have not taken up much of the reader's time, and I can therefore claim his attention a few moments longer whilst I refer him to a brief vocabulary of the Mandan language in the following pages, where he may compare it with that of the Welsh; and better perhaps, than I can, decide whether there is any affinity existing between the two; and if he finds it it will bring me a friendly aid in support of the position I have taken.

From the comparison that I have been able to make, I think I am authorized to say that in the following list of words, which form a part of that vocabulary, there is

a striking similarity, and quite sufficient to excite surprise in the minds of the attentive reader, if it could be proved that those resemblances were but the results of accident between two foreign and distinct idioms:

English.	Mandan.	Welsh.	Pronounced.
I.	Me.	Mi.	Me.
You.	Ne.	Chwi.	Chwe.
He.	E.	A.	A.
She.	Ea.	E.	A.
It.	Ount.	Hwynt.	Hooynt.
We.	Noo.	Ni.	Ne.
They.	Eonah.	Hwna, mas.	Hoonah.
Those ones.		Hona, fem.	Hona.
No, or there is not.	Megosh.	Yrhai Hyna.	
		Nagoes.	Nagosh.
No.		Nage.	
		Nag.	
		Na.	
Head.	Pan.	Pen.	Pan.
The Great Spirit.	Maho peneta.	Mawr penaethir.*	Maoor panaether.
		Ysprid mawr.†	Uspryd maoor.

* To act as a great chief, head or principal, sovereign or supreme.

† The Great Spirit.

WITH THE MINATAREES.

After witnessing the Mandan religious ceremonies, Mr. Catlin (see data following) went to the village of the Minatarees (Gros Ventres), 8 miles above the upper Mandan village, on the west bank of the Missouri, at or near the mouth of Knife River (now a station on the Northern Pacific Railroad). Here he remained several days.

The series of portraits from No. 171 to No. 175, and the scenes Nos. 383, 409, and No. 446 were the results of this visit.

He writes of these Indians:

On my way down the river in my canoe, from Fort Union to upper Mandan village, I passed this village without attending to their earnest and clamorous invitations for me to come ashore, and it will thus be seen that I am retrograding a little to see all that is to be seen in this singular country.

The principal village of the Minatarees (there were three clustered together), which is built upon the bank of the Knife River, contains forty or fifty earth-covered wigwams, from 40 to 50 feet in diameter, and, being elevated, overlooks the other two, which are on lower ground and almost lost amidst their numerous corn-fields and other profuse vegetation which cover the earth with their luxuriant growth.

The scenery along the banks of this little river, from village to village, is quite peculiar and curious, rendered extremely so by the continual wild and garrulous groups of men, women, and children who are wending their way along its winding shores, or dashing and plunging through its blue waves, enjoying the luxury of swimming, of which both sexes seem to be passionately fond. Others are paddling about in their tublike canoes, made of the skins of buffaloes; and every now and then are to be seen their sudatories, or vapor baths, where steam is raised by throwing water on to heated stones, and the patient jumps from his sweating horse and leaps into the river, in the highest state of perspiration—as I have more fully described whilst speaking of the bathing of the Mandans [page 186, vol. 1, Catlin's Eight Years].

Mr. Catlin painted a visiting band of Crows in this village. (See Nos. 162–170, and Plates 70, 77, Vol. 1, Catlin's Eight Years.)

A QUEER ADVENTURE; THE DEER MOUSE.

Since writing the above I have passed through many vicissitudes, and witnessed many curious scenes worthy of relating, some of which I will scribble now, and leave the rest for a more leisure occasion. I have witnessed many of the valued games and amusements of this tribe, and made sketches of them; and also have painted a number of portraits of distinguished warriors and braves, which will be found in my collection.

I have just been exceedingly amused with a formal and grave meeting which was called around me, formed by a number of young men, and even chiefs and doctors of the tribe, who have heard that I was great medicine, and a great chief, took it upon themselves to suppose that I might (or perhaps must) be a man of influence amongst the "pale faces," and capable of rendering them some relief in a case of very great grievance, under which they represented that they were suffering. Several most profound speeches were made to me, setting forth these grievances, somewhat in the following manner: They represented that about five or six years ago an unknown, small animal, not far differing in size from a ground squirrel, but with a long, round tail, showed himself slyly about one of the chief's wigwams, peeping out from under the pots and kettles, and other such things, which they looked upon as great medicine—and no one dared to kill it, but hundreds came to watch and look at it. On one of these occasions one of the spectators saw this strange animal catching and devouring a small "deer mouse," of which little and very destructive animals their lodges contained many. It was then at once determined that this had been an act of the Great Spirit, as a means of putting a stop to the spoliations committed by these little sappers, who were cutting their clothing and other manufactures to pieces in a lamentable manner. Councils had been called and solemn decrees issued for the countenance and protection of this welcome visitor and its progeny, which were soon ascertained to be rapidly increasing, and calculated soon to rid them of these thousands of little depredators. It was soon, however, learned from one of the fur-traders, that this distinguished object of their superstition (which my man Ba'tiste familiarly calls Monsieur Ratapon), had, a short time before, landed himself from one of their keel boats, which had ascended the Missouri River for the distance of 1,600 miles, and had taken up its residence, without introduction or invitation, in one of their earth-covered wigwams.

This information, for a while, curtailed the extraordinary respect they had for some time been paying to it; but its continual war upon these little mice, which it was using for its food, in the absence of all other nutriment, continued to command their respect, in spite of the manner in which it had been introduced; being unwilling to believe that it had come from that source, even, without the agency in some way of the Great Spirit.

Having been thus introduced and nurtured, and their numbers having been so wonderfully increased in the few last years that every wigwam was infested with them—that their *caches*, where they bury their corn and other provisions, were robbed and sacked, and the very pavements under their wigwams were so vaulted and sapped that they were actually falling to the ground; they were now looked upon as a most disastrous nuisance, and a public calamity, to which it was the object of this meeting to call my attention, evidently in hopes that I might be able to designate some successful mode of relieving them from this real misfortune. I got rid of them at last, by assuring them of my deep regret for their situation, which was, to be sure, a very unpleasant one, and told them that there was really a great deal of medicine in the thing, and that I should therefore be quite unwilling to have anything to do with it. Ba'tiste and Bogard, who are yet my daily and almost hourly companions, took to themselves a great deal of fun and amusement at the end of this interview, by suggesting many remedies for the evil, and enjoying many hearty laughs; after which, Ba'tiste, Bogard, and I took our hats, and I took my sketch-

book in hand, and we started on a visit to the upper town of the Minatarees, which is half a mile or more distant, and on the other bank of the Knife River, which we crossed in the following manner.

WOMEN FERRYMEN

The old chief, having learned that we were to cross the river, gave directions to one of the women of his numerous household, who took upon her head a skin-canoe (more familiarly called in this country a bull-boat), made in the form of a large tub, of a buffalo's skin stretched on a frame of willow boughs, which she carried to the water's edge, and placing it in the water, made signs for us three to get into it. When we were in, and seated flat on its bottom, with scarce room in any way to adjust our legs and our feet (as we sat necessarily facing each other), she stepped before the boat, and pulling it along, waded towards the deeper water with her back towards us, carefully with the other hand attending to her dress, which seemed to be but a light slip, and floating upon the surface until the water was above her waist, when it was instantly turned off, over her head, and thrown ashore, and she boldly plunged forward, swimming and drawing the boat with one hand, which she did with apparent ease. In this manner we were conveyed to the middle of the stream, where we were soon surrounded by a dozen or more beautiful girls, from twelve to fifteen and eighteen years of age, who were at that time bathing on the opposite shore.

They all swam in a bold and graceful manner, and as confidently as so many otters or beavers; and gathering around us, with their long black hair floating about on the water, whilst their faces were glowing with jokes and fun, which they were cracking about us, and which we could not understand.

In the midst of this delightful little aquatic group, we three sat in our little skin-bound tub (like the "three wise men of Gotham, who went to sea in a bowl," &c.), floating along down the current, losing sight and all thoughts of the shore, which was equidistant from us on either side; whilst we were amusing ourselves with the playfulness of these dear little creatures who were floating about under the clear blue water catching their hands on to the sides of our boat; occasionally raising one-half of their bodies out of the water, and sinking again, like so many mermaids.

In the midst of this bewildering and tantalizing entertainment, in which poor Ba'tiste and Bogard, as well as myself, were all taking infinite pleasure, and which we supposed was all intended for our special amusement, we found ourselves suddenly in the delightful dilemma of floating down the current in the middle of the river, and of being turned round and round for the excessive amusement of the villagers, who were laughing at us from the shore, as well as these little tyros, whose delicate hands were besetting our tub on all sides, and for an escape from whom, or for fending off, we had neither an oar, or anything else, that we could wield in self-defense, or for self-preservation. In this awkward predicament, our feelings of excessive admiration were immediately changed to those of exceeding vexation, as we now learned that they had peremptorily discharged from her occupation our fair conductress, who had undertaken to ferry us safely across the river, and had also very ingeniously laid their plans, of which we had been ignorant until the present moment, to extort from us in this way some little evidence of our liberality, which, in fact, it was impossible to refuse them, after so liberal and bewitching an exhibition on their part, as well as from the imperative obligation which the awkwardness of our situation had laid us under. I had some awls in my pockets, which I presented to them, and also a few strings of beautiful beads, which I placed over their delicate necks as they raised them out of the water by the side of our boat; after which they all joined in conducting our craft to the shore, by swimming by the sides of and behind it, pushing it along in the direction where they designed to land it, until the water became so shallow that their feet were upon the bottom, when they waded

along with great coyness, dragging us towards the shore, as long as their bodies, in a crouching position, could possibly be half concealed under the water, when they gave our boat the last push for the shore, and raising a loud and exulting laugh, plunged back again into the river; leaving us the only alternative of sitting still where we were, or of stepping out into the water at half leg deep and of wading to the shore, which we at once did, and soon escaped from the view of our little tormentors and the numerous lookers-on, on our way to the upper village, which I have before mentioned.

MR. CATLIN'S HORSE RACE.

Here I was very politely treated by the *Yellow Moccasin*, quite an old man, and who seemed to be chief of this band or family, constituting their little community of 30 or 40 lodges, averaging perhaps 20 persons to each. I was feasted in this man's lodge and afterwards invited to accompany him and several others to a beautiful prairie, a mile or so above the village where the young men and young women of this town and many from the village, below had assembled for their amusements, the chief of which seemed to be that of racing their horses. In the midst of these scenes, after I had been for some time a looker on, and had felt some considerable degree of sympathy for a fine looking young fellow whose horse had been twice beaten on the course and whose losses had been considerable, for which his sister, a very modest and pretty girl, was most piteously howling and crying, I selected and brought forward an ordinary looking pony, that was evidently too fat and too sleek to run against his fine-limbed little horse that had disappointed his high hopes, and I began to comment extravagantly upon its muscle, &c., when I discovered him evidently cheering up with the hope of getting me and my pony on to the turf with him, for which he soon made me a proposition; and I, having lauded the limbs of my little nag too much to "back out," agreed to run a short race with him of half a mile for three yards of scarlet cloth, a knife, and half a dozen strings of beads, which I was willing to stake against a handsome pair of leggings which he was wearing at the time. The greatest imaginable excitement was now raised amongst the crowd by this arrangement; to see a white man preparing to run with an Indian jockey, and that with a scrub of a pony, in whose powers of running no Indian had the least confidence. Yet, there was no one in the crowd who dared to take up the several other little bets I was willing to tender (merely for their amusement and for their final exultation), owing undoubtedly to the bold and confident manner in which I had ventured on the merits of this little horse, which the tribe had all overlooked, and needs must have some medicine about it.

So far was this panic carried that even my champion was ready to withdraw; but his friends encouraged him at length, and we galloped our horses off to the other end of the course where we were to start, and where we were accompanied by a number of horsemen who were to witness the "set off." Some considerable delay here took place from a condition which was then named to me, and which I had not observed before, that in all the races of this day every rider was to run entirely denuded and ride a naked horse. Here I was completely balked, and having no one by me to interpret a word, I was quite at a loss to decide what was best to do. I found however that remonstrance was of little avail, and as I had volunteered in this thing to gratify and flatter them, I thought it best not positively to displease them in this; so I laid off my clothes and straddled the naked back of my round and glossy little pony by the side of my competitor, who was also mounted and stripped to the skin and panting with a restless anxiety for the start.

Reader, did you ever imagine that in the middle of a man's life there could be a thought or a feeling so new to him as to throw him instantly back to infancy, with a new world and a new genius before him—started afresh to navigate and breathe the elements of naked and untasted liberty, which clothe him in their cool and silken robes that float about him, and wafting their life-inspiring folds to his inmost lungs?

If you never have been inspired with such a feeling, and have been in the habit of believing that you have thought of and imagined a little of everything, try for a moment to disrobe your mind and your body and help me through feelings to which I cannot give utterance. Imagine yourselves as I was with my trembling little horse underneath me, and the cool atmosphere that was floating about and ready more closely and familiarly to embrace me, as it did at the next moment when we "were off," and struggling for the goal and the prize.

Though my little Pegasus seemed to dart through the clouds and I to be wafted on the wings of Mercury, yet my red adversary was leaving me too far behind for further competition, and I wheeled to the left, making a circuit on the prairie and came in at the starting point, much to the satisfaction and exultation of the jockeys, but greatly to the murmuring disappointment of the women and children who had assembled in a dense throng to witness the "coming out" of the "white medicine man." I clothed myself instantly and came back acknowledging my defeat, and the superior skill of my competitor, as well as the wonderful muscle of his little charger, which pleased him much; and his sisters' lamentations were soon turned to joy by the receipt of a beautiful scarlet robe and a profusion of vari-colored beads, which were speedily paraded on her copper-colored neck.

After I had seen enough of these amusements I succeeded with some difficulty in pulling Ba'tiste and Bogard from amongst the groups of women and girls, where they seemed to be successfully ingratiating themselves, and we trudged back to the little village of earth-covered lodges, which were hemmed in and almost obscured from the eye by the fields of corn and luxuriant growth of wild sunflowers and other vegetable productions of the soil, whose spontaneous growth had reared their heads in such profusion as to appear all but like a dense and formidable forest.

We loitered about this little village awhile, looking into most of its lodges and tracing its winding avenues, after which we recrossed the river and wended our way back again to headquarters, from whence we started in the morning, and where I am now writing. This day's ramble showed to us all the inhabitants of this little tribe, except a portion of their warriors who are out on a war excursion against the Riccarees, and I have been exceedingly pleased with their general behavior and looks, as well as with their numerous games and amusements, in many of which I have given them great pleasure by taking a part.

RICCAREE VILLAGE.

As Mr. Catlin passed up the Missouri River in the "Yellowstone," in June, 1832, he made a sketch of the Riccaree or Arickaree village. (See No. 386.) (Pages 198, 199, vol. 2, Catlin's *Eight Years*, as also vol. 1.)

From the Little Mandan village, in July, 1832, he writes:

I shall resume my voyage down the river in a few days in my canoe, and I may perhaps stop and pay these people [the Riccarees] a visit, and consequently be able to say more of them; or, I may be hauled in to the shore and my boat plundered and my scalp danced, as they have dealt quite recently with the last trader who has dared for several years past to continue his residence with them, after they had laid fatal hands on each one of his comrades before him and divided and shared their goods.

Nos. 123-126 are portraits of Riccarees. These were all painted in the Mandan villages where they were visiting. The Riccarees had declared war against all whites, and Mr. Catlin did not risk a visit.

WITH THE SIOUX, AT OLD FORT PIERRE, MOUTH OF TETON RIVER.

On his return voyage (in his canoe) from Fort Union, and after leaving the Mandans, Mr. Catlin, with his two companions, stopped at Old

Fort Pierre. Here he found a large camp of Sioux, and obtained many portraits and paintings of Sioux life and customs.

For a description of the fort and his life there, see No. 384; see also "Sioux," in portrait section, Nos. 69 to 94. The descriptive text with these portraits and following gives Mr. Catlin's notes on the "Sioux," including those he saw at Fort Pierre.

After leaving Fort Pierre Mr. Catlin drifted down by the Ponca and Omaha villages, and thence to Fort Leavenworth.

Mr. Catlin, in the fall of 1832, left old Port Pierre, where he saw the Sioux, and, with his two men in the canoe, paddled to Saint Louis, more than two thousand miles, stopping at Fort Leavenworth for several weeks. In a letter from Fort Pierre (old Fort Pierre, now in Dakota), he writes :

Thus much I wrote [in volume one] and painted at this place [old Fort Pierre] whilst on my way up the river; after which I embarked on the steamer for the Yellowstone and the sources of the Missouri, through which interesting regions I have made a successful tour, and have returned, as will have been seen by the foregoing narrations, in my canoe to this place, from whence I am to descend the river still farther in a few days. If I ever get time I may give further notes on this place, and of people, and their doings, which I met with here; but at present I throw my note-book and canvas and brushes into my canoe, which will be launched to-morrow morning and on its way towards Saint Louis, with myself at the steering-oar, as usual, and with Ba'tiste and Bogard to paddle, of whom I beg the reader's pardon for having said nothing of late, though they have been my constant companions. Our way is now over the foaming and muddy waters of the Missouri, and amid snags and drift logs (for there is a sweeping freshet on her waters), and many a day will pass before other letters will come from me, and possibly the reader may have to look to my biographer for the rest. Adieu.—Page 264, vol. 1, Catlin's Eight Years.

AN INCIDENT IN CAMP.

After passing the mouth of the Platte, going down the Missouri River in 1832, Mr. Catlin notes the following in journal as to the voyage:

In this voyage, as in all others that I have performed, I kept my journal, but I have not room, it will be seen, to insert more than an occasional extract from it for my present purpose. In this voyage, Ba'tiste and Bogard were my constant companions, and we all had our rifles, and used them often. We often went ashore amongst the herds of buffaloes, and were obliged to do so for our daily food. We lived the whole way on buffaloes' flesh and venison; we had no bread, but laid in a good stock of coffee and sugar. These, however, from an unforeseen accident, availed us but little, as on the second or third day of our voyage, after we had taken our coffee on the shore, and Ba'tiste and Bogard had gone in pursuit of a herd of buffaloes, I took it in my head to have an extra very fine dish of coffee to myself, as the fire was fine. For this purpose I added more coffee-grounds to the pot and placed it on the fire, which I sat watching, when I saw a fine buffalo cow wending her way leisurely over the hills but a little distance from me, for whom I started at once, with my rifle trailed in my hand, and after creeping and running and heading, and all that, for half an hour, without getting a shot at her, I came back to the encampment, where I found my two men with meat enough, but in the most uncontrollable rage, for my coffee had all boiled out and the coffee-pot was melted to pieces.

This was truly a deplorable accident, and one that could in no effectual way be remedied. We afterwards botched up a mess or two of it in our frying-pan, but to

little purpose, and then abandoned it to Bogard alone, who thankfully received the dry coffee, grounds and sugar at his meals, which he soon entirely demolished.—Pages 12, 13, vol. 2, Catlin's Eight Years.

MR. CATLIN'S JOURNEY DOWN THE MISSOURI IN 1832 FROM OLD FORT PIERRE.

Mr. Catlin's letter from Fort Leavenworth, in the fall of 1832, he thus speaks of his river journey:

The readers, I presume, will have felt some anxiety for me and the fate of my little craft after the close of my last letter; and I have the very great satisfaction of announcing to them that we escaped snags and sawyers and every other danger, and arrived here safe from the Upper Missouri, where my last letters were dated. We (that is, Ba'tiste, Bogard, and I) are comfortably quartered for a while in the barracks of this hospitable cantonment, which is now the extreme Western military force on the frontier, and under the command of Colonel Davenport, a gentleman of great urbanity of manners, with a Roman head and a Grecian heart, restrained and tempered by the charms of an American lady, who has elegantly pioneered the graces of civilized refinements into these uncivilized regions.

This cantonment, which is beautifully situated on the west bank of the Missouri River, and 600 miles above its mouth, was constructed some years since by General Leavenworth, from whom it has taken its name. Its location is very beautiful, and so is the country around it. It is the concentration point of a number of hostile tribes in the vicinity, and has its influence in restraining their warlike propensities.

There is generally a regiment of men stationed here, for the purpose of holding the Indians in check and of preserving the peace amongst the hostile tribes. I shall visit several tribes in this vicinity, and most assuredly give you some further account of them as fast as I get it.

Since the date of my last epistles I succeeded in descending the river to this place in my little canoe, with my two men at the oars, and myself at the helm, steering its course the whole way amongst snags and sand-bars.

My voyage from the mouth of the Teton River to this place has been the most rugged, yet the most delightful, of my whole tour. Our canoe was generally landed at night on the point of some projecting barren sand-bar, where we straightened our limbs on our buffalo robes, secure from the annoyance of mosquitoes, and out of the walks of Indians and grizzly bears. In addition to the opportunity which this descending tour has afforded me of visiting all the tribes of Indians on the river, and leisurely filling my portfolio with the beautiful scenery which its shores present, the sportsman's fever was roused and satisfied; the swan, ducks, geese, and pelicans; the deer, antelope, elk, and buffaloes, were *stretched* by our rifles; and sometimes—"pull, boys, pull! a war party! for your lives pull, or we are gone!"

I often landed my skiff and mounted the green-carpeted bluffs, whose soft grassy tops invited me to recline, where I was at once lost in contemplation. Soul-melting scenery that was about me! A place where the mind could think volumes; but the tongue must be silent that would speak, and the hand palsied that would write. A place where a divine would confess that he never had fancied Paradise; where the painter's palette would lose its beautiful tints, the blood-stirring notes of eloquence would die in their utterance, and even the soft tones of sweet music would scarcely preserve a spark to light the soul again that had passed this sweet delirium. I mean the prairie, whose enameled plains that lie beneath me in distance soften into sweetness like an essence; whose thousand thousand velvet-covered hills (surely never formed by chance, but grouped in one of nature's sportive moods) tossing and leaping down with steep or graceful declivities to the river's edge, as if to grace its pictured shores and make it "a thing to look upon." I mean the prairie at sunset, when the green hill-tops are turned into gold, and their long shadows of melancholy

are thrown over the valleys—when all the breathings of day are hushed, and nought but the soft notes of the retiring dove can be heard, or the still softer and more plaintive notes of the wolf, who sneaks through these scenes of enchantment, and mournfully h-o-w-l-s, as if lonesome, and lost in the too beautiful quiet and stillness about him—I mean this prairie, where heaven sheds its purest light and lends its richest tints; this round-topped bluff, where the foot treads soft and light, whose steep sides and lofty head rear me to the skies overlooking yonder pictured vale of beauty; this solitary cedar-post, which tells a tale of grief—grief that was keenly felt, and tenderly, but long since softened in the march of time and lost. Oh, sad and tear-starting contemplation! Sole tenant of this stately mound, how solitary thy habitation! Here Heaven wrested from thee thy ambition, and made thee sleeping monarch of this land of silence.

Stranger! oh, how the mystic web of sympathy links my soul to thee and thy afflictions! I knew thee not, but it was enough; thy tale was told, and I, a solitary wanderer through thy land, have stopped to drop familiar tears upon thy grave. Pardon this gush from a stranger's eyes, for they are all that thou canst have in this strange land, where friends and dear relations are not allowed to pluck a flower and drop a tear to freshen recollections of endearments past.

Stranger, adieu! With streaming eyes I leave thee again and thy fairy land to peaceful solitude. My pencil has faithfully traced thy beautiful habitation; and long shall live in the world, and familiar, the name of *Floyd's grave*.—Pages 3, 4, vol. 2, Catlin's Eight Years.

Mr. Catlin remained at Fort Leavenworth several weeks. He thus describes the fort and its inhabitants:

I mentioned in a former epistle that this is the extreme outpost on the Western frontier, and built, like several others, in the heart of the Indian country. There is no finer tract of lands in North America, or, perhaps, in the world, than that vast space of prairie country which lies in the vicinity of this post, embracing it on all sides. This garrison, like many others on the frontiers, is avowedly placed here for the purpose of protecting our frontier inhabitants from the incursions of Indians; and also for the purpose of preserving the peace amongst the different hostile tribes, who seem continually to wage, and glory in, their deadly wars. How far these feeble garrisons, which are generally but half manned, have been, or will be, able to intimidate and control the warlike ardour of these restless and revengeful spirits; or how far they will be able in desperate necessity to protect the lives and property of the honest pioneer, is yet to be tested.

They have doubtless been designed, with the best views, to effect the most humane objects, though I very much doubt the benefits that are anticipated to flow from them, unless a more efficient number of men are stationed in them than I have generally found; enough to promise protection to the Indian, and then to insure it, instead of promising, and leaving them to seek it in their own way at last, and when they are least prepared to do it.

When I speak of this post as being on the Lower Missouri, I do not wish to convey the idea that I am down near the sea-coast, at the mouth of the river, or near it; I only mean that I am on the lower part of the Missouri, yet 600 miles above its junction with the Mississippi, and near 2,000 from the Gulf of Mexico, into which the Mississippi discharges its waters.

In this delightful cantonment there are generally stationed six or seven companies of infantry and ten or fifteen officers, several of whom have their wives and daughters with them, forming a very pleasant little community, who are almost continually together in social enjoyment of the peculiar amusements and pleasures of this wild country. Of these pastimes they have many, such as riding on horseback or in carriages over the beautiful green fields of the prairies, picking strawberries and wild plums, deer-chasing, grouse-shooting, horse-racing, and other amusements of

the garrison, in which they are almost constantly engaged, enjoying life to a very high degree.

In these delightful amusements, and with these pleasing companions, I have been for a while participating with great satisfaction. I have joined several times in the deer-hunts, and more frequently in grouse-shooting, which constitutes the principal amusement of the place.

This delicious bird, which is found in great abundance in nearly all the North American prairies, and most generally called the prairie hen, is, from what I can learn, very much like the English grouse, or heath hen, both in size, in color, and in habits. They make their appearance in these parts in the months of August and September, from the higher latitudes, where they go in the early part of the summer to raise their broods. This is the season for the best sport amongst them, and the whole garrison, in fact, are almost subsisted on them at this time, owing to the facility with which they are killed.

I was lucky enough the other day, with one of the officers of the garrison, to gain the enviable distinction of having brought in together seventy-five of these fine birds, which we killed in one afternoon; and although I am quite ashamed to confess the manner in which we killed the greater part of them, I am not so professed a sportsman as to induce me to conceal the fact. We had a fine pointer, and had legitimately followed the sportman's style for a part of the afternoon; but seeing the prairies on fire several miles ahead of us, and the wind driving the fire gradually towards us, we found these poor birds driven before its long line, which seemed to extend from horizon to horizon, and they were flying in swarms or flocks that would at times almost fill the air. They generally flew half a mile or so, and lit down again in the grass, where they would sit until the fire was close upon them, and then they would rise again. We observed by watching their motions that they lit in great numbers in every solitary tree, and we placed ourselves near each of these trees in turn and shot them down as they settled in them, sometimes killing five or six at a shot, by getting a range upon them.

In this way we retreated for miles before the flames, in the midst of the flocks, and keeping company with them where they were carried along in advance of the fire in accumulating numbers, many of which had been driven along for many miles. We murdered the poor birds in this way until we had as many as we could well carry, and laid our course back to the fort, where we got much credit for our great shooting, and where we were mutually pledged to keep the secret.—G. C., *Ibid.*

Mr. Catlin found at or near Fort Leavenworth portions of tribes or several tribes of Indians, shortly before removed from Ohio, Indiana, Illinois, or Iowa. Of these he writes:

Since writing the last epistle some considerable time has elapsed, which has, nevertheless, been filled up and used to advantage, as I have been moving about and using my brush amongst different tribes in this vicinity. The Indians that may be said to belong to this vicinity, and who constantly visit this post, are the Ioways, Konzas, Pawnees, Omahas, Ottoes, and Missouries (primitive), and Delawares, Kickapoos, Potawatomes, Weahs, Peorias, Shawanos, Kaskaskias (semi-civilized remnants of tribes that have been removed to this neighborhood by the Government within the few years past). These latter-named tribes are, to a considerable degree, agriculturists, getting their living principally by ploughing, and raising corn and cattle and horses. They have been left on the frontier, surrounded by civilized neighbors, where they have at length been induced to sell out their lands or exchange them for a much larger tract of wild lands in these regions, which the Government has purchased from the wilder tribes.—G. C., *Ibid.*

Mr. Catlin, in the late fall, departed from Fort Leavenworth for Saint Louis.

My little bark has been soaked in the water again, and Ba'tiste and Bogard have paddled, and I have steered and dodged our little craft amongst the snags and sawyers, until at last we landed the humble little thing amongst the huge steamers and floating palaces at the wharf of this bustling and growing city.

And, first of all, I must relate the fate of my little boat, which had borne us safe over 2,000 miles of the Missouri's turbid and boiling current, with no fault, excepting two or three instances, when the waves became too saucy, she, like the best of boats of her size, went to the bottom and left us soused, to paddle our way to the shore and drag out our things and dry them in the sun.—G. C., *Ibid.*

(See No. 311 for the fate of the canoe.)

MR. CATLIN PAINTS BLACK HAWK AND COMPANIONS.

At Saint Louis, in fall of 1832, Mr. Catlin painted Black Hawk and his companions, then incarcerated at Jefferson Barracks, having been captured at the end of the Sac and Fox war. Mr. Catlin was on the Upper Missouri during the period of this war. (See Nos. 2, 4, 7, 8, 12, 16.) This ended his journeys in the West in 1832.

ITINERARY OF 1833.

In the summer of 1833 I ascended the Platte to Fort Laramie, visiting the two principal villages of the Pawnees, and also the Omahas and Ottoes, and at the fort saw a great number of Arapahos and Cheyennes, and rode to the shores of the Great Salt Lake, when the Mormons were yet building their temple at Nauvoo, on the Mississippi thirty-eight years ago.

Of Mr. Catlin's movements in 1833 no journal was printed.

The Pawnee portraits are Nos. 55–61 and 99–111. The Ottoes are Nos. 117–121, and the Omahas 112–116. The Cheyennes Nos. 143 and 144.

Some of the portraits above enumerated, and landscapes, games, and customs were undoubtedly painted during this year, but cannot be designated, as several years' work are in the numbers given or referred to.

ITINERARY OF 1834.

MR. CATLIN'S JOURNEY WITH UNITED STATES DRAGOONS.

In the spring of 1834 I obtained permission from Governor Cass (then Secretary of War) to accompany the First Regiment of Mounted Dragoons, under the command of Colonel Dodge, to the Camanches and other southwestern tribes. We saw in the campaign of that summer all of the Camanches, the Osages, the Pawnee Picts, the Kiowas, and Wicos, and at the Kiowa village a large number of Arapahos; and visiting the Pawnee Picts, an encampment of Jiccarrilla Apaches and Navahos; and at and near Fort Gibson, 1834, on the Arkansaw, the Cherokees, the Choctaws, and Creeks, then recently removed from Georgia and Alabama, in 1836.

From Fort Gibson, on my horse "Charley," in the fall of 1834, without a road or a track, and alone, I rode to Saint Louis, a distance of 550 miles, guided by my pocket compass, and swimming the rivers as I met them. [See No. 469 for text.]

Hon. Lewis Cass, of Michigan, was Secretary of War, under President Jackson, in 1834. He was always friendly to Mr. Catlin, and gave him a letter, addressed to Army officers on the frontier, asking courtesies and attentions. An expedition was fitting out at Fort Gibson to visit the wild Indians along the Arkansas and Red Rivers.

The First Regiment United States Dragoons,* organized by the act of Congress of March 2, 1833, especially for frontier service, was at Fort Gibson, Arkansas Territory, when Mr. Catlin joined it in 1834, with a permit to accompany it on the western expedition. Col. Henry Dodge, of Wisconsin, the commander, received him cordially and made the journey a pleasant one.

From Fort Gibson, Arkansas Territory, he writes :

Since the date of my last letter at Pensacola, in Florida, I traveled to New Orleans and from thence up the Mississippi several hundred miles to the mouth of the Arkansas, and up the Arkansas seven hundred miles to this place. We wended our way up between the pictured shores of this beautiful river on the steamer Arkansas, until within two hundred miles of this post, when we got aground, and the water falling fast left the steamer nearly on dry ground. Hunting and fishing, and whist, and sleeping and eating were our principal amusements to deceive away the time whilst we were waiting for the water to rise. †Lieutenant Seaton, of the Army, was one of my companions in misery, whilst we lay two weeks or more without prospect of further progress, the poor fellow, on his way to his post to join his regiment, had left his trunk, unfortunately, with all his clothes in it, and by hunting and fishing in shirts that I loaned him, or from other causes, we became yoked in amusements, in catering for our table, in getting fish and wild fowl, and, after all that, as the "last kick" for amusement and pastime, with another good companion by the name of Chadwick, we clambered up and over the rugged mountains' sides from day to day, turning stones to catch centipedes and tarantulas, of which poisonous reptiles we caged a number, and on the boat amused ourselves by betting on their battles, which were immediately fought, and life almost instantly taken when they came together.

In this and fifty other ways we whiled away the heavy time; but yet, at last we reached our destined goal, and here we are at present fixed.

FORT GIBSON.

Fort Gibson is the extreme southwestern outpost on the United States frontier, beautifully situated on the banks of the river, in the midst of an extensive and lovely prairie, and is at present occupied by the Seventh Regiment of United States Infantry, heretofore under the command of General Arbuckle, one of the oldest officers on the frontier and the original builder of the post.

THE EXPEDITION.

Being soon to leave this little civilized world for a campaign in the Indian country, I take this opportunity to bequeath a few words before the moment of departure.

* The First Regiment of Dragoons was organized by an act of Congress of March 2, 1833. In it was merged the battalion of six companies under the act of June 15, 1832, known as the "Battalion of Mountain Rangers," Henry Dodge, of Wisconsin, major commandant. This battalion was in the Black Hawk war of 1832. Major Dodge was made colonel of the First Dragoons by President Jackson. The regiment rendezvoused at Jefferson Barracks, Saint Louis, in 1833, and thence to Fort Gibson. By the act of August 3, 1861, during the war of the rebellion, the First Dragoons became the First United States Cavalry, and has since remained so.—Condensed from History of the United States Cavalry, by Albert G. Brackett, U. S. A.

For an official report of this tour of the First Dragoons, see "Report of the Secretary of War transmitting a report of the expedition of the Dragoons, under command of Col. Henry Dodge, to the Rocky Mountains, during the summer of 1834." 8 v. Pp. 38. Map. To Congress. Washington, D. C. 1856.

"Dragoon Campaigns to the Rocky Mountains, being a history of the enlistment, organization, and the first campaign of the regiment of United States Dragoons, together with incidents of a soldier's life, and sketches of scenery and Indian character. By a Dragoon (James Hildreth)." New York. Wiley & Long, No. 161 Broadway, 1836. Pp. 288.

† Several years after writing the above, I was shocked at the announcement of the death of this amiable and honorable young man, Lieutenant Seaton, who fell a victim to the deadly disease of that country; severing another of the many fibers of my heart, which peculiar circumstances in these wild regions had woven but to be broken.

Having some time since obtained permission from the Secretary of War to accompany the regiment of the United States dragoons in their summer campaign, I reported myself at this place two months ago, where I have been waiting ever since for their organization. After the many difficulties which they have had to encounter they have at length all assembled, the grassy plains are resounding with the trampling hoofs of the prancing war-horse, and already the hills are echoing back the notes of the spirit-stirring trumpets, which are sounding for the onset. The natives are again "to be astonished," and I shall probably again be a witness to the scene. But whether the approach of eight hundred mounted dragoons amongst the Camanchees and Pawnees will afford me a better subject for a picture of a gaping and astounded multitude than did the first approach of our steamboat amongst the Mandans, &c., is a question yet to be solved. I am strongly inclined to think that the scene will not be less wild and spirited, and I ardently wish it, for I have become so much Indian of late that my pencil has lost all appetite for subjects that savour of tameness. I should delight in seeing these red knights of the lance astonished, for it is then that they show their brightest hues, and I care not how badly we frighten them, provided we hurt them not nor frighten them out of sketching distance. You will agree with me, that I am going farther to get sitters than any of my fellow-artists ever did, but I take an indescribable pleasure in roaming through nature's trackless wilds and selecting my models, where I am free and unshackled by the killing restraints of society, where a painter must modestly sit and breathe away in agony the edge and soul of his inspiration, waiting for the sluggish calls of the civil. Though the toil, the privations, and expense of traveling to these remote parts of the world to get subjects for my pencil place almost insurmountable and sometimes painful obstacles before me, yet I am encouraged by the continual conviction that I am practicing in the true school of the arts; and that, though I should get as poor as Lazarus, I should deem myself rich in models and studies for the future occupation of my life. Of this much I am certain, that amongst these sons of the forest, where are continually repeated the feats and gambols equal to the Grecian games, I have learned more of the essential parts of my art in the three last years than I could have learned in New York in a lifetime.

The landscape scenes of these wild and beautiful regions are of themselves a rich reward for the traveler who can place them in his portfolio, and being myself the only one accompanying the dragoons for scientific purposes, there will be an additional pleasure to be derived from those pursuits. The regiment of eight hundred men with whom I am to travel will be an effective force, and a perfect protection against any attacks that will ever be made by Indians. It is composed principally of young men of respectable families, who would act on all occasions from feelings of pride and honor, in addition to those of the common soldier.

REVIEW OF THE TROOPS.

The day before yesterday the regiment of dragoons and the Seventh Regiment of Infantry stationed here were reviewed by General Leavenworth, who has lately arrived at this post, superseding Colonel Arbuckle in the command.

Both regiments were drawn up in battle array, in fatigue dress, and passing through a number of the maneuvers of battle, of charge and repulse, &c., presenting a novel and thrilling scene in the prairie to the thousands of Indians and others who had assembled to witness the display. The proud and manly deportment of these young men remind one forcibly of a regiment of independent volunteers, and the horses have a most beautiful appearance from the arrangement of colors. Each company of horses has been selected of one color entirely. There is a company of bays, a company of blacks, one of whites, one of sorrels, one of greys, one of cream color, &c., which render the companies distinct and the effect exceedingly pleasing. This regiment goes out under the command of Colonel Dodge, and from his well-tested qualifications and from the beautiful equipment of the command there can be little

doubt but that they will do credit to themselves and an honor to their country, so far as honors can be gained and laurels can be plucked from their wild stems in a savage country.

THE OBJECT OF THE CAMPAIGN.

The object of this summer's campaign seems to be to cultivate an acquaintance with the Pawnees and Camanchees. These are two extensive tribes of roaming Indians, who, from their extreme ignorance of us, have not yet recognized the United States in treaty, and have struck frequent blows on our frontiers and plundered our traders who are traversing their country. For this I cannot so much blame them, for the Spaniards are gradually advancing upon them on one side and the Americans on the other, and fast destroying the furs and game of their country, which God gave them as their only wealth and means of subsistence. This movement of the dragoons seems to be one of the most humane in its views, and I heartily hope that it may prove so in the event, as well for our own sakes as for that of the Indian. I can see no reason why we should march upon them with an invading army carrying with it the spirit of chastisement. The object of Government undoubtedly is to effect a friendly meeting with them, that they may see and respect us, and to establish something like a system of mutual rights with them. To penetrate their country with the other view, that of chastising them, even with five times the number that are now going, would be entirely futile and perhaps disastrous in the extreme. It is a pretty thing (and perhaps an easy one in the estimation of the world) for an army of mounted men to be gaily prancing over the boundless green fields of the West, and it is so for a little distance, but it would be well that the world should be apprised of some of the actual difficulties that oppose themselves to the success of such a campaign, that they may not censure too severely in case this command should fail to accomplish the objects for which they were organized.

THE ROUTE PROPOSED—ITS DIFFICULTIES.

In the first place, from the great difficulty of organizing and equipping, these troops are starting too late in the season for their summer's campaign by two months. The journey which they have to perform is a very long one, and although the first part of it will be picturesque and pleasing, the after part of it will be tiresome and fatiguing in the extreme. As they advance to the West the grass (and consequently the game) will be gradually diminishing, and water in many parts of the country not to be found.

As the troops will be obliged to subsist themselves a great part of the way, it will be extremely difficult to do it under such circumstances and at the same time hold themselves in readiness, with half-famished horses and men nearly exhausted, to contend with a numerous enemy who are at home, on the ground on which they were born, with horses fresh and ready for action. It is not probable, however, that the Indians will venture to take advantage of such circumstances; but I am inclined to think that the expedition will be more likely to fail from another source; it is my opinion that the appearance of so large a military force in their country will alarm the Indians to that degree that they will fly with their families to their hiding-places amongst those barren deserts, which they themselves can reach only by great fatigue and extreme privation and to which our half-exhausted troops cannot possibly follow them. From these haunts their warriors would advance and annoy the regiment as much as they could by striking at their hunting parties and cutting off their supplies. To attempt to pursue them if they cannot be called to a council would be as useless as to follow the wind, for our troops in such a case are in a country where they are obliged to subsist themselves, and the Indians being on fresh horses, with a supply of provisions, would easily drive all the buffaloes ahead of them, and endeavor, as far as possible, to decoy our troops into the barren parts of the country where they could not find means of subsistence.

The plan designed to be pursued and the only one that can succeed is to send runners to the different bands, explaining the friendly intentions of our Government and to invite them to a meeting. For this purpose several Camanchee and Pawnee prisoners have been purchased from the Osages, who may be of great service in bringing about a friendly interview.

I ardently hope that this plan may succeed, for I am anticipating great fatigue and privation in the endeavor to see these wild tribes together, that I may be enabled to lay before the world a just estimate of their manners and customs.

I hope that my suggestions may not be truly prophetic, but I am constrained to say that I doubt very much whether we shall see anything more of them than their trails and the sites of their deserted villages.

Several companies have already started from this place, and the remaining ones will be on their march in a day or two. General Leavenworth will accompany them two hundred miles, to the mouth of False Washita, and I shall be attached to his staff. Incidents which may occur I shall record. Adieu.

NOTE.—In the mean time, as it may be long before I can write again, I send you some account of the Osages, whom I have been visiting and painting during the two months I have been staying here.

(See Nos. 29-45.)

MR. CATLIN'S LETTERS TO MR. GREGORY.

On this journey, in 1834, Mr. Catlin wrote several letters to Hon. Dudley S. Gregory, of Jersey City, his brother-in-law. Extracts from two are given:

FORT GIBSON, *June 19, 1834.*

I start this morning with the dragoons for the Pawnee country, but God only knows where that is. I am in good health, and hope to see you all in the course of the fall.

* * *

I have no time to write, for we are on the march, and the bugle is echoing through the hills.

GEO. CATLIN.

To Hon. DUDLEY S. GREGORY, &c.*

DRAGOON CAMP,

EIGHTY MILES ABOVE MOUTH OF FALSE WASHITA (RED RIVER),

(About) *July 1, 1834.*†

DEAR SIR: I am well, and in the daily expectation of an interesting and instructing meeting with Pawnees and Comanches, after which I shall make the quickest march home again that I can possibly make.

This tour is of a most fatiguing kind, and I trust that it may be sufficiently interesting to repay me for the trouble. The public are expecting that I will see these Indians, or I should almost be ready to abandon the expedition and come home. * * * Eight hundred mounted men on these green plains furnishes one of the most picturesque scenes I ever saw. * * *

Yours,

GEO. CATLIN.

Hon. DUDLEY S. GREGORY.

RED RIVER, JULY, 1834.

[Letter from the mouth of False Washita.]

Under the protection of the United States dragoons I arrived at this place three days since, on my way again in search of the "Far West." How far I may this time

* This letter started from Fort Gibson June 25 and reached New York August 3, 1834; a journey now (in 1886) made in three days.

† Received August 21, 1834.

follow the flying phantom is uncertain. I am already again in the land of the buffaloes and the fleet-bounding antelopes, and I anticipate, with many other beating hearts, rare sport and amusement amongst the wild herds ere long.

We shall start from hence in a few days, and other epistles I may occasionally drop you from *terra incognita*, for such is the great expanse of country which we expect to range over, and names we are to give, and country to explore, as far as we proceed. We are at this place, on the banks of the Red River, having Texas under our eye on the opposite bank. Our encampment is on the point of land between the Red and False Washita Rivers, at their junction, and the country about us is a panorama too beautiful to be painted with a pen. It is, like most of the country in these regions, composed of prairie and timber, alternating in the most delightful shapes and proportions that the eye of a connoisseur could desire. The verdure is everywhere of the deepest green, and the plains about us are literally speckled with buffalo. We are distant from Fort Gibson about two hundred miles, which distance we accomplished in ten days.

THE COUNTRY.

A great part of the way the country is prairie, gracefully undulating, well watered, and continually beautified by copses and patches of timber. On our way my attention was riveted to the tops of some of the prairie bluffs, whose summits I approached with inexpressible delight. I rode to the top of one of these noble mounds in company with my friends, Lieutenant Wheelock and Joseph Chadwick, where we agreed that our horses instinctively looked and admired. They thought not of the rich herbage that was under their feet, but, with deep-drawn sighs, their necks were loftily curved, and their eyes widely stretched over the landscape that was beneath us. From this elevated spot the horizon was bounded all around us by mountain streaks of blue, softening into azure as they vanished, and the pictured vales that intermedial lay were deepening into green as the eye was returning from its roamings. Beneath us and winding through the waving landscape was seen with peculiar effect the "bold dragons," marching in beautiful order, forming a train of a mile in length. Baggage wagons and Indians (*engagés*) helped to lengthen the procession. From the point where we stood the line was seen in miniature, and the undulating hills over which it was bending its way gave it the appearance of a huge black snake, gracefully gliding over a rich carpet of green.

This picturesque country of two hundred miles, over which we have passed, belongs to the Creeks and Choctaws, and affords one of the richest and most desirable countries in the world for agricultural pursuits.

THE VEGETATION.

Scarcely a day has passed in which we have not crossed oak ridges, of several miles in breadth, with a sandy soil and scattering timber, where the ground was almost literally covered with vines producing the greatest profusion of delicious grapes, of five-eighths of an inch in diameter, and hanging in such endless clusters as justly to entitle this singular and solitary wilderness to the style of a vineyard (and ready for the vintage) for many miles together.

The next hour we would be trailing through broad and verdant valleys of green prairies, into which we had descended, and oftentimes find our progress completely arrested by hundreds of acres of small plum-trees, of four or six feet in height, so closely woven and interlocked together as entirely to dispute our progress, and sending us several miles around; when every bush that was in sight was so loaded with the weight of its delicious wild fruit that they were in many instances literally without leaves on their branches and bent quite to the ground. Amongst these, and in patches, were intervening beds of wild roses, wild currants, and gooseberries. And underneath and about them, and occasionally interlocked with them, huge masses of the prickly pears, and beautiful and tempting wild flowers that sweetened

the atmosphere above; whilst an occasional huge yellow rattlesnake or a copperhead could be seen gliding over or basking across their vari-colored tendrils and leaves.

BUFFALOES.

On the eighth day of our march we met, for the first time, a herd of buffaloes; and being in advance of the command, in company with General Leavenworth, Colonel Dodge, and several other officers, we all had an opportunity of testing the mettle of our horses and our own tact at the wild and spirited death. The inspiration of chase took at once and alike with the old and the young; a beautiful plain lay before us, and we all gave spur for the onset. General Leavenworth and Colonel Dodge, with their pistols, gallantly and handsomely belabored a fat cow, and were in together at the death. I was not quite so fortunate in my selection, for the one which I saw fit to gallant over the plain alone, of the same sex, younger and coy, led me a hard chase, and for a long time disputed my near approach; when at length the full speed of my horse forced us to close company, and she desperately assaulted his shoulders with her horns. My gun was aimed, but missing its fire, the muzzle entangled in her mane, and was instantly broken in two in my hands and fell over my shoulder. My pistols were then brought to bear upon her; and though severely wounded, she succeeded in reaching the thicket, and left me without "a deed of chivalry to boast." Since that day the Indian hunters in our charge have supplied us abundantly with buffalo meat; and report says that the country ahead of us will afford us continual sport and an abundant supply.

THE POLICY OF THE EXPEDITION.

We are halting here for a few days to recruit horses and men, after which the line of march will be resumed; and if the Pawnees are as near to us as we have strong reason to believe from their recent trails and fires, it is probable that within a few days we shall thrash them or get thrashed; unless, through their sagacity and fear, they elude our search by flying before us to their hiding places.

The prevailing policy amongst the officers seems to be that of flogging them first and then establishing a treaty of peace. If this plan were morally right, I do not think it practicable; for, as enemies, I do not believe they will stand to meet us; but as friends, I think we may bring them to a talk if the proper means are adopted. We are here encamped on the ground on which Judge Martin and servant were butchered and his son kidnapped by the Pawnees or Camanchees, but a few weeks since; and the moment they discover us in a large body, they will presume that we are relentlessly seeking for revenge, and they will probably be very shy of our approach. We are over the Washita—the "Rubicon is passed." We are invaders of a sacred soil. We are carrying war in our front, and "we shall soon see what we shall see."

JUDGE MARTIN AND FAMILY.

The cruel fate of Judge Martin and family has been published in the papers, and it belongs to the regiment of dragoons to demand the surrender of the murderers and get for the information of the world some authentic account of the mode in which this horrid outrage was committed.

Judge Martin was a very respectable and independent man, living on the lower part of the Red River, and in the habit of taking his children and a couple of black men-servants with him, and a tent to live in, every summer, into these wild regions, where he pitched it upon the prairie and spent several months in killing buffaloes and other wild game for his own private amusement. The news came to Fort Gibson, but a few weeks before we started, that he had been set upon by a party of Indians and destroyed. A detachment of troops was speedily sent to the spot, where they found his body horribly mangled, and also one of his negroes; and it is supposed that his

son, a fine boy of nine years of age, has been taken home to their villages by them, where they still retain him, and where it is our hope to recover him. [See No. 343 herein.]

GENERAL LEAVENWORTH.

Great praise is due to General Leavenworth for his early and unremitted efforts to facilitate the movements of the regiment of dragoons by opening roads from Gibson and Towson to this place. We found encamped two companies of infantry from Fort Towson, who will follow in the rear of the dragoons, as far as necessary, transporting, with wagons, stores and supplies, and ready at the same time to co-operate with the dragoons in case of necessity. General Leavenworth will advance with us from this post, but how far he may proceed is uncertain. We know not exactly the route which we shall take, for circumstances alone must decide that point. We shall probably reach Cantonment Leavenworth in the fall; and one thing is certain (in the opinion of one who has already seen something of Indian life and country), we shall meet with many severe privations and reach that place a jaded set of fellows, and as ragged as Jack Falstaff's famous band.

You are no doubt inquiring who are these Pawnees, Camanchees, and Arapahoes, and why not tell us all about them? Their history, numbers, and limits are still in obscurity; nothing definite is yet known of them; but I hope I shall soon be able to give the world a clue to them.

If my life and health are preserved, I anticipate many a pleasing scene for my pencil, as well as incidents worthy of reciting to the world, which I shall occasionally do as opportunity may occur.

ILLNESS OF MR. CATLIN AND THE TROOPS, FALSE WASHITA RIVER, JULY, 1834.

Since I wrote my last letter from this place, I have been detained here with the rest of the cavalcade from the extraordinary sickness which is afflicting the regiment, and actually threatening to arrest its progress.

It was, as I wrote the other day, the expectation of the commanding officer that we should have been by this time recruited and recovered from sickness, and ready to start again on our march; but since I wrote nearly one-half of the command, and included amongst them several officers, with General Leavenworth, have been thrown upon their backs with the prevailing epidemic, a slow and distressing bilious fever. The horses of the regiment are also sick, about an equal proportion, and seemingly suffering with the same disease. They are daily dying, and men are falling sick, and General Leavenworth has ordered Colonel Dodge to select all the men and all the horses that are able to proceed, and be off to-morrow at 9 o'clock upon the march towards the Comanchees, in hopes thereby to preserve the health of the men, and make the most rapid advance towards the extreme point of destination.

General Leavenworth has reserved Colonel Kearny to take command of the remaining troops and the little encampment; and promises Colonel Dodge that he will himself be well enough in a few days to proceed with a party on his trail and overtake him at the Cross Timbers.

I should here remark, that when we started from Fort Gibson the regiment of dragoons, instead of the eight hundred which it was supposed it would contain, had only organized to the amount of four hundred men, which was the number that started from that place; and being at this time half disabled, furnishes but two hundred effective men to penetrate the wild and untried regions of the hostile Comanchees. All has been bustle and confusion this day, packing up and preparing for the start to-morrow morning. My canvas and painting apparatus are prepared and ready for the pack-horse, which carries the goods and chattels of my esteemed companion Joseph Chadwick and myself, and we shall be the two only guests of the procession, and consequently the only two who will be at liberty to gallop about where we please, despite military rules and regulations, chasing the wild herds, or seeking our own

amusements in any such modes as we choose. Mr. Chadwick is a young man from Saint Louis, with whom I have been long acquainted, and for whom I have the highest esteem. He has so far stood by me as a faithful friend, and I rely implicitly on his society during this campaign for much good company and amusement. Though I have an order from the Secretary of War to the commanding officer to protect and supply me, I shall ask but for their protection, as I have, with my friend Joe, laid in our own supplies for the campaign, not putting the Government to any expense on my account in pursuit of my own private objects.

I am writing this under General Leavenworth's tent, where he has generously invited me to take up my quarters during our encampment here, and he promises to send it by his express, which starts to-morrow with a mail from here to Fort Towsen, on the frontier, some hundreds of miles below this. At the time I am writing the general lies pallid and emaciated before me on his couch, with a dragoon fanning him, whilst he breathes forty or fifty breaths a minute and writhes under a burning fever, although he is yet unwilling even to admit that he is sick.*—Pages 47 and 50, vol. 2, Catlin's Eight Years.

During this season and following the Itinerary thus far shown in 1834, Mr. Catlin painted the Camanchee and Pawnees, Nos. 46-61, herein.

THE HOMEWARD MARCH.

He writes from Camp Canadian, Texas, on the homeward march, in the late summer of 1834:

Six days of severe traveling have brought us from the Camanchee village to the north bank of the Canadian, where we are snugly encamped on a beautiful plain and in the midst of countless numbers of buffaloes, and halting a few days to recruit our horses and men and dry meat to last us the remainder of our journey.

The plains around this for many miles seemed actually speckled in distance and in every direction with herds of grazing buffaloes, and for several days the officers and men have been indulged in a general license to gratify their sporting propensities, and a scene of bustle and cruel slaughter it has been, to be sure! From morning till night the camp has been daily almost deserted; the men have dispersed in little squads in all directions, and are dealing death to these poor creatures to a most cruel and wanton extent, merely for the pleasure of destroying, generally without stopping to cut out the meat. During yesterday and this day several hundreds have undoubtedly been killed, and not so much as the flesh of half a dozen used. Such immense swarms of them are spread over this tract of country, and so divided and terrified have they become, finding their enemies in all directions where they run, that the poor beasts seem so completely bewildered, running here and there, and as often as otherwise come singly, advancing to the horsemen, as if to join them for their company, and are easily shot down. In the turmoil and confusion, when their assailants have been pushing them forward, they have galloped through our encampment, jumping over our fires, upsetting pots and kettles, driving horses from their fastenings, and throwing the whole encampment into the greatest instant consternation and alarm. The hunting fever will be satiated in a few days amongst the young men who are well enough to take part in the chase, and the bilious fever, it is to be hoped, will be abated in a short time amongst those who are invalid, and meat enough will be dried to last us to Fort Gibson, when we shall be on the march again and wending our way towards that garrison.

Many are now sick and unable to ride, and are carried on litters between two horses. Nearly every tent belonging to the officers has been converted to hospitals for the sick, and sighs and groaning are heard in all directions. From the Camanchee village to this place the country has been entirely prairie, and most

* Died July, 1834. See No. 345.

of the way high and dry ground, without water, for which we sometimes suffered very much. From day to day we have dragged along exposed to the hot and burning rays of the sun, without a cloud to relieve its intensity or a bush to shade us or anything to cast a shadow except the bodies of our horses. The grass for a great part of the way was very much dried up, scarcely affording a bite for our horses; and sometimes for the distance of many miles the only water we could find was in stagnant pools lying on the highest ground, in which the buffaloes have been lying and wallowing like hogs in a mud-puddle. We frequently came to these dirty lavers, from which we drove the herds of wallowing buffaloes, and into which our poor and almost dying horses irresistibly ran and plunged their noses, sucking up the dirty and poisonous draught, until in some instances they fell dead in their tracks. The men also (and oftentimes amongst the number the writer of these lines) sprang from their horses and laded up and drank to almost fatal excess the disgusting and tepid draught, and with it filled their canteens which were slung to their sides, and from which they were sucking the bilious contents during the day.

In our march we found many deep ravines, in the bottoms of which there were the marks of wild and powerful streams; but in this season of drought they were all dried up except an occasional one, where we found them dashing along in the coolest and clearest manner, and on trial, to our great agony, so salt that even our horses could not drink from them; so we had occasionally the tantalizing pleasure of hearing the roar of and looking into the clearest and most sparkling streams, and after that the dire necessity of drinking from stagnant pools which lay from month to month exposed to the rays of the sun till their waters become so poisonous and heavy from the loss of their vital principle, that they are neither diminished by absorption nor taken into the atmosphere by evaporation.

This poisonous and indigestible water, with the intense rays of the sun in the hottest part of the summer, is the cause of the unexampled sickness of the horses and men. Both appear to be suffering and dying with the same disease, a slow and distressing bilious fever, which seems to terminate in a most frightful and fatal affection of the liver.

HORNED FROGS.

In these several cruel days' march I have suffered severely, having had all the time (and having yet) a distracting fever on me. My real friend Joe has constantly rode by my side, dismounting and filling my canteen for me, and picking up minerals or fossils which my jaundiced eyes were able to discover as we were passing over them, or doing other kind offices for me when I was too weak to mount my horse without aid. During this march over these dry and parched plains we picked up many curious things of the fossil and mineral kind, and besides them a number of the horned frogs. In our portmanteaus we had a number of tin boxes in which we had carried Seidlitz powders, in which we caged a number of them safely, in hopes to carry them home alive. Several remarkable specimens my friend Joe has secured of these, with the horns of half and three-fourths of an inch in length and very sharp at the points.

These curious subjects have so often fallen under my eye while on the Upper Missouri, that with me they have lost their novelty in a great degree; but they have amused and astonished my friend Chadwick so much, that he declares he will take every one he can pick up, and make a sensation with them when he gets home. In this way Joe's fancy for horned frogs has grown into a sort of frog-mania, and his eyes are strained all day, and gazing amongst the grass and pebbles as he rides along for his precious little prizes, which he occasionally picks up and consigns to his pockets.*

*Several months after this, when I visited my friend Joe's room in Saint Louis, he showed me his horned frogs in their little tin boxes, in good flesh and good condition, where they had existed several months without food of any kind.

On one of these hard day's march, and just at night, whilst we were looking out for water and a suitable place to encamp, Joe and I galloped off a mile or two to the right of the regiment, to a point of timber, to look for water, where we found a small and sunken stagnant pool; and as our horses plunged their feet into it to drink, we saw, to our great surprise, a number of frogs hopping across its surface as our horses started them from the shore! Several of them stopped in the middle of the pool, sitting quite "high and dry" on the surface of the water; and when we approached them nearer or jostled them they made a leap into the air, and coming down head foremost, went under the water and secreted themselves at the bottom. Here was a subject for Joe in his own line! frogs with horns, and frogs with webbed feet, that could hop about and sit upon the surface of the water! We rode around the pool and drove a number of them into it, and fearing that it would be useless to try to get one of them that evening, we rode back to the encampment, exulting very much in the curious discovery we had made for the naturalists, and by relating to some of the officers what we had seen got excessively laughed at for our wonderful discovery! Nevertheless Joe and I could not disbelieve what we had seen so distinctly "with our own eyes," and we took to ourselves (or, in other words, I acquiesced in Joe's taking to himself, as it was so peculiarly in his line) the most unequal vocal satisfaction in the curious and undoubted discovery of this new variety, and we made our arrangements to ride back to the spot before "bugle call" in the morning, and by a thorough effort to obtain a specimen or two of the web-footed frogs for Joe's pocket, to be by him introduced to the consideration of the knowing ones in the East. Well, our horses were saddled at an early hour, and Joe and I were soon on the spot—and he with a handkerchief at the end of a little pole, with which he had made a sort of scoop-net, soon dipped one up as it was hopping along on the surface of the water and making unsuccessful efforts to dive through its surface. On examining its feet we found, to our very great surprise, that we had taken a great deal of pains to entrap an old and familiar little acquaintance of our boyhood, but, somewhat like ourselves, unfortunately, from dire necessity driven to a loathsome pool, where the water was so foul and slimy that it could hop and dance about its surface with dry feet, and where it oftentimes found difficulty in diving through the surface to hide itself at the bottom.

I laughed a great deal at poor Joe's most cruel expense, and we amused ourselves a few minutes about this filthy and curious pool, and rode back to the encampment. We found by taking the water up in the hollow of the hand, and dipping the finger in it, and drawing it over the side, thus conducting a little of it out, it was so slimy that the whole would run over the side of the hand in a moment!

DEATH OF GENERAL LEAVENWORTH AND OTHER OFFICERS.

Since writing the above an express has arrived from the encampment, which we left at the mouth of False Washita, with the melancholy tidings of the death of General Leavenworth, Lieutenant McClure, and ten or fifteen of the men left at that place. [See No. 345.] This has cast a gloom over our little encampment here, and seems to be received as a fatal foreboding by those who are sick with the same disease, and many of them, poor fellows, with scarce a hope left now for their recovery.

It seems that the general had moved on our trail a few days after we left the Washita, to the Cross Timbers, a distance of fifty or sixty miles, where his disease at last terminated his existence, and I am inclined to think, as I before mentioned, in consequence of the injury he sustained in a fall from his horse when running a buffalo calf. My reason for believing this is, that I rode and ate with him every day after the hour of his fall, and from that moment I was quite sure that I saw a different expression in his face from that which he naturally wore; and when riding by the side of him two or three days after his fall, I observed to him, "General, you have a very bad cough." "Yes," he replied, "I have killed myself in running that devilish

calf; and it was a very lucky thing, Catlin, that you painted the portrait of me before we started, for it is all that my dear wife will ever see of me."

We shall be on the move again in a few days; and I plainly see that I shall be upon a litter, unless my horrid fever leaves me, which is daily taking away my strength, and almost, at times, my senses. Adieu!

FORT GIBSON, ARKANSAS, FALL OF 1834.

The last letter was written from my tent, and out upon the wild prairies, when I was shaken and terrified by a burning fever, with home and my dear wife and little one 2,000 miles ahead of me, whom I was despairing of ever embracing again. I am now scarcely better off, except that I am in comfortable quarters, with kind attendance and friends about me. I am yet sick and very feeble, having been for several weeks upon my back since I was brought in from the prairies. I am slowly recovering, and for the first time since I wrote from the Canadian able to use my pen or my brush.

ILLNESS OF THE SOLDIERS.

We drew off from that slaughtering ground a few days after my last letter was written, with a great number sick, carried upon litters; with horses giving out and dying by the way, which much impeded our progress over the long and tedious route that laid between us and Fort Gibson. Fifteen days, however, of constant toil and fatigue brought us here, but in a most crippled condition. Many of the sick were left by the way with attendants to take care of them, others were buried from their litters on which they breathed their last while traveling, and many others were brought in to this place merely to die and get the privilege of a decent burial.

Since the very day of our start into that country, the men have been continually falling sick, and on their return, of those who are alive, there are not well ones enough to take care of the sick. Many are yet left out upon the prairies, and of those that have been brought in and quartered in the hospital, with the soldiers of the infantry regiment stationed here, four or five are buried daily; and as an equal number from the Ninth Regiment are falling by the same disease, I have the mournful sound of "Roslin Castle," with muffled drums, passing six or eight times a day under my window to the burying ground, which is but a little distance in front of my room, where I can lay in my bed and see every poor fellow lowered down into his silent and peaceful habitation. During the day before yesterday no less than eight solemn processions visited that insatiable ground, and amongst them was carried the corpse of my intimate and much-loved friend, Lieutenant West, who was aid-de-camp to General Leavenworth on this disastrous campaign, and who has left in this place a worthy and distracted widow, with her little ones, to mourn for his untimely end.

DEATH OF MR. BEYRICH, A PRUSSIAN BOTANIST.

On the same day was buried also the Prussian botanist, a most excellent and scientific gentleman, who had obtained an order from the Secretary of War to accompany the expedition for scientific purposes. He had at Saint Louis purchased a very comfortable dearborn wagon and a snug span of little horses to convey himself and his servants with his collection of plants over the prairies. In this he traveled in company with the regiment from Saint Louis to Fort Gibson some five or six hundred miles, and from that to False Washita and the Cross Timbers, and back again. In this tour he had made an immense, and no doubt very valuable, collection of plants, and at this place had been for some weeks indefatigably engaged in changing and drying them, and at last fell a victim to the disease of the country, which seemed to have made an easy conquest of him, from the very feeble and enervated state he was evidently in, that of pulmonary consumption. This fine, gentlemanly, and urbane, excellent man, to whom I became very much attached, was lodged in a room adjoining to mine, where he died, as he had lived, peace-

ably and smiling, and that when nobody knew that his life was in immediate danger. The surgeon who was attending me (Dr. Wright) was sitting on my bedside in his morning call at my room, when a negro boy, who alone had been left in the room with him, came into my apartment and said Mr. Beyrich was dying. We instantly stepped into his room and found him, not in the agonies of death, but quietly breathing his last, without a word or a struggle, as he had laid himself upon his bed with his clothes and his boots on. In this way perished this worthy man, who had no one here of kindred friends to drop tears for him; and on the day previous to his misfortune died also, and much in the same way, his devoted and faithful servant, a young man, a native of Germany. Their bodies were buried by the side of each other, and a general feeling of deep grief was manifested by the officers and citizens of the post in the respect that was paid to their remains in the appropriate and decent committal of them to the grave.

After leaving the headwaters of the Canadian, my illness continually increased, and losing strength every day, I soon got so reduced that I was necessarily lifted on to and off from my horse, and at last so that I could not ride at all. I was then put into a baggage wagon which was going back empty, except with several soldiers sick, and in this condition rode eight days, most of the time in a delirious state, lying on the hard planks of the wagon, and made still harder by the jarring and jolting, until the skin from my elbows and knees was literally worn through, and I almost worn out; when we at length reached this post, and I was taken to a bed, in comfortable quarters, where I have had the skillful attendance of my friend and old schoolmate, Dr. Wright, under whose hands, thank God, I have been restored, and am now daily recovering my flesh and usual strength.

The experiment has thus been made of sending an army of men from the North into this Southern and warm climate, in the hottest months of the year, of July and August; and from this sad experiment I am sure a secret will be learned that will be of value on future occasions.

Of the 450 fine fellows who started from this place four months since, about one-third have already died, and I believe many more there are whose fates are sealed and will yet fall victims to the deadly diseases contracted in that fatal country. About this post it seems to be almost equally unhealthy, and generally so during this season all over this region, which is probably owing to an unusual drought which has been visited on the country and unknown heretofore to the oldest inhabitants.

INDIAN COUNCIL AT FORT GIBSON.

Since we came in from the prairies, and the sickness has a little abated, we have had a bustling time with the Indians at this place. Colonel Dodge sent runners to the chiefs of all the contiguous tribes of Indians, with an invitation to meet the Pawnees, &c., in council, at this place. Seven or eight tribes flocked to us in great numbers on the first day of the month, when the council commenced; it continued for several days, and gave these semi-civilized sons of the forest a fair opportunity of shaking the hands of their wild and untamed red brethren of the West—of embracing them in their arms, with expressions of friendship, and of smoking the calumet together, as the solemn pledge of lasting peace and friendship.

Colonel Dodge, Major Armstrong (the Indian agent), and General Stokes (the Indian commissioner) presided at this council, and I cannot name a scene more interesting and entertaining than it was; where, for several days in succession, free vent was given to the feelings of men civilized, half-civilized, and wild; where the three stages of man were fearlessly asserting their rights, their happiness, and friendship for each other. The vain orations of the half-polished (and half-breed) Cherokees and Choctaws, with all their finery and art, found their match in the brief and jarring gutturals of the wild and naked man.

After the council had adjourned and the fumes of the peace-making calumet had vanished away, and Colonel Dodge had made them additional presents, they soon

made preparations for their departure, and on the next day started; with an escort of dragoons, for their own country. This movement is much to be regretted; for it would have been exceedingly gratifying to the people of the East to have seen so wild a group, and it would have been of great service to them to have visited Washington—a journey, though, which they could not be prevailed upon to make.

INDIAN PORTRAITS.

We brought with us to this place three of the principal chiefs of the Pawnees, fifteen Kioways, one Camanchee, and one Wico chief. The group was undoubtedly one of the most interesting that ever visited our frontier, and I have taken the utmost pains in painting the portraits of all of them, as well as seven of the Camanchee chiefs, who came part of the way with us, and turned back. These portraits, together with other paintings which I have made, descriptive of their manners and customs, views of their villages, landscapes of the country, &c., will soon be laid before the amateurs of the East, and, I trust, will be found to be very interesting.

Although the achievement has been a handsome one—of bringing these unknown people to an acquaintance and a general peace, and at first sight would appear to be of great benefit to them—yet I have my strong doubts whether it will better their condition, unless with the exercised aid of the strong arm of Government they can be protected in the rights which by nature they are entitled to.

TRADE WITH THE INDIANS—ITS EVILS.

There is already in this place a company of eighty men fitted out, who are to start to-morrow to overtake these Indians, a few miles from this place, and to accompany them home, with a large stock of goods, with traps for catching beavers, &c., calculating to build a trading-house amongst them, where they will amass at once an immense fortune, being the first traders and trappers that have ever been in that part of the country.

I have traveled too much among Indian tribes, and seen too much, not to know the evil consequences of such a system. Goods are sold at such exorbitant prices that the Indian gets a mere shadow for his peltries, &c. The Indians see no white people but traders and sellers of whisky, and of course judge us all by them; they consequently hold us, and always will, in contempt, as inferior to themselves, as they have reason to do, and they neither fear nor respect us. When, on the contrary, if the Government would promptly prohibit such establishments, and invite these Indians to our frontier posts, they would bring in their furs, their robes, horses, mules, &c., to this place, where there is a good market for them all, where they would get the full value of their property, where there are several stores of goods, where there is an honorable competition, and where they would get four or five times as much for their articles of trade as they would get from a trader in the village, out of the reach of competition and out of sight of the civilized world.

At the same time, as they would be continually coming where they would see good and polished society, they would be gradually adopting our modes of living, introducing to their country our vegetables, our domestic animals, poultry, &c., and at length our arts and manufactures; they would see and estimate our military strength and advantages, and would be led to fear and respect us. In short, it would undoubtedly be the quickest and surest way to a general acquaintance, to friendship and peace, and at last to civilization. If there is a law in existence for such protection of the Indian tribes, which may have been waived in the case of those nations with which we have long traded, it is a great pity that it should not be rigidly enforced in this new and important acquaintance which we have just made with thirty or forty thousand strangers to the civilized world, yet, as we have learned from their unaffected hospitality when in their villages, with hearts of human mold, susceptible of all the noble feelings belonging to civilized man.

THE RESULTS OF THE DRAGOON EXPEDITION.

This acquaintance has cost the United States a vast sum of money, as well as the lives of several valuable and esteemed officers and more than one hundred of the dragoons, and for the honor of the American name I think we ought, in forming an acquaintance with these numerous tribes, to adopt and enforce some different system from that which has been generally practiced on and beyond our frontiers heretofore.

What the regiment of dragoons has suffered from sickness since they started on their summer's campaign is unexampled in this country and almost incredible. When we started from this place, ten or fifteen were sent back the first day, too sick to proceed, and so afterwards our numbers were daily diminished, and at the distance of two hundred miles from this place we could muster out of the whole regiment but two hundred and fifty men who were able to proceed, with which little band, and that again reduced some sixty or seventy by sickness, we pushed on and accomplished all that was done. The beautiful and pictured scenes which we passed over had an alluring charm on their surface, but, as it would seem, a lurking poison within that spread a gloom about our encampment whenever we pitched it.

We sometimes rode day after day, without a tree to shade us from the burning rays of a tropical sun, or a breath of wind to regale us or cheer our hearts; and with mouths continually parched with thirst, we dipped our drink from stagnant pools that were heated by the sun and kept in fermentation by the wallowing herds of buffaloes that resort to them. In this way we dragged on, sometimes passing picturesque and broken country, with fine springs and streams, affording us the luxury of a refreshing shade and a cool draught of water.

Thus was dragged through and completed this most disastrous campaign; and to Colonel Dodge and Colonel Kearny, who so indefatigably led and encouraged their men through it, too much praise cannot be awarded.

During my illness, while I have been at this post, my friend Joe has been almost constantly by my bedside, evincing (as he did when we were creeping over the vast prairies) the most sincere and intense anxiety for my recovery, whilst he has administered, like a brother, every aid and every comfort that lay in his power to bring. Such tried friendship as this, I shall ever recollect; and it will, long hence and often, lead my mind back to retrace at least the first part of our campaign, which was full pleasant, and many of its incidents have formed pleasing impressions on my memory which I would preserve to the end of my life.

When we started we were fresh and ardent for the incidents that were before us; our little pack-horse carried our bedding and culinary articles, amongst which we had a coffee-pot and a frying-pan, coffee in good store, and sugar, and wherever we spread our bear-skin and kindled our fire in the grass we were sure to take by ourselves a delightful repast and a refreshing sleep. During the march, as we were subject to no military subordination, we galloped about wherever we were disposed, popping away at whatever we chose to spend ammunition upon, and running our noses into every wild nook and crevice we saw fit. In this way we traveled happily, until our coffee was gone and our bread; and even then we were happy upon meat alone, until at last each one in his turn, like every other moving thing about us, both man and beast, were vomiting and fainting under the poisonous influence of some latent enemy that was floating in the air and threatening our destruction. Then came the "tug of war," and instead of catering for our amusements, every one seemed desperately studying the means that were to support him on his feet and bring him safe home again to the bosoms of his friends. In our start our feelings were buoyant and light, and we had the luxuries of life; the green prairies, spotted with wild flowers, and the clear blue sky were an earthly paradise to us, until fatigue and disease, and at last despair, made them tiresome and painful to our jaundiced eyes. On our way, and while we were in good heart, my friend Joe and I had picked up many minerals and fossils of an interesting nature, which we put in our portmanteau

and carried for weeks, with much pains, and some pain also, until the time when our ardor cooled and our spirits lagged, and then we discharged and threw them away; and sometimes we came across specimens again, still more wonderful, which we put in their place, and lugged along till we were tired of them and their weight, and we discharged them as before; so that from our eager desire to procure we lugged many pounds weight of stones, shells, &c., nearly the whole way, and were glad that their mother earth should receive them again at our hands, which was done long before we got back.

A RIDGE OF FOSSIL SHELLS.

One of the most curious places we met in all our route was a mountain ridge of fossil shells, from which a great number of the above-mentioned specimens were taken. During our second day's march from the mouth of the False Washita we were astonished to find ourselves traveling over a bed of clam and oyster shells, which were all in a complete state of petrefaction. This ridge, which seemed to run from north-east to south-west, was several hundred feet high, and varying from a quarter to half a mile in breadth, seemed to be composed of nothing but a concretion of shells, which, on the surface, exposed to the weather for the depth of eight or ten inches, were entirely separated from the cementing material which had held them together, and were lying on the surface, sometimes for acres together, without a particle of soil or grass upon them, with the color, shapes, and appearance exactly of the natural shells lying loosely together, into which our horses' feet were sinking at every step above their fetlocks. These I consider the most extraordinary petrifications I ever beheld. In any way they could be seen, individually or in the mass together, they seemed to be nothing but the pure shells themselves, both in color and in shape. In many instances we picked them up entire, never having been opened; and taking our knives out, and splitting them open as we would an oyster, the fish was seen petrified in perfect form, and by dipping it into water it showed all the colors and freshness of an oyster just opened and laid on a plate to be eaten. Joe and I had carefully tied up many of these, with which we felt quite sure we could deceive our oyster-eating friends when we got back to the East; yet, like many other things we collected, they shared the fate that I have mentioned, without our bringing home one of them, though we brought many of them several hundreds of miles, and at last threw them away. This remarkable ridge is in some parts covered with grass, but generally with mere scattering bunches for miles together, partially covering this compact mass of shells, forming (in my opinion) one of the greatest geological curiosities now to be seen in this country, as it lies evidently some thousands of feet above the level of the ocean and seven or eight hundred miles from the nearest point on the sea-coast.

AN IRON RIDGE.

In another section of the country, lying between Fort Gibson and the Washita, we passed over a ridge for several miles, running parallel to this, where much of the way there was no earth or grass under foot, but our horses were traveling on a solid rock, which had on its surface a reddish or oxidized appearance; and on getting from my horse and striking it with my hatchet, I found it to contain sixty or eighty per cent. of solid iron, which produced a ringing noise, and a rebounding of the hatchet, as if it were struck upon an anvil.

GYPSUM BEDS.

In other parts, and farther west, between the Camanchee village and the Canadian, we passed over a similar surface, for many miles denuded, with the exception of here and there little bunches of grass and wild sage, a level and exposed surface of solid gypsum, of a dark gray color; and through it, occasionally, as far as the eye could discover, to the east and the west, streaks of three and five inches wide of snowy gypsum, which was literally as white as the drifted snow.

SALTPETER AND SALT.

Of saltpeter and salt there are also endless supplies; so it will be seen that the mineral resources of this wilderness country are inexhaustible and rich, and that the idle savage, who never converts them to his use, must soon yield them to the occupation of enlightened and cultivating man.

INDIANS AT PORT GIBSON.

In the vicinity of this post there are an immense number of Indians, most of whom have been removed to their present locations by the Government, from their eastern original positions, within a few years past, and previous to my starting with the dragoons. I had two months at my leisure, in this section of the country, which I used in traveling about with my canvas and note-book, and visiting all of them in their villages. I have made many paintings amongst them, and have a curious note-book to open at a future day, for which the reader may be prepared. The tribes whom I thus visited, and of whom my note-book will yet speak, are the Cherokees, Choctaws, Creeks, Seminoles, Chickasaws, Quapaws, Senecas, Delawares, and several others, whose customs are interesting, and whose history, from their proximity to and dealings with the civilized community, is one of great interest and some importance to the enlightened world. Adieu.—Pages 80–86, vol. 2, Catlin's Eight Years.

MR. CATLIN'S JOURNEY ACROSS THE PLAINS FROM FORT GIBSON TO BOONVILLE, MO.

[Letter from Alton, Illinois, fall of 1834.]

A few days after the date of the (foregoing) letter, I took leave of Fort Gibson, and made a transit across the prairies to this place, a distance of five hundred and fifty miles (see No. 469), which I have performed entirely alone, and had the satisfaction of joining my wife, whom I have found in good health, in a family of my esteemed friends, with whom she had been residing during my last year of absence.

ILLNESS OF CAPTAIN WHARTON.

While at Fort Gibson, on my return from the Camanchees, I was quartered for a month or two in a room with my fellow companion in misery, Captain Wharton, of the dragoons, who had come in from the prairies in a condition very similar to mine, and laid in a bed in the opposite corner of the room; where we laid for several weeks like two grim ghosts, rolling our glaring and staring eyeballs upon each other, when we were totally unable to hold converse other than that which was exchanged through the expressive language of our hollow and bilious; sunken eyes.

The captain had been sent with a company of dragoons to escort the Santa Fé traders through the country of the Camanchees and Pawnees, and had returned from a rapid and bold foray into the country, with many of his men sick and himself attacked with the epidemic of the country. The captain is a gentleman of high and noble bearing, of one of the most respected families in Philadelphia, with a fine and chivalrous feeling, but with scarce physical stamina sufficient to bear him up under the rough vicissitudes of his wild and arduous sort of life in this country.

As soon as our respective surgeons had clarified our flesh and our bones with calomel, had brought our pulses to beat calmly, our tongues to ply gently, and our stomachs to digest moderately, we begin to feel pleasure exquisitely in our convalescence, and draw amusement from mutual relations of scenes and adventures we had witnessed on our several marches. The captain convalescing faster than I did, soon got so as to eat (but not to digest) enormous meals, which visited back upon him the renewed horrors of his disease; and I, who had got ahead of him in strength, but not in prudence, was thrown back in my turn by similar indulgence; and so we were

mutually and repeatedly, until he at length got so as to feel strength enough to ride, and resolution enough to swear that he would take leave of that deadly spot and seek restoration and health in a cooler and more congenial latitude. So he had his horse brought up one morning whilst he was so weak that he could scarcely mount upon his back, and with his servant, a small negro boy, packed on another, he steered off upon the prairies towards Fort Leavenworth, five hundred miles to the north, where his company had long since marched.

MR. CATLIN STARTS ON A HORSEBACK JOURNEY OF 500 MILES.

I remained a week or two longer, envying the captain the good luck to escape from that dangerous ground; and after I had gained strength sufficient to warrant it, I made preparations to take informal leave and wend my way also over the prairies to the Missouri, a distance of five hundred miles, and most of the way a solitary wilderness. For this purpose I had my horse "Charley" brought up from his pasture where he had been in good keeping during my illness, and got so fat as to form almost an objectionable contrast to his master, with whom he was to embark on a long and tedious journey again over the vast and almost boundless prairies.

I had, like the captain, grown into such a dread of that place from the scenes of death that were and had been visited upon it, that I resolved to be off as soon as I had strength to get onto my horse and balance myself upon his back. For this purpose I packed up my canvass and brushes and other luggage, and sent them down the river to the Mississippi to be forwarded by steamer to meet me at Saint Louis. So one fine morning Charley was brought up and saddled, and a bear-skin and a buffalo robe being spread upon his saddle and a coffee-pot and tin cup tied to it also—with a few pounds of hard biscuit in my portmanteau—with my fowling-piece in my hand and my pistols in my belt—with my sketch-book slung on my back and a small pocket compass in my pocket, I took leave of Fort Gibson, even against the advice of my surgeon and all the officers of the garrison, who gathered around me to bid me farewell. No argument could contend with the fixed resolve in my own mind, that if I could get out upon the prairies and moving continually to the northward I should daily gain strength, and save myself possibly from the jaws of that voracious burial ground that laid in front of my room, where I had for months laid and imagined myself going with other poor fellows whose mournful dirges were played under my window from day to day. No one can imagine what was the dread I felt for that place, nor the pleasure which was extatic when Charley was trembling under me, and I turned him around on the top of a prairie bluff at a mile distance to take the last look upon it, and thank God, as I did audibly, that I was not to be buried within its inclosure. I said to myself that "to die on the prairie and be devoured by wolves, or to fall in combat and be scalped by an Indian, would be far more acceptable than the lingering death that would consign me to the jaws of that insatiable grave," for which, in the fever and weakness of my mind, I had contracted so destructive a terror.—Pages 87, 88, vol. 2, Catlin's Eight Years.

(Mr. Catlin's Itinerary, with incidents, is given with No. 469 herein.)

Mr. Catlin continues the itinerary of his journey with "Charley":

MR. CATLIN'S MUSINGS IN CAMP.

On my return to my encampment, after cleaning Charley (see No. 469), I laid down upon my back, looked awhile into the blue heavens that were over me, with their pure and milk-white clouds that were passing—with the sun just setting in the west, and the silver moon rising in the east—and renewed the impressions of my own insignificance, as I contemplated the incomprehensible mechanism of that wonderful clock whose time is infallible and whose motion is eternity! I trembled at last at the dangerous expanse of my thoughts, and turned them again and my eyes upon the

little and more comprehensive things that were about me. One of the first was a newspaper, which I had brought from the garrison, the National Intelligencer of Washington, which I had read for years, but never with quite the zest and relish that I now conversed over its familiar columns in this clean and sweet valley of dead silence!

And, while reading, I thought of (and laughed at) what I had almost forgotten, the sensation I produced amongst the Minatarees while on the Upper Missouri a few years since, by taking from amongst my painting apparatus an old number of the New York Commercial Advertiser, edited by my kind and tried friend, Colonel Stone. The Minatarees thought that I was mad, when they saw me, for hours together, with my eyes fixed upon its pages. They had different and various conjectures about it, the most current of which was that I was looking at it to cure my sore eyes, and they called it the "*medicine cloth for sore eyes!*" I at length put an end to this and several equally ignorant conjectures by reading passages in it, which were interpreted to them, and the objects of the paper fully explained; after which it was looked upon as a much greater mystery than before, and several liberal offers were made me for it, which I was obliged to refuse, having already received a beautifully garnished robe for it from the hands of a young son of Esculapius, who told me that if he could employ a good interpreter to explain everything in it he could travel about amongst the Minatarees and Mandans and Sioux and exhibit it after I was gone, getting rich with presents, and adding greatly to the list of his medicines, as it would make him a great *medicine man*. I left with the poor fellow his painted robe and the newspaper; and just before I departed I saw him unfolding it to show to some of his friends, when he took from around it some eight or ten folds of birch bark and deer-skins, all of which were carefully inclosed in a sack made of the skin of a polecat, and undoubtedly destined to become, and to be called, his mystery or medicine-bag.

MR. CATLIN VISITS RIQUA'S BAND OF OSAGE-RIQUA.

The distance from Fort Gibson to the Missouri where I struck the river is about five hundred miles, and most of the way a beautiful prairie, in a wild and uncultivated state, without roads and without bridges, over a great part of which I steered my course with my pocket compass, fording and swimming the streams in the best manner I could, shooting prairie hens, and occasionally catching fish, which I cooked for my meals, and slept upon the ground at night. On my way I visited "Riqua's village" of Osages, and lodged during the night in the hospitable cabin of my old friend Beatte, of whom I have often spoken heretofore, as one of the guides and hunters for the dragoons on their campaign in the Camanchee country. This was the most extraordinary hunter, I think, that I have ever met in all my travels. To *hunt* was a phrase almost foreign to him, however, for when he went out with his rifle it was *for meat* or *for cattle*, and he never came in without it. He never told how many animals he had seen, how many he had wounded, &c., but his horse was always loaded with meat, which was thrown down in camp without comment or words spoken. Riqua was an early pioneer of Christianity in this country, who has devoted many years of his life, with his interesting family, in endeavoring to civilize and Christianize these people by the force of pious and industrious examples which he has successfully set them, and I think in the most judicious way, by establishing a little village at some miles distance from the villages of the Osages, where he has invited a considerable number of families, who have taken their residence by the side of him, where they are following his virtuous examples in their dealings and modes of life and in agricultural pursuits, which he is teaching them and showing them, that they may raise the comforts and luxuries of life out of the ground, instead of seeking for them in the precarious manner in which they naturally look for them, in the uncertainty of the chase.

It was a source of much regret to me that I did not see this pious man, as he was on a tour to the east when I was in his little village,

BEATTE, THE HUNTER.

Beatte lived in this village with his aged parents, to whom he introduced me, and with whom, altogether, I spent a very pleasant evening in conversation. They are both French, and have spent the greater part of their lives with the Osages, and seem to be familiar with their whole history. This Beatte was the hunter and guide for a party of rangers the summer before our campaign, with whom Washington Irving made his excursion to the borders of the Pawnee country, and of whose extraordinary character and powers Mr. Irving has drawn a very just and glowing account, excepting one error, which I think he has inadvertently fallen into, that of calling him a half-breed. Beatte had complained of this to me often while out on the prairies, and when I entered his hospitable cabin he said he was glad to see me, and almost instantly continued, "Now, you shall see, Monsieur Catline, I am not half-breed; here I shall introduce you to my father and my mother, who, you see, are two very nice and good old French people."

From this cabin, where I fared well and slept soundly, I started in the morning, after taking with them a good cup of coffee, and went smoothly on over the prairies on my course.

MEETS CAPT. WHARTON'S SUPPOSED CORPSE ON KICKAPOO PRAIRIE.

About the middle of my journey I struck a road leading into a small civilized settlement, called the Kickapoo Prairie, to which I "bent my course," and, riding up to a log cabin, which was kept as a sort of a hotel or tavern, I met at the door the black boy belonging to my friend Captain Wharton, who, I have said, took his leave of Fort Gibson a few weeks before me. I asked the boy where his master was; to which he replied, "My good massa, Massa Wharton in dese house; just dead ob de libber compliment." I dismounted and went in, and, to my deepest sorrow and anguish, I found him, as the boy said, nearly dead, without power to raise his head or his voice; his eyes were rolled upon me, and, as he recognized me, he took me by the hand, which he firmly gripped, whilst both shed tears in profusion. By placing my ear to his lips his whispers could be heard, and he was able, in an imperfect manner, to make his views and his wishes known. His disease seemed to be a repeated attack of his former malady and a severe affection of the liver, which was to be (as his physician said) the proximate cause of his death. I conversed with his physician, who seemed to be a young and inexperienced man, who told me that he certainly could not live more than ten days. I staid two days with him, and having no means with me of rendering him pecuniary or other aid amongst strangers, I left him in kind hands, and started on my course again.

RESUMES HIS JOURNEY.

My health improved daily from the time of my setting out at Fort Gibson, and I was now moving along cheerfully and in hopes soon to reach the end of my toilsome journey. I had yet vast prairies to pass over, and occasional latent difficulties, which were not apparent on their smooth and deceiving surfaces. Deep, sunken streams, like ditches, occasionally presented themselves suddenly to my view when I was within a few steps of plunging into them from their perpendicular sides, which were overhung with long wild grass and almost obscured from the sight. The bearings of my compass told me that I must cross them, and the only alternative was to plunge into them and get out as well as I could. They were often muddy, and I could not tell whether they were three or ten feet deep until my horse was in them, and sometimes he went down head foremost, and I with him, to scramble out on the opposite shore in the best condition we could. In one of these canals, which I had followed for several miles in the vain hope of finding a shoal or an accustomed ford, I plunged in with Charley where it was about six or eight yards wide and God knows how deep, for we did not go to the bottom, and swam him to the opposite bank, onto

which I clung, and which, being perpendicular and of clay and three or four feet higher than the water, was an insurmountable difficulty to Charley, and I led the poor fellow at least a mile, as I walked on the top of the bank with the bridle in my hand, holding his head above the water, as he was swimming, and I at times almost inextricably entangled in the long grass, that was often higher than my head and hanging over the brink, filled and woven together with ivy and wild pea vines. I at length (and just before I was ready to drop the rein of faithful Charley in hopeless despair) came to an old buffalo ford, where the banks were graded down, and the poor, exhausted animal at last got out, and was ready and willing to take me and my luggage (after I had dried them in the sun) on the journey again.

CROSSES THE OSAGE RIVER.

The Osage River, which is a powerful stream, I struck at a place which seemed to stagger my courage very much. There had been heavy rains but a few days before, and this furious stream was rolling along its wild and turbid waters with a freshet upon it that spread its waters in many places over its banks, as was the case at the place where I encountered it. There seemed to be but little choice in places with this stream, which, with its banks full, was sixty or eighty yards in width, with a current that was sweeping along at a rapid rate. I stripped everything from Charley and tied him with his lasso until I traveled the shores up and down for some distance and collected drift-wood enough for a small raft, which I constructed, to carry my clothes and saddle and other things safe over. This being completed, and my clothes taken off, and they with other things laid upon the raft, I took Charley to the bank and drove him in and across, where he soon reached the opposite shore and went to feeding on the bank. Next was to come the great white medicine, and with him saddle, bridle, saddle-bags, sketch-book, gun and pistols, coffee and coffee-pot, powder, and his clothes, all of which were placed upon the raft and the raft pushed into the stream, and the medicine-man swimming behind it and pushing it along before him until it reached the opposite shore at least half a mile below. From this his things were carried to the top of the bank, and in a little time Charley was caught and dressed and straddled and on the way again.

ARRIVES AT BOONVILLE, MISSOURI.

These are a few of the incidents of that journey of five hundred miles, which I performed entirely alone, and which at last brought me out at Boonville, on the western bank of the Missouri. While I was crossing the river at that place I met General Arbuckle, with two surgeons, who were to start the next day from Boonville for Fort Gibson, traveling over the route that I had just passed. I instantly informed them of the condition of poor Wharton, and the two surgeons were started off that afternoon at fullest speed, with orders to reach him in the shortest time possible, and do everything to save his life. I assisted in purchasing for him several little things that he had named to me, such as jellies, acids, apples, &c., and saw them start; and, God knows, I shall impatiently hope to hear of their timely assistance and of his recovery.*

From Boonville, which is a very pretty little town, building up with the finest style of brick houses, I crossed the river to New Franklin, where I laid by several days on account of stormy weather, and from thence proceeded with success to the end of my journey, where I now am, under the roof of kind and hospitable friends, with my dear wife, who has patiently waited one year to receive me back, a wreck, as I now am, and who is to start in a few days with me to the coast of Florida, fourteen hundred miles south of this, to spend the winter in patching up my health and fitting me for future campaigns.—Pages 90-95, vol. 2, Catlin's Eight Years.

* I have great satisfaction in informing the reader that I learned a year or so after the above date that those two skillful surgeons hastened on with all possible speed to the assistance of this excellent gentleman, and had the satisfaction of conducting him to his post after he had entirely and permanently recovered his health.

ITINERARY FOR 1835.

In the spring of 1835 I ascended the Mississippi to the Fall of Saint Anthony, saw the Mississippi Sioux, the Ojibbeways, and Saukies, and descended the Mississippi to Saint Louis, nine hundred miles, in a bark canoe, with one man, Corporal Allen, steering with my own paddle.

Mr. Catlin, with his wife, sailed down the Mississippi from Alton, Ill., on a steamboat, in the fall of 1834, and spent the winter about New Orleans and the Gulf of Mexico painting portraits and Indians. He returned to Saint Louis in the spring of 1835, and with his wife, whom he left at Prairie du Chien, went up the Mississippi in the summer in a steamboat to the Falls of Saint Anthony. He there procured a canoe, and with a companion, Corporal Allen, a soldier of the Regular Army, who accompanied him as far as Prairie du Chien, he drifted down to Saint Louis again, a distance of nine hundred miles. He stopped at various points and visited the Indians and stations of interest, which he painted and describes. Of this journey he writes:

[Letter from Fort Snelling, Fall of Saint Anthony, 1835.]

Having recruited my health during the last winter in recreation and amusements on the coast of Florida, like a bird of passage I started, at the rallying notes of the swan and the wild goose, for the cool and freshness of the North, but the gifted passengers soon left me behind. I found them here, their nests built, their eggs hatched, their offspring fledged and figuring in the world, before I arrived.

THE MISSISSIPPI RIVER.

The majestic river, from the Balize to the Fall of Saint Anthony, I have just passed over, with a high-wrought mind filled with amazement and wonder, like other travelers who occasionally leave the stale and profitless routine of the fashionable tour to gaze with admiration upon the wild and native grandeur and majesty of this great western world. The Upper Mississippi, like the Upper Missouri, must be approached to be appreciated; for all that can be seen on the Mississippi below Saint Louis, or for several hundred miles above it, gives no hint or clue to the magnificence of the scenes which are continually opening to the view of the traveler, and riveting him to the deck of the steamer, through sunshine, lightning, or rain, from the mouth of the Ouiseconsin to the Fall of Saint Anthony.

The traveler in ascending the river will see but little of picturesque beauty in the landscape until he reaches Rock Island; and from that point he will find it growing gradually more interesting until he reaches Prairie du Chien; and from that place until he arrives at Lake Pepin every reach and turn in the river presents to his eye a more immense and magnificent scene of grandeur and beauty. From day to day the eye is riveted in listless, tireless admiration, upon the thousand bluffs which tower in majesty above the river on either side, and alternate as the river bends into countless fascinating forms.

THE COUNTRY ADJACENT TO THE RIVER.

The whole face of the country is covered with a luxuriant growth of grass, whether there is timber or not; and the magnificent bluffs, studding the sides of the river and rising in the forms of immense cones, domes, and ramparts, give peculiar pleasure, from the deep and soft green in which they are clad up their broad sides, and to their

extreme tops, with a carpet of grass, with spots and clusters of timber of a deeper green, and apparently in many places arranged in orchards and pleasure-grounds by the hands of art.

A TOUR FOR TRAVELERS.

The scenes that are passed between Prairie du Chien and Saint Peters, including Lake Pepin, between whose magnificently turreted shores one passes for twenty-two miles, will amply reward the tourist for the time and expense of a visit to them. And to him or her of too little relish for nature's rude works to profit as they pass, there will be found a redeeming pleasure at the mouth of Saint Peters and the Fall of Saint Anthony. This scene has often been described, and I leave it for the world to come and gaze upon for themselves, recommending to them at the same time to denominate the next fashionable tour a trip to Saint Louis; thence by steamer to Rock Island, Galena, Dubuque, Prairie du Chien, Lake Pepin, Saint Peters, Fall of Saint Anthony, back to Prairie du Chien, from thence to Fort Winnebago, Green Bay, Mackinaw, Sault de Saint Marie, Detroit, Buffalo, Niagara, and home. This tour would comprehend but a small part of the great Far West, but it will furnish to the traveler a fair sample, and being a part of it which is now made so easily accessible to the world, and the only part of it to which ladies can have access, I would recommend to all who have time and inclination to devote to the enjoyment of so splendid a tour, to wait not, but make it while the subject is new and capable of producing the greatest degree of pleasure. To the world at large this trip is one of surpassing interest; to the artist it has a double relish; and to me still further inducements, inasmuch as many of the tribes of Indians which I have met with furnish manners and customs which have awakened my enthusiasm, and afforded me interesting materials for my gallery.—Pages 129, 130, vol. 1, Catlin's Eight Years.

During this tour, in 1835, Mr. Catlin painted the Sioux portraits (Nos. 70–80) and games (Nos. 86–90).

His studies made with Wabesha's band of Sioux, at Prairie du Chien, are exceedingly valuable. The Winnebago portraits (Nos. 199–217) were obtained during this journey, and are historically of great interest. The Menomonies (Nos. 218–236) were also painted at or near Prairie du Chien during this year. On leaving Fort Snelling for Prairie du Chien, Wisconsin, and Camp Des Moines, Iowa, in 1835, Mr. Catlin writes :

About this lovely spot I have whiled away a few months with great pleasure, and having visited all the curiosities and all the different villages of Indians in this vicinity, I close my note-book and start in a few days for Prairie du Chien, which is three hundred miles below this, where I shall have new subjects for my brush and new themes for my pen, when I may continue my epistles.—Page 140, vol. 2, Catlin's Eight Years.

CAMP DES MOINES.

Mr. Catlin writes from Camp Des Moines, Iowa, near the present city of Des Moines, of his journey to Fort Snelling :

Soon after the date of my last letter, written at Saint Peters, having placed my wife on board of the steamer, with a party of ladies, for Prairie du Chien, I embarked in a light bark canoe, on my homeward course, with only one companion, Corporal Allen, from the garrison; a young man of considerable taste, who thought he could relish the transient scenes of a voyage in company with a painter, having gained the indulgence of Major Bliss, the commanding officer, with permission to accompany me.

ADVENTURE WITH SIOUX.

With stores laid in for a ten days' voyage, and armed for any emergency, with sketch-book and colors prepared, we shoved off and swiftly glided away, with paddles

nimbly plied, resolved to see and relish everything curious or beautiful that fell in our way. We lingered along among the scenes of grandeur which presented themselves amid the thousand bluffs, and arrived at Prairie du Chien in about ten days in good plight, without accident or incident of a thrilling nature, with the exception of one instance, which happened about thirty miles below Saint Peters, and on the first day of our journey. In the after part of the day, we discovered three lodges of Sioux Indians encamped on the bank, all hallooing and waving their blankets for us to come in to the shore. We had no business with them, and resolved to keep on our course, when one of them ran into his lodge, and coming out with his gun in his hand, leveled it at us, and gave us a charge of buck-shot about our ears. One of them struck in my canoe, passing through several folds of my cloak, which was folded and lying just in front of my knee, and several others struck so near on each side as to spatter the water into our faces. There was no fun in this, and I then ran my canoe to the shore as fast as possible. They all ran—men, women, and children—to the water's edge, meeting us with yells and laughter as we landed. As the canoe struck the shore I rose violently from my seat, and throwing all the infuriated demon I could into my face, thrusting my pistols into my belt, a half-dozen bullets into my mouth, and my double-barreled gun in my hand, I leaped ashore and chased the lot of them from the beach, throwing myself, by a nearer route, between them and their wigwams, where I kept them for some time at a stand, with my barrels presented, and threats (corroborated with looks which they could not misunderstand) that I would annihilate the whole of them in a minute. As the gun had been returned to the lodge, and the man who fired it could not be identified, the rascal's life was thereby probably prolonged. We stood for some time in this position, and no explanation could be made, other than that which could be read from the lip and the brow, a language which is the same and read alike among all nations. I slipped my sketch-book and pencil into my hand, and, under the muzzle of my gun, each fellow stood for his likeness, which I made them understand, by signs, were to be sent to *Muzzabucksa* (Iron Cutter), the name they gave to Major Talliaferro, their agent at Saint Peters.

This threat, and the continued vociferation of the corporal from the canoe that I was a "Grande capitaine," seemed considerably to alarm them. I at length gradually drew myself off, but with a lingering eye upon the sneaking rascals, who stood in sullen silence with one eye upon me and the other upon the corporal, who I found had held them at bay from the bow of his canoe, with his musket leveled upon them, his bayonet fixed, his cartouch-box slung, with one eye in full blaze over the barrel, and the other drawn down within two parts of an inch of the upper corner of his mouth. At my approach his muscles were gradually (but somewhat reluctantly) relaxed. We seated ourselves and quietly dipped our paddles again on our way.

Some allowance must be made for this outrage, and many others that could be named, that have taken place amongst that part of the Sioux nation. They have been for many years past made drunkards by the solicitations of white men, and then abused, and their families also; for which, when they are drunk (as in the present instance), they are often ready and disposed to retaliate and to return insult for injuries.

THE RIVER SCENERY.

We went on peaceably and pleasantly during the rest of our voyage, having ducks, deer, and bass for our game and our food. Our bed was generally on the grass at the foot of some towering bluff, where, in the melancholy stillness of night, we were lulled to sleep by the liquid notes of the whip-poor-will, and after his warbling ceased roused by the mournful complaints of the starving wolf, or surprised by the startling interrogation, "Who! who! who!" by the winged monarch of the dark.

There is something that fills and feeds the mind of an enthusiastic man when he is thrown upon natural resources amidst the rude, untouched scenes of nature which cannot be described, and I leave the world to imagine the feelings of pleasure with

which I found myself again out of the din of artful life among scenes of grandeur worthy of the whole soul's devotion and admiration.

When the morning's dew was shaken off, our coffee enjoyed, our light bark again launched upon the waters, and the chill of the morning banished by the quick stroke of the paddle and the busy chant of the corporal's boat-song, our ears and our eyes were open to the rude scenes of romance that were about us. Our light boat ran to every ledge, dodged into every slough or cut-off to be seen. Every mineral was examined, every cave explored, and almost every bluff of grandeur ascended to the top. These towering edifices of nature, which will stand the admiration of thousands and tens of thousands, unchanged and unchangeable, though grand and majestic to the eye of the passing traveller, will be found to inspire new ideas of magnitude when attempted to be traveled to the top. From the tops of many of them I have sketched, for the information of the world and for the benefit of those who travel much. I would recommend a trip to the summit of "Pike's Tent" (the highest bluff on the river), one hundred miles above Prairie du Chien; to the top also of "La Montaigne qui tromps a l'eau," the summit of Bad Axe Mountain, and a look over Lake Pepin's turreted shores from the top of the bluff opposite to the "Lover's Leap," being the highest on the lake, and the point from which the greater part of its shores can be seen.—Pages 141-143, vol. 2, Catlin's Eight Years.

LAKE PEPIN.

Of Lake Pepin, in 1835, he writes:

In the midst, or half-way of Lake Pepin, which is an expansion of the river of four or five miles in width, and twenty-five miles in length, the corporal and I hauled our canoe out upon the beach of Point aux Sables, where we spent a couple of days feasting on plums and fine fish and wild fowl, and filling our pockets with agates and cornelians we were picking up along the pebbly beach; and at last started on our way for the outlet of the lake, with a fair northwest wind, which wafted us along in a delightful manner as I sat in the stern and steered, while the corporal was "catching the breeze" in a large umbrella, which he spread open and held in the bow. We went merrily and exultingly on in this manner, until at length the wind increased to anything but a gale, and the waves were foaming white, and dashing on the shores, where we could not land without our frail bark being broken to pieces. We soon became alarmed, and saw that our only safety was in keeping on the course that we were running at a rapid rate, and that with our sail full set to brace up and steady our boat on the waves, while we kept within swimming distance of the shore, resolved to run into the first cove or around the first point we could find for our protection. We kept at an equal distance from the shore, and in this most critical condition, the wind drove us ten or fifteen miles without a landing place till we exultingly steered into the mouth of the Chippeway River, at the outlet of the lake, where we soon found quiet and safety, but found our canoe in a sinking condition, being half full of water and having three of the five of her beams or braces broken out, with which serious disaster a few rods more of the fuss and confusion would have sent us to the bottom. We here laid by part of a day, and, having repaired our disasters, wended our way again pleasantly and successfully on.—Page 144, vol. 2, Catlin's Eight Years.

PRAIRIE DU CHIEN.

Of his arrival at Prairie du Chien, in 1835, he writes:

At Prairie du Chien, which is near the mouth of the Ouisconsin River, and six hundred miles above Saint Louis, where we safely landed my canoe, I found my wife enjoying the hospitality of Mrs. Judge Lockwood, who had been a schoolmate of mine in our childhood, and is now residing with her interesting family in that place. Under

her hospitable roof we spent a few weeks with great satisfaction, after which my wife took steamer for Dubuque and I took to my little bark canoe alone (having taken leave of the corporal), which I paddled to this place quite leisurely—cooking my own meat and having my own fun as I passed along.—G. C., *Ibid*.

MR. CATLIN'S LABORS IN 1835.

Mr. Catlin, after writing of his season's work, in 1835, amongst the Sioux, Menomonees, Winnebagoes, and Chippewas, and prior to his visit to the Sac and Fox, continues :

It will be seen by the reader, from the above facts, that I have been laying up much curious and valuable record of people and customs in these regions, and it will be seen at the same time from the brief manner in which I have treated of these semi-civilized tribes, which everybody can see and thousands have seen, that my enthusiasm, as I have before explained, has led me more into minuteness and detail amongst those tribes which are living in their unchanged native modes, whose customs I have been ambitious to preserve for ages to come, before the changes that civilized acquaintance will soon work upon them.—Pages 147, 148, vol. 2, Catlin's Eight Years.

THE MISSISSIPPI RIVER.

He makes reference to the "magnificent river," the Mississippi, and his journeys upon it to Prairie du Chien, Dubuque, Galena, Rock Island, and to Camp Des Moines, and writes of the future of the Upper Mississippi Valley :

During such a tour between the endless banks carpeted with green, with one of the richest countries in the world extending back in every direction, the mind of a contemplative man is continually building for posterity splendid seats, cities, towers, and villas, which a few years of rolling time will bring about, with new institutions, new states, and almost empires ; for it would seem that this vast region of rich soil and green fields was almost enough for a world itself."

DUBUQUE LEAD MINES AND CAMP DES MOINES.

Mr. Catlin met his wife at Dubuque, and visited the Lead Mines (see Nos. 326-330 for description). From Dubuque, in the fall of 1835, he went to Camp Des Moines, Iowa, and visited the Sacs. He thus writes from Camp Des Moines, Iowa :

THE SAC AND FOX INDIANS.

From Dubuque I descended the river on a steamer with my bark canoe laid on its deck, and my wife was my companion to Camp Des Moines, from whence I am now writing.

After arriving at this place, which is the wintering post of Colonel Kearny with his three companies of dragoons, I seated my wife and two gentlemen of my intimate acquaintance in my bark canoe, and paddled them through the Des Moines Rapids a distance of fourteen miles, which we performed in a very short time ; and at the foot of the rapids placed my wife on the steamer for Saint Louis in company with some friends, when I had some weeks to return on my track and revert back again to the wild and romantic life that I occasionally love to lead. I returned to Camp Des Moines and in a few days joined General Street, the Indian agent, in a tour to Keokuk's village of Sacs and Foxes.

Colonel Kearny gave us a corporal's command of eight men, with horses, &c., for the journey, and we reached the village in two days' travel, about 60 miles up the

Des Moines. The whole country that we passed over was like a garden, wanting only cultivation, being mostly prairie, and we found their village beautifully situated on a large prairie on the banks of the Des Moines River.* They seemed to be well supplied with the necessaries of life, and with some of its luxuries. I found Ke-o-kuk to be a chief of fine and portly figure, with a good countenance, and great dignity and grace in his manners.

He expressed a wish to see himself represented on horseback, and I painted him in that plight.

Of this interesting interview and its incidents, and of these people, I shall soon give the reader a further account, and therefore close my note-book for the present. Adieu.—Pages 149, 150, vol. 2, Catlin's Eight Years.

Mr. Catlin painted several of the pictures included in Nos. 1-16, herein, at this visit.

In September, 1836, Mr. Catlin saw the Sac and Fox again at Rock Island, and painted many of their games and amusements as well as portraits. (See pages 207-217, vol. 2, Catlin's Eight Years.)

SUMMARY OF HIS WORK IN 1835.

Mr. Catlin writes from Saint Louis in the winter of 1835 of his year's work:

[Letter from Saint Louis, 1835.]

It will be seen by the heading of this letter that I am back again to "head-quarters," where I have joined my wife, and, being seated down by a comfortable fire, am to take a little retrospect of my rambles from the time of my last epistle.

JOE CHADWICK.

The return to the society of old friends again has been delightful, and amongst those whom I more than esteem I have met my kind and faithful friend, Joe Chadwick, whom I have often mentioned as my companion in distress whilst on that disastrous campaign amongst the Camanches. Joe and I have taken great pleasure in talking over the many curious scenes we have passed together, many of which are as yet unknown to others than ourselves. We had been separated for nearly two years, and during that time I had passed many curious scenes worthy of Joe's knowing, and, while he sat down in the chair for a portrait I painted of him to send to his mother, on leaving the States to take an appointment from Governor Houston in the Texan army, I related to him one or two of my recent incidents, which were as follows, and pleased Joe exceedingly:

A RIVER ACCIDENT.

"After I had paddled my bark canoe through the rapids, with my wife and others in it, as I mentioned, and had put them on board a steamer for Saint Louis, I dragged my canoe up the east shore of the rapids, with a line, for a distance of 4 miles, when I stopped and spent half of the day in collecting some very interesting minerals, which I had in the bottom of my canoe, and ready to get on the first steamer passing up, to take me again to Camp Des Moines, at the head of the rapids.

"I was sitting on a wild and wooded shore, and waiting, when I at length discovered a steamer several miles below me, advancing through the rapids, and in the interim I set to and cleaned my fowling-piece and a noble pair of pistols, which I had carried in a belt at my side through my buffalo and other sports of the West, and having put them in fine order and deposited them in the bottom of the canoe before me, and taken my paddle in hand, with which my long practice had given me unlimited confidence, I put

*For his meeting with *Keokuk* see No. 1, herein.

off from the shore to the middle of the river, which was there a mile and a half in width' to meet the steamer, which was stemming the opposing torrent, and slowly moving up the rapids. I made my signal as I neared the steamer, and desired my old friend Captain Rogers not to stop his engine, feeling full confidence that I could, with an Indian touch of the paddle, toss my little bark around, and gently grapple to the side of the steamer, which was loaded down, with her gunnels near to the waters' edge. Oh, that my skill had been equal to my imagination, or that I could have had at that moment the balance and the skill of an Indian woman, for the sake of my little craft and what was in it. I had brought it about with a master hand, however, but the waves of the rapids and the foaming of the waters by her sides were too much for my peaceable adhesion, and at the moment of wheeling, to part company with her, a line, with a sort of "lasc throw," came from an awkward hand on the deck, and falling over my shoulder and around the end of my canoe with a simultaneous "haul" to it, sent me down head foremost to the bottom of the river, where I was tumbling along with the rapid current over the huge rocks on the bottom, whilst my gun and pistols, which were emptied from my capsized boat, were taking their permanent position amongst the rocks, and my trunk, containing my notes of travel for several years, and many other valuable things, was floating off upon the surface. If I had drowned, my death would have been witnessed by at least a hundred ladies and gentlemen who were looking on, but I did not. I soon took a peep, by the side of my trunk, &c., above the water, and for the first time in my life was *collared*, and that by my friend Captain Rogers, who undoubtedly saved me from making further explorations on the river bottom by pulling me into the boat, to the amusement of all on deck, many of whom were my old acquaintances, and not knowing the preliminaries were as much astounded at my sudden appearance, as if I had been disgorged from a whale's belly. A small boat was sent off for my trunk, which was picked up about half a mile below and brought on board, full of water, and, consequently, clothes, and sketch-books and everything else entirely wet through. My canoe was brought on board, which was several degrees dearer to me now than it had been for its long and faithful service; but my gun and pistols are there yet, and at the service of the lucky one who may find them. I remained on board for several miles till we were passing a wild and romantic rocky shore, on which the sun was shining warm, and I launched my little boat into the water, with my trunk in it, and put off to the shore, where I soon had every paper and a hundred other things spread in the sun, and at night in good order for my camp, which was at the mouth of a quiet little brook, where I caught some fine bass and fared well, till a couple of hours' paddling the next morning brought me back to Camp Des Moines."

ANOTHER ADVENTURE ON THE RIVER; LOSING HIS CANOE.

Here my friend Joe laughed excessively, but said not a word, as I kept on painting and told him, also, that a few days after this, I put my little canoe on the deck of a steamer ascending the river, and landed at Rock Island, ninety miles above, on some business with General Street, the Indian agent, after which I put off in my little bark, descending the river alone to Camp Des Moines, with a fine double-barreled fowling-piece, which I had purchased at the garrison, lying in the canoe before me as the means of procuring wild fowl and other food on my passage. "Egad!" said Joe, "how I should like to have been with you!" "Sit still," said I, "or I shall lose your likeness." So Joe kept his position and I proceeded:

"I left Rock Island 11 o'clock in the morning, and at half-past three on a pleasant afternoon, in the cool month of October, ran my canoe to the shore of Mas-co-tin Island, where I stepped out upon its beautiful pebbly beach, with my paddle in my hand, having drawn the bow of my canoe, as usual, on the beach, so as to hold it in its place. This beautiful island, so called from a band of the Illinois Indians of that name, who once dwelt upon it, is twenty-five or thirty miles in length, without habi-

tation on or in sight of it, and the whole way one extended and lovely prairie, with high banks fronting the river, and extending back a great way, covered with a high and luxuriant growth of grass. To the top of this bank I went with my paddle in my hand, quite innocently, just to range my eye over its surface, and to see what might be seen; when, in a minute or two, I turned towards the river, and, to my almost annihilating surprise and vexation, I saw my little canoe some twenty or thirty rods from the shore, and some distance below me, with its head aiming across the river, and steadily gliding along in that direction, where the wind was roguishly wafting it. What little swearing I had learned in the whole of my dealings with the civilized world, seemed then to concentrate in two or three involuntary exclamations, which exploded as I was running down the beach, and throwing off my garments one after the other, till I was denuded, and dashing through the deep and boiling current in pursuit of it, I swam some thirty rods in a desperate rage, resolving that this must be my remedy, as there was no other mode; but at last found, to my great mortification and alarm, that the canoe, having got so far from the shore, was more in the wind, and traveling at a speed quite equal to my own, so that the only safe alternative was to turn and make for the shore with all possible despatch. This I did, and had but just strength to bring me where my feet could reach the bottom, and I waded out with the appalling conviction, that if I had swam one rod farther into the stream, my strength would never have brought me to the shore; for it was in the fall of the year, and the water so cold as completely to have benumbed me and paralyzed my limbs. I hastened to pick up my clothes, which were dropped at intervals as I had run on the beach, and having adjusted them on my shivering limbs, I stepped to the top of the bank, and took a deliberate view of my little canoe, which was steadily making its way to the other shore—with my gun, with my provisions and fire apparatus, and sleeping apparel, all snugly packed in it.

“The river at that place is nearly a mile wide, and I watched the mischievous thing till it ran quite into a bunch of willows on the opposite shore, and out of sight. I walked the shore a while, alone and solitary as a Zealand penguin, when I at last sat down, and in one minute passed the following resolves from premises that were before me, and too imperative to be evaded or unappreciated. ‘I am here on a desolate island, with nothing to eat and destitute of the means of procuring anything, and if I pass the night, or half a dozen of them, here, I shall have neither fire nor clothes to make me comfortable, and nothing short of having my canoe will answer me at all.’ For this, the only alternative struck me, and I soon commenced upon it. An occasional log or limb of driftwood was to be seen along the beach and under the bank, and these I commenced bringing together from all quarters, and some I had to lug half a mile or more, to form a raft to float me up and carry me across the river. As there was a great scarcity of materials, and I had no hatchet to cut anything, I had to use my scanty materials of all lengths and of all sizes and all shapes, and at length ventured upon the motley mass with paddle in hand, and carefully shoved it off from the shore, finding it just sufficient to float me up. I took a seat in its center, on a bunch of barks which I had placed for a seat, and which, when I started, kept me a few inches above the water, and consequently dry, whilst my feet were resting on the raft, which in most parts was sunk a little below the surface. The only alternative was to go, for there was no more timber to be found; so I balanced myself in the middle, and by reaching forward with my paddle to a little space between the timbers of my raft, I had a small place to dip it, and the only one, in which I could make but a feeble stroke, propelling me at a very slow rate across, as I was floating rapidly down the current. I sat still and worked patiently, however, content with the little gain, and at last reached the opposite shore, about three miles below the place of my embarkation, having passed close by several huge snags, which I was lucky enough to escape without the power of having cleared them, except by kind accident.

“My craft was ‘unseaworthy’ when I started, and when I had got to the middle of the river, owing to the rotten wood with which a great part of it was made, and

which had now become saturated with water, it had sunk entirely under the surface, letting me down nearly to the waist in the water. In this critical way I moved slowly along, keeping the sticks together under me, and at last, when I reached the shore, some of the long and awkward limbs projecting from my raft having reached it before me, and, being suddenly resisted by the bank, gave the instant signal for its dissolution and my sudden debarkation, when I gave one grand leap in the direction of the bank, yet some yards short of it, and into the water from head to foot, but soon crawled out, and wended my way a mile or two up the shore, where I found my canoe snugly and safely moored in the willows, where I stepped into it and paddled back to the island and to the same spot where my misfortunes commenced, to enjoy the pleasure of exultations which were to flow from contrasting my present with my former situation.

"Thus the island of Mas-co-tin soon lost its horrors, and I strolled two days and encamped two nights upon its silent shores, with prairie hens and wild fowls in abundance for my meals. From this lovely ground, which shows the peaceful graves of hundreds of red men, who have visited it before me, I paddled off in my light bark, and said, as I looked back, 'Sleep there in peace, ye brave fellows, until the sacrilegious hands of white man and the unsympathizing ploughshare shall turn your bones from their quiet and beautiful resting-place!'

"Two or three days of strolling brought me again to the Camp Des Moines, and from thence, with my favorite little bark canoe placed upon the deck of the steamer, I embarked for Saint Louis, where I arrived in good order and soon found the way to the comfortable quarters from whence I am now writing."

When I finished telling this story to Joe, his portrait was done, and I rejoiced to find that I had given to it all the fire and all the game look that had become so familiar and pleasing to me in our numerous rambles in the far distant wilds of our former campaigns.*

CANOE LOST.

When I had landed from the steamer Warrior, at the wharf, I left all other considerations to hasten and report myself to my dear wife, leaving my little canoe on deck and in the especial charge of the captain, till I should return for it in the afternoon and remove it to safe storage with my other Indian articles, to form an interesting part of my museum. On my return to the steamer it was missing, and, like one that I have named on a former occasion, by some medicine operation forever severed from my sight, though not from my recollections, where it will long remain, and also in a likeness which I made of it just after the trick it played me on the shore of the Mas-co-tin Island.

After I had finished the likeness of my friend Joe, and had told him the two stories, I sat down and wrote thus in my note-book, and now copy it into my letter :

THE WEST.

The West—not the "Far West," for that is a phantom, traveling on its tireless wing, but the *west*, the simple west—the vast and vacant wilds which lie between the trodden haunts of present savage and civil life—the great and almost boundless garden-spot of earth! This is the theme at present. The "antres vast and deserts idle," where the tomahawk sleeps with the bones of the savage, as yet untouched by the trespassing ploughshare—the pictured land of silence, which, in its melancholy, alternately echoes backward and forward the plaintive yells of the vanished red men and the busy chants of the approaching pioneers. I speak of the boundless plains of beauty, and nature's richest livery, where the waters of the "great deep" parted in peace, and gracefully passed off without leaving deformity behind them; over whose

* Poor Chadwick! a few days after the above occasion, he sent his portrait to his mother, and started for Texas, where he joined the Texan army, with a commission from Governor Houston; was taken prisoner in the first battle that he fought, and was amongst the four hundred prisoners who were shot down in cold blood by the order of Santa Anna.—G. C.

green, enameled fields, as boundless and free as the ocean's wave, nature's proudest, noblest men have pranced on their wild horses, and extended, through a series of ages, their strong arms in orisons of praise and gratitude to the Great Spirit in the sun for the freedom and happiness of their existence. The land that was beautiful and famed, but had no chronicler to tell—where, while civilized, was yet in embryo, dwelt the valiant and the brave, whose deeds of chivalry and honor have passed away like themselves, unembalmed and untold; where the plumed war-horse has pranced in time with the shrill-sounding war-cry, and the eagle calumet as oft sent solemn and mutual pledges in fumes to the skies. I speak of the neutral ground (for such it may be called), where the smoke of the wigwam is no longer seen, but the bleaching bones of the buffaloes and the graves of the savage tell the story of times and days that are passed—the land of stillness, on which the red man now occasionally re-treads, in sullen contemplation, amid the graves of his fathers, and over which civilized man advances, filled with joy and gladness.

THE VALLEY OF THE MISSISSIPPI AND MISSOURI.

Such is the great valley of the Mississippi and Missouri, over almost every part of which I have extended my travels, and of which and of its future wealth and improvements I have had sublime contemplations.

THE INDIAN AT HOME.

I have viewed man in the artless and innocent simplicity of nature, in the full enjoyment of the luxuries which God had bestowed upon him. I have seen him happier than kings or princes can be, with his pipe and little ones about him. I have seen him shrinking from civilized approach, which came with all its vices, like the dead of night, upon him: I have seen raised, too, in that darkness religion's torch, and seen him gaze and then retreat like the frightened deer, that are blinded by the light; I have seen him shrinking from the soil and haunts of his boyhood, bursting the strongest ties which bound him to the earth and its pleasures; I have seen him set fire to his wigwam and smooth over the graves of his fathers; I have seen him (it is the only thing that will bring them), with tears of grief sliding over his cheeks, clap his hand in silence over his mouth, and take the last look over his fair hunting-grounds, and turn his face in sadness to the setting sun. All this I have seen performed in nature's silent dignity and grace, which forsook him not in the last extremity of misfortune and despair; and I have seen as often the approach of the bustling, busy, talking, whistling, hopping, elated, and exulting white man, with the first dip of the ploughshare, making sacrilegious trespass on the bones of the valiant dead. I have seen the skull, the pipe, and the tomahawk rise from the ground together in interrogations which the sophistry of the world can never answer. I have seen thus, in all its forms and features, the grand and irresistible march of civilization. I have seen this splendid juggernaut rolling on and beheld its sweeping desolation, and held converse with the happy thousands, living as yet beyond its influence, who have not been crushed, nor yet have dreamed of its approach.

I have stood amidst these unsophisticated people, and contemplated with feelings of deepest regret the certain approach of this overwhelming system, which will inevitably march on and prosper, until reluctant tears shall have watered every rod of this fair land; and from the towering cliffs of the Rocky Mountains, the luckless savage will turn back his swollen eye over the blue and illimitable hunting-grounds from whence he has fled, and there contemplate, like Caius Marius on the ruins of Carthage, their splendid desolation.

THE FUTURE GREATNESS OF THE WEST.

Such is the vast expanse of country from which nature's men are at this time rapidly vanishing, giving way to the modern crusade which is following the thousand allurements and stocking with myriads this world of green fields. This splen-

did area, denominated the "Valley of the Mississippi," embraced between the immutable barriers on either side, the Alleghany and Rocky Mountains with the Gulf of Mexico on the south and the great string of lakes on the north, and the mighty Mississippi rolling its turbid waters through it for the distance of 4,000 miles, receiving its hundred tributaries, whose banks and plateaus are capable of supporting a population of one hundred millions, covered almost entirely with the richest soil in the world, with lead, iron, and coal sufficient for its population—with 12,000 miles of river navigation for steamers within its embrace, besides the coast on the south and the great expanse of lakes on the north—with a population of five millions already sprinkled over its nether half, and a greater part of the remainder of it inviting the world to its possession for one dollar and twenty-five cents (five shillings) per acre!

I ask who can contemplate without amazement this mighty river alone, eternally rolling its boiling waters through the richest of soil for the distance of four thousand miles, over three thousand five hundred of which I have myself been wafted on mighty steamers, ensconced within "curtains damasked and carpets ingrain;" and on its upper half gazed with tireless admiration upon its thousand hills and mounds of grass and green sloping down to the water's edge in all the grace and beauty of nature's loveliest fabrication. On its lower half also, whose rich alluvial shores are studded with stately cottonwood and elms, which echo back the deep and hollow cough of the puffing steamers. I have contemplated the bed of this vast river sinking from its natural surface, and the alligator driven to its bosom, abandoning his native bog and fen, which are drying and growing into beauty and loveliness under the hand of the husbandman.

I have contemplated these boundless forests melting away before the fatal ax, until the expanded waters of this vast channel and its countless tributaries will yield their surplus to the thirsty sunbeam, to which their shorn banks will expose them; and I have contemplated also the never-ending transit of steamers, ploughing up the sand deposit from its bottom, which its turbid waters are eternally hurrying on to the ocean, sinking its channel, and thereby raising its surrounding alluvions for the temptations and enjoyment of man.

All this is certain. Man's increase and the march of human improvements in this New World are as true and irresistible as the laws of nature, and he who could rise from his grave and speak, or would speak from the life some half century from this, would proclaim my prophecy true and fulfilled. I said above (and I again say it) that these are subjects for "sublime contemplation!" At all events they are so to the traveler, who has wandered over and seen this vast subject in all its parts and is able to appreciate; who has seen the frightened herds as well as the multitudes of humanity giving way and shrinking from the mountain wave of civilization which is busily rolling on behind them.

From Maine to Florida on the Atlantic coast the forefathers of those hardy sons who are now stocking this fair land have from necessity, in a hard and stubborn soil, inured their hands to labor and their habits and taste of life to sobriety and economy, which will insure them success in the New World.

This rich country which is now alluring the enterprising young men from the East, being commensurate with the whole Atlantic States, holds out the extraordinary inducement that every emigrant can enjoy a richer soil, and that, too, in his own native latitude. The sugar planter, the rice, cotton, and tobacco growers, corn, rye, and wheat producers from Louisiana to Montreal, have only to turn their faces to the West, and there are waiting for them the same atmosphere to breathe, and green fields already cleared and ready for the plow, too tempting to be overlooked or neglected.

WESTERN VERNACULAR.

As far west as the banks of the Mississippi the great wave of emigration has rolled on, and already in its rear the valley is sprinkled with towns and cities, with their thousand spires pointing to the skies. For several hundred miles west also have the

daring pioneers ventured their lives and fortunes, with their families, testing the means and luxuries of life which nature has set before them in the country where the buried tomahawk is scarce rusted and the war-cry has scarcely died on the winds. Among these people have I roamed. On the Red River I have seen the rich Louisianian checking out his cotton and sugar plantations where the sunbeams could be seen reflected from the glistening pates of his hundred negroes, making first trespass with the hoe. I have sat with him at his hospitable table in his log cabin, sipping sherry and champagne. He talks of hogsheads and price of stocks or goes in for cotton.

In the western parts of Arkansas or Missouri I have shared the genuine cottage hospitality of the abrupt, yet polite and honorable, Kentuckian; the easy, affable, and social Tennessean; this has "a smart chance of corn," the other perhaps "a power of cotton," and then occasionally (from the "Old Dominion") "I reckon I shall have a mighty heap of tobacco this season," &c.

Boys in this country are "pearl", fever and ague render one "powerful weak," and sometimes it is almost impossible to get "shet" of it. Intelligence, hospitality, and good cheer reign under all of these humble roofs, and the traveler who knows how to appreciate those things, with a good cup of coffee, "corn-bread,"* and fresh butter, can easily enjoy moments of bliss in converse with the humble pioneer.

On the Upper Mississippi and Missouri, for the distance of seven or eight hundred miles above Saint Louis, is one of the most beautiful champagne countries in the world, continually alternating into timber and fields of the softest green, calculated, from its latitude, for the people of the Northern and Eastern States, and "Jonathan" is already here—and almost everybody else from "down East"—with fences of white drawn and drawing, like chalk lines, over the green prairie. "By gosh, this 'ere is the biggest clerin' I ever see;" "I expect we hadn't ought to raise nothin' but wheat and rye here;" "I guess you've come arter land, han't you?"

Such is the character of this vast country, and such the manner in which it is filled up, with people from all parts, tracing their own latitudes, and carrying with them their local peculiarities and prejudices. The mighty Mississippi, however, the great and everlasting highway on which these people are forever to intermingle their interests and manners, will effectually soften down those prejudices, and eventually result in an amalgamation of feelings and customs from which this huge mass of population will take one new and general appellation.

THE TRUE AMERICAN IN THE WEST.

It is here that the true character of the American is to be formed, here where the peculiarities and incongruities which detract from his true character are surrendered for the free, yet lofty principle that strikes between meanness and prodigality, between literal democracy and aristocracy, between low cunning and self-engendered ingenuousness. Such will be found to be the true character of the Americans when jostled a while together until their local angles are worn off; and such may be found, and already pretty well formed, in the genuine Kentuckian, the first brave and daring pioneer of the Great West; he is the true model of an American—the nucleus around which the character must form, and from which it is to emanate to the world. This is the man who first relinquished the foibles and fashions of Eastern life, trailing his rifle into the forest of the Mississippi, taking simple nature for his guide. From necessity (as well as by nature) bold and intrepid, with the fixed and unfaltering brow of integrity, and a hand whose very grip (without words) tells you welcome.

And yet many people of the East object to the Mississippi "that it is too far off—is out of the world." But how strange and insufficient is such an objection to the traveler who has seen and enjoyed its hospitality; and reluctantly retreats from it

* Maize.

with feelings of regret, pronouncing it a "world of itself, equal in luxuries and amusements to any other." How weak is such an objection to him who has ascended the Upper Mississippi to the Fall of Saint Anthony, traversed the States of Missouri, Illinois, and Michigan, and Territory of Wisconsin, over all of which nature has spread her green fields, smiling and tempting man to ornament with painted house and fence, with prancing steed and tasseled carriage, with countless villages, silvered spires and domes, denoting march of intellect and wealth's refinement! The sun is sure to look upon these scenes, and we perhaps "may hear the tinkling from our graves." Adieu.

ITINERARY FOR 1836.

In 1836 I made a second visit to the Fall of Saint Anthony, steaming from Buffalo to Green Bay, ascending the Fox and descending the Wisconsin rivers, six hundred miles in a bark canoe to Prairie du Chien, and thence by canoe four hundred and fifty miles to the Fall of Saint Anthony. From the Fall of Saint Anthony I ascended the Saint Peter's to the "Pipe-stone quarry," on the Côteau des Prairies, and descended the Saint Peter's in a canoe with my English companion, Mr. Wood, one hundred and fifty miles to the Fall of Saint Anthony, and from that a second time to Saint Louis in a bark canoe, nine hundred miles, steering with my own paddle.

Mr. Catlin passed the winter of 1835-'36 in the East with friends, and in the spring of 1836 started again for the Upper Mississippi River. Of this he writes:

[Letter from Red Pipe-stone Quarry, Côteau Des Prairies, 1836.]

The reader who would follow me from the place where my last epistle was written [Saint Louis, 1835,] to where I now am, must needs start as I did, from Saint Louis, and cross the Alleghany mountains to my own native State, where I left my wife with my parents and wended my way to Buffalo on Lake Erie, where I deposited my collection, and from thence trace, as I did, the zigzag course of the lakes from Buffalo to Detroit, to the Sault de St. Marie, to Mackinaw, to Green Bay, and thence the tortuous windings of the Fox and Wisconsin rivers to Prairie du Chien, and then the mighty Mississippi (for the second time) to the Fall of Saint Anthony, then the sluggish, yet decorated and beautiful Saint Peter's towards its source; and thence again (on horseback) the gradually and gracefully rising terraces of the shorn yet green and carpeted plains, denominated the Côteau des Prairies (being the high and dividing ridge between the Saint Peter's and the Missouri Rivers), where I am bivouacked at the Red Pipe-stone quarry. The distance of such a tour would take the reader four thousand miles; but I save him the trouble by bringing him in a moment on the spot.

MACKINAW.

This journey has afforded me the opportunity of seeing on my way, Mackinaw, the Sault de St. Marie, and Green Bay, points which I had not before visited; and also of seeing many distinguished Indians among the Chippeways, Menomonies, and Winnebagoes, whom I had not before painted or seen. [See Nos. 182-195, 199-217, 218-236.]

I can put the people of the East at rest, as to the hostile aspect of this part of the country, as I have just passed through the midst of these tribes as well as of the Sioux, in whose country I now am, and can without contradiction assert, that as far as can be known they are generally well disposed and have been so toward the whites.

There have been two companies of United States dragoons ordered and marched to Green Bay, where I saw them, and three companies of infantry from Prairie du Chien to Fort Winnebago, in anticipation of difficulties; but in all probability without any real cause or necessity, for the Winnebago chief answered the officer who asked him if they wanted to fight, "that they could not, had they been so disposed, for," said he, "we have no guns, no ammunition, nor anything to eat, and what is worst

of all, one half of our men are dying with the small-pox. If you will give us guns and ammunition, and pork and flour and feed, and take care of our squaws and children, we will fight you; nevertheless we will try to fight if you want us to, as it is."

There is to appearance (and there is no doubt of the truth of it), the most humble poverty and absolute necessity for peace among these people at present that can possibly be imagined. And, amidst their poverty and wretchedness, the only war that suggests itself to the eye of the traveler through their country, is the war of sympathy and pity, which wages in the breast of a feeling, thinking man.—Pages 160, 161, vol. 2, Catlin's Eight Years.

GREEN BAY.

Mr. Catlin continues:

From Mackinaw I proceeded to Green Bay, which is a flourishing beginning of a town, in the heart of a rich country, and the headquarters of land speculators.

From thence I embarked in a large bark canoe, with five French voyageurs at the oars, where happened to be grouped and messed together five "jolly companions" of us, bound for Fort Winnebago and the Mississippi. All our stores and culinary articles were catered for by, and bill rendered to, mine host, Mr. C. Jennings (quondam of the City Hotel, in New York), who was one of our party, and whom we soon elected "major" of the expedition, and shortly after promoted to "colonel," from the philosophical dignity and patience with which he met the difficulties and exposure which we had to encounter, as well as for his extraordinary skill and taste displayed in the culinary art. Mr. Irving, a relative of W. Irving, esq., and Mr. Robert Serrill Wood, an Englishman (both travelers of European realms, with fund inexhaustible for amusement and entertainment), Lieutenant Reed of the Army, and myself forming the rest of the party. The many amusing little incidents which enlivened our transit up the sinuous windings of the Fox River, amid its rapids, its banks of loveliest prairies and "oak openings," and its boundless shores of wild rice, with the thrilling notes of Mr. Wood's guitar and "*chansons pour rire*" from our tawny boatmen, &c., were too good to be thrown away, and have been registered perhaps for a future occasion. Suffice it for the present that our fragile bark brought us in good time to Fort Winnebago, with impressions engraven on our hearts which can never be erased of this sweet and beautiful little river, and of the fun and fellowship which kept us awake during the nights almost as well as during the days. At this post, after remaining a day, our other companions took a different route, leaving Mr. Wood and myself to cater anew and to buy a light bark canoe for our voyage down the Ouisconsin to Prairie du Chien, in which we embarked next day, with paddles in hand and hearts as light as the zephyrs amid which we propelled our little canoe. Three days' paddling, embracing two nights' encampment, brought us to the end of our voyage. We entered the mighty Mississippi, and mutually acknowledged ourselves paid for our labors by the inimitable scenes of beauty and romance through which we had passed, and on which our untiring eyes had been riveted during the whole way.

The Ouisconsin, which the French most appropriately denominate "*La belle rivière*," may certainly vie with any other on the continent, or in the world, for its beautifully skirted banks and prairie bluffs. It may justly be said to be equal to the Mississippi about the Prairie du Chien in point of sweetness and beauty, but not on so grand a scale.

My excellent and esteemed fellow traveler, like a true Englishman, has untiringly stuck by me through all difficulties passing the countries above mentioned, and also the Upper Mississippi, the Saint Peter's, and the overland route to our present encampment on this splendid plateau of the Western World.—Pages 163, 164, vol. 2, Catlin's Eight Years.

(See No. 336 and No. 337 herein for description of "COTEAU DES PRAIRIES.")

While encamped at Coteau des Prairies Mr. Catlin and companions related many stories of adventure and wild life. One of Wi-Jun-Jon is given with Nos. 179, 474 herein; also, one of the "Dog" is of interest.

MR. CATLIN AT LA FROMBOISE'S TRADING POST EN ROUTE TO COTEAU DES PRAIRIES. THE STORY OF THE DOG.

After his encounter with the Sioux—who attempted to prevent his going to the pipe-stone quarry—as given with Nos. 336 and 337 herein, Mr. Catlin and his companion, continuing their journey, found an old acquaintance in La Fromboise, the owner of a trading post. He accompanied Mr. Catlin to the pipe-stone quarry.

Mr. Catlin writes:

We proceeded on and over a beautiful prairie country of one hundred miles or more, when our Indian guide brought us to the trading house of an old acquaintance of mine, Monsieur La Fromboise, who lives very comfortably, and in the employment of the American Fur Company, near the base of the Coteau, and forty or fifty miles from the pipe-stone quarry.

We rode up unexpectedly and at full gallop to his door, when he met us and addressed us as follows:

"Ha, Monsieur, how do you do? *Quoi-ha! est, ce vous, Monsieur Cataline—est-il possible? Oui, oui, vraiment le même, mon ami, Cataline, comment se va-t-il? et combien (pardon me, though, for I can speak English). How have you been since I saw you last season, and how under Heaven have you wandered into this wild region so far from civilization? Dismount, dismount, gentlemen, and you are welcome to the comforts, such as they are, of my little cabin.*"

"Monsieur La Fromboise, allow me to introduce to your acquaintance my friend and traveling companion, Mr. Wood, of England."

"Monsieur Wood, I am happy to see you, and I hope you will make allowance for the rudeness of my cabin, and the humble manner in which I shall entertain you."

"I assure you, my dear sir, that no apology is necessary; for your house looks as delightful as a palace to Mr. Catlin and myself, who have so long been tenants of the open air."

"Gentlemen, walk in; we are surrounded with red folks here, and you will be looked upon by them with great surprise."

"That's what we want to see exactly. Catlin, that's fine; oh, how lucky we are!"

"Well, gentlemen, walk into the other room; you see I have two rooms to my house (or rather cabin), but they are small and unhandy. Such as I have shall be at your service heartily; and I assure you, gentlemen, that this is the happiest moment of my life. I cannot give you feather beds to sleep on; but I have a plenty of new robes and you, at all events, Monsieur Cataline, know by this time how to make a bed of them. We can give you plenty of buffalo meat, buffalo tongues, wild geese, ducks, prairie hens, venison, trout, young swan, beaver tails, pigeons, plums, grapes, young bear, some green corn, squash, onions, watermelons, and *pommes des terres*, some coffee and some tea."

"My good friend, one-half or one-third of these things (which are all luxuries to us) would render us happy. Put yourself to no trouble on our account, and we shall be perfectly happy under your roof."

"I am very sorry, gentlemen, that I cannot treat you as I would be glad to do; but you must make up for these things if you are fond of sporting, for there are plenty of buffaloes about. At a little distance the prairies are speckled with them, and our prairies and lakes abound with myriads of prairie hens, ducks, geese, and swan. You shall make me a long visit, gentlemen, and we will have sport in abundance. I as-

sure you that I shall be perfectly happy whilst you are with me. Pardon me a little, while I order you some dinner, and attend to some Indians who are in my store trading and taking their fall credits."

"That's a fine fellow, I'll engage you," said my companion.

"Yes, he is all that. I have known him before; he is a gentleman, and a polished one, too, every ounce of him. You see, in this instance, how durable and lasting are the manners of a true gentleman, and how little a life-time of immersion in the wilderness, amid the reckless customs of savage life, will extinguish or efface them. I could name you a number of such, whose surface seems covered with a dross, which, once rubbed off, shows a polish brighter than ever."

CAMP AT COTEAU DES PRAIRIES.

We spent a day or two very pleasantly with this fine and hospitable fellow, until we had rested from the fatigue of our journey, when he very kindly joined us with fresh horses and piloted us to the pipe-stone quarry, where he is now encamped with us, a jolly, companionable man, and familiar with most of the events and traditions of this strange place, which he has visited on former occasions."

ATTEMPT OF LA FROMBOISE TO PROCURE AN INDIAN MEDICINE BAG.

La Fromboise has some good Indian blood in his veins, and, from his modes of life, as well as from a natural passion that seems to belong to the French adventurers in these wild regions, he has a great relish for songs and stories, of which he gives us many, and much pleasure, and furnishes us one of the most amusing and gentlemanly companions that could possibly be found. My friend Wood sings delightfully, also, and as I cannot sing, but can tell, now and then, a story with tolerable effect, we manage to pass away our evenings, in our humble bivouac, over our buffalo meat and prairie hens, with much fun and amusement. In these nocturnal amusements I have done my part by relating anecdotes of my travels on the Missouri, and other parts of the Indian country which I have been over, and occasionally reading from my notebook some of the amusing entries I had formerly made in it, but never have had time to transcribe for the world.

As I can't write music, and can (in my own way) write a story, the reader will acquit me of egotism or partiality in reporting only my own part of the entertainments, which was generally the mere reading a story or two from my notes which I have with me, or relating some of the incidents of life which my old traveling companion Ba'tiste and I had witnessed in former years.

Of these, I read one last evening that pleased my good friend La Fromboise so exceedingly that I am constrained to copy it into my letter and send it home.

This amusing story is one that my man Ba'tiste used to tell to Bogard and others with great zest, describing his adventure one night in endeavoring to procure a medicine-bag which I had employed him to obtain for me on the Upper Missouri, and he used to prelude it thus:

"Je commence—"

"Damn your commence (said Bogard), tell it in English—"

"Pardon, monsieur, en Americaine—"

"Well, American then, if you please; anything but your darned '*parlez vous.*'"

"Bien, excusez. Now, Monsieur Bogard, you must know, first place, de medicine-bags is mere humbug, he is no medicine in him—no pills; he is something *mysétieux*. Some witchcraft, suppose. You must know que tous les sauvages have such tings about him, pour for good luck. Ce n'est que (pardon) it is only *hocus pocus*, to keep off witch, suppose. You must know ces articles can nevare be sold; of course you see dey

*This gentleman, the summer previous to this, while I was in company with him at Prairie du Chien, gave me a very graphic account of the red pipe-stone quarry, and made for me, from recollection, a chart of it, which I yet possess, and which was drawn with great accuracy.—G. C

cannot be buy. So my friend here, Monsieur Cataline, who have collected all curiosités des pays sauvages, avait made strong appliqué to me pour for to get one of dese medicine-bags for his collection curieux, et I had, pour moi-même, la curiosité extrême pour for to see des quelques choses ces étranges looking tings was composé.

"I had learn much of dese strange custom, and I know wen de Ingin die his medicine-bags is buried wis him.

"Oui, monsieur, so it never can be got by any boday. Bien. I hap to tink one day wen we was live in de mous of Yellowstone, now is time, and I avait said to Monsieur Cataline, que pensez vous? *Kon-te-wonda* (un des chefs du) (pardon, one of de chiefs of de Knisteneux) has die to-day. Il avait une medicine-bag magnifique, et extrêmement curieux; il est composé d'un, it is made (pardon, si vous plaît) of de wite wolf skin, ornement et stuff wid tousand tings wich we shall see, ha? Good luck! Sûpposé, Monsieur Cataline, I have seen him just now. I av see de medicine-bag laid on his breast avec his hands crossed ovare it. Que pensez vous? I can get him to-night, ha? If you will keep him, if you shall not tell, ha? 'Tis no harm; 'tis no steal; he is dead, ha? Well, you shall see. But would you not be afraid, Ba'tiste (said Monsieur Cataline), to take from dis poor fellow his medicines (or mysteries) on which he has rest all his hopes in dis world, and de world to come? Pardon, je n'ai pas peur; non, monsieur, ne rien de peur. I nevare saw ghost; I have not fear, mais, sùpposé it is not right, exact; but I have grand disposition pour for to oblige my friend, et le curiosité moi-même, pour to see wat it is made of. Sùppose to-night I shall go, ha? 'Well, Ba'tiste, I have no objection (said Monsieur Cataline) if your heart does not fail you, for I will be very glad to get him, and will make you a handsome present for it; but I think it will be a cold and gloomy kind of busin ess.' Nevare mind, Monsieur Cataline (I said), provide he is well dead, perfect dead! Well, I had see les Knisteneux when dey ave bury de chap. I ave watch close, and I ave see how de medicine-bags was put. It was fix pretty tight by some cord around his bellay, and den some skins was wrap many times around him. He was put down in de hole dug for him, and some flat stones and some little dirt was laid on him, only till next day, wen some grand ceremonays was to be perform ovare him, and den de hole was to be fill up. Now was de only time possible for de medicine-bag, ha? I ave very pretty little wife at dat times, Assinneboin squaw, and we sleep in one of de stores inside of de fort, de trade-house, you know, ha?

"So you may sùppose I was all de day perplex to know how I should go; somebody may watch! sùppose he may not be dead! not quite dead, ha? Nevare mind, le jour was bien long, et le nuit dismal, dismal, oh, by gar it was dismal! plien, plien (pardon) full of apprehension, mais sans peur, je n'avais pas peur! So, some time aftere mid-nights, wen it was 'bout right time pour go, I made start, very light, so my wife must not wake. Oh, diable l'imagination! quel solitude! well, I have go very well yet, I am pass de door, and I am pass de gate, and I am at lengts arrive at de grave! sùppose, 'now, Ba'tiste, courage, courage! now is de times come.' Well, sùppose, I am not fraid of dead man, mais, perhaps, dese medicine-bag is give by the Grande Esprit to de Ingin for someting? possibe! I will let him keep it. I shall go back! No, Monsieur Cataline will laughs at me. I must have him, ma foi, mon courage! so I climb down very careful into de grave; mais, as I descénd my heart rise up into my mouse! Oh, mon Dieu! courage, Ba'tiste, courage! ce n'est pas l'homme dat I fear, mais le medicine, le medicine. So den I ave lift out de large stones, I ave put out my head in de dark, and I ave look all de contré round; ne personne, ne personne—no bodé in sight! Well, I ave got softly down on my knees ovare him (oh, courage! courage! oui), and wen I ave unwrap de robe, I ave all the time say, 'pardon, courage! pardon, courage!' untill I ad got de skins all off de bodé. I ave den take hold of de cord to untie; mais; (dans l'instant)!! two cold hands seize me by de wrists! and I was just dead—I was petrifact in one instant. Oh, Saint Esprit! I could just see in de dark two eyes glaring like fire sur upon me and den (oh, eugh!) it spoke to me, 'Who are you?' (Sacré, vengeance! it will not do to deceive him, no), 'I am Ba'tiste, poor

Ba'tiste!' 'Then thou art surely mine (as he clenched both arms tight around my bodé), lie still Ba'tiste.' Oh, holy Vierge! Saint Esprit! O, mon Dieu! I could not breathe! miserable! je sui perdu! oh, pourquoi have I been such a fool to get into dese cold, cold arms! 'Ba'tiste (drawing me some tighter and tighter!), do you not belong to me, Ba'tiste?' Yes, súppose! oh, diable! belong? Oui, oui, je suis certainment perdu, lost, lost for evare! Oh! can you not possibe let me go? 'No, Ba'tiste, we must never part.' Grand Dieu! c'est finis, finis, finis avec moi! 'Then you do not love me any more, Ba'tiste?' Quel! quoi! what!! est ce vous, *Wee-neon-ka?* 'Yes, Ba'tiste, it is the Bending Willow who holds you, she that loves you, and will not let you go! Are you dreaming, Ba'tiste!' Oui, diable, ——!"

"Well, Ba'tiste, that's a very good story, and very well told. I presume you never tried again to get a medicine-bag?"

"Non, Monsieur Bogard, je vous assure, I was satisfy wis de mistakes dat night, pour for je crois qu'il fut l'Esprit, le Grand Esprit."

After this, my entertaining companions sung several amusing songs, and then called upon me for another story, which Mr. Wood had already heard me tell several times, and which he particularly called for, as

THE STORY OF THE DOG,

and which I began as follows:

"Well, some time ago, when I was drifting down the mighty Missouri, in a little canoe, with two hired men, Bogard and Ba'tiste (and in this manner did we glide along), amid all the pretty scenes and ugly that decked the banks of that river from the mouth of the Yellowstone to Saint Louis, a distance of only 2,000 miles, Bogard and Ba'tiste plied their paddles and I steered amid snag and sand-bar, amongst drift logs and herds of swimming buffaloes. Our beds were uniformly on the grass, or upon some barren beach, which we often chose to avoid the suffocating clouds of musquitoes. Our fire was (by the way we had none at night) kindled at sundown, under some towering bluff, our supper cooked and eaten, and we off again, floating some 4 or 5 miles after nightfall, when our canoe was landed at random on some unknown shore. In whispering silence and darkness our buffalo robes were drawn out and spread upon the grass, and our bodies stretched upon them. Our pistols were belted to our sides, and our rifles always slept in our arms. In this way we were encamped, and another robe drawn over us, head and foot, under which our iron slumbers were secure from the tread of all foes, saving that of the sneaking gangs of wolves who were nightly serenading us with their harmonics, and often quarrelling for the privilege of chewing off the corners of the robe which served us as a blanket. 'Caleb' (the grizzly bear) was often there too, leaving the print of his deep impressed footsteps where he had perambulated, reconnoitering though not disturbing us. Our food was simply buffalo meat from day to day and from morning till night, for coffee and bread we had not. The fleece (hump) of a fat cow was the luxury of luxuries, and for it we would step ashore, or as often level our rifles upon the "slickest" of the herds from our canoe, as they were grazing upon the banks. Sometimes the antelope, the mountain sheep, and so the stately elk contributed the choicest cuts for our little larder, and at others, while in the vicinity of war parties, where we dared not to fire our guns, our boat was silently steered into some little cove or eddy, our hook and line dipped, and we trusted to the bite of a catfish for our suppers. If we got him, he was sometimes too large and tough, and if we got him not, we would swear (not at all) and go to bed.

"Our meals were generally cooked and eaten on piles of drift-wood, where our fire was easily kindled, and a peeled log (which we generally straddled) did admirably well for a seat and a table to eat from.

"In this manner did we glide away from day to day, with anecdote and fun to shorten the time, and just enough of the spice of danger to give vigor to our stomachs and keenness to our appetites—making and meeting accident and incident sufficient

for a book. Two hundred miles from the mouth of Yellowstone brought us to the village of the kind and gentlemanly Mandans. With them I lived for some time—was welcomed, taken gracefully by the arm by their plumed dignitaries, and feasted in their hospitable lodges. Much have I already said of these people, and more of them, a great deal, I may say at a future day; but now to our story. As preamble, however, having launched our light canoe at the Mandan village, shook hands with the chiefs and braves, and took the everlasting farewell glance at those models which I wept to turn from, we dipped our paddles, and were again gliding off upon the mighty waters on our way to Saint Louis. We traveled fast, and just as the village of the Mandans and the bold promontory on which it stands were changing to blue and ‘dwindling into nothing,’ we heard the startling yells, and saw in distance behind us the troop that was gaining upon us; their red shoulders were bounding over the grassy bluffs, their hands extended, and robes waving with signals for us to stop. In a few moments they were opposite to us on the bank, and I steered my boat to the shore. They were arranged for my reception, with amazement and orders imperative stamped on every brow. ‘*Mi-neek-e-sunk-te-ka*’ (the Mink), they exclaimed, ‘is dying. The picture which you made of her is too much like her; you put so much of her into it that when your boat took it away from our village it drew a part of her life away with it; she is bleeding from her mouth—she is puking up all her blood; by taking that away you are drawing the strings out of her heart and they will soon break; we must take her picture back, and then she will get well. Your medicine is great, it is too great; but we wish you well.’ Mr. Kipp, their trader, came with the party and interpreted as above. I unrolled my bundle of portraits, and though I was unwilling to part with it (for she was a beautiful girl), yet I placed it in their hands, telling them that I wished her well, and I was exceedingly glad to get my boat peaceably under way again and into the current, having taken another and everlasting shake of the hands. They rode back at full speed with the portrait, but intelligence which I have since received from there informs me that the girl died, and that I am forever to be considered as the cause of her misfortunes. This is not the story, however, but I will tell it as soon as I can come to it. We dropped off, and down the rolling current again, from day to day, until at length the curling smoke of the Riccarees announced their village in view before us!

“We trembled and quaked, for all boats not stoutly armed steal by them in the dead of night. We muffled our paddles, and instantly dropped under some willows, where we listened to the yelping, barking rabble until sable night had drawn her curtain around (though it was not sable, for the moon arose, to our great mortification and alarm, in full splendor and brightness), when, at eleven o’clock, we put out to the middle of the stream, silenced our paddles, and trusted to the current to waft us by them. We lay close in our boat with a pile of green bushes over us, making us nothing in the world but a floating tree-top. On the bank, in front of the village, was enacting at that moment a scene of the most frightful and thrilling nature. A hundred torches were swung about in all directions, giving us a full view of the group that were assembled, and some fresh scalps were hung on poles, and were then going through the nightly ceremony that is performed about them for a certain number of nights, composed of the frightful and appalling shrieks and yells and gesticulations of the scalp-dance.*

“In addition to this multitude of demons (as they looked), there were some hundreds of cackling women and girls bathing in the river on the edge of a sand-bar at the lower end of the village, at which place the stream drifted our small craft in close to the shore, till the moon lit their shoulders, their foreheads, chins, noses, and they

* But a few weeks before I left the mouth of Yellowstone the news arrived at that place that a party of trappers and traders had burnt two Riccarees to death on the prairies, and M’Kenzie advised me not to stop at the Riccaree village, but to pass them in the night, and after I had got some hundreds of miles below them I learned that they were dancing two white men’s scalps taken in revenge for that inhuman act.

stood half-merged, like mermaids, and gazed upon us, singing '*Chee-na-see-nun, chee-na-see-nun, ke-mon-shoo, kee-ne-he-na, ha-way-tah? shee-sha, shee-sha;*' 'How do you do, how do you do? where are you going, old tree? Come here, come here.' '*Lah-kee-hoon! lah-kee-hoon! natch, catogh!*' ('A canoe, a canoe! see the paddle!') In a moment the songs were stopped, the lights were out, the village in an instant was in darkness and dogs were muzzled, and nimbly did our paddles ply the water till spy-glass told us, at morning's dawn, that the bank and boundless prairies of grass and green that were all around us were free from following footsteps of friend or foe. A sleepless night had passed, and lightly tripped our bark, and swift, over the swimming tide during that day, which was one, not of pleasure, but of trembling excitement, while our eyes were continually scanning the distant scenes that were behind us, and our muscles throwing us forward with tireless energy. * * *

"Night came upon us again, and we landed at the foot of a towering bluff, where the mosquitoes met us with ten thousand kicks and cuffs and importunities, until we were choked and strangled into almost irrevocable despair and madness.*

"A snaggy bend announced its vicinity just below us by its roaring, and hovering night told us that we could not with safety 'undertake it.'

"The only direful alternative was now in full possession of us (I am not going to tell the story yet), for just below us was a stately bluff of two hundred feet in height, rising out of the water at an angle of forty-five degrees, entirely denuded in front, and constituted of clay. '*Montons, montons!*' said Ba'tiste, as he hastily clambered up its steep inclined plane on his hands and feet, over its parched surface, which had been dried in the sun; '*essayez vous, essayez! ce'n'est pas difficile, Monsieur Cataline,*' exclaimed he, from an elevation of about one hundred feet from the water, where he had found a level platform, of some ten or fifteen feet in diameter, and stood at its brink, waving his hand over the twilight landscape that lay in partial obscurity beneath him.

"'*Nous avons ici une belle place pour for to get some slips, some coot slips, vare de dam Riccaree et de dam muskeet shal nevare get si haut, by gar! Montez, montez en haut.*'

"Bogard and I took our buffalo robes and our rifles, and with difficulty hung and clung along in the crevices with fingers and toes until we reached the spot. We found ourselves about half-way up the precipice, which continued almost perpendicular above us; and within a few yards of us, on each side, it was one unbroken slope from the bottom to the top. In this snug little nook we were most appropriately fixed, as we thought, for a warm summer's night, out of the reach entirely of mosquitoes, and all other earthly obstacles, as we supposed, to the approaching gratification for which the toils and fatigues of the preceding day and night had so admirably prepared us. We spread one of our robes, and having ranged ourselves side by side upon it, and drawn the other one over us, we commenced without further delay upon the pleasurable forgetfulness of toils and dangers which had agitated us for the past day and night. We had got just about to that stage of our enjoyment which is almost resistless and nearly bidding defiance to every worldly obtrusive obstacle when the pattering of rain on our buffalo robes opened our eyes to the dismal scene that was getting up about us! My head was out and on the watch, but the other two skulls were flat upon the ground and there chained by the unyielding links of iron slumber. The blackest of all clouds that ever swept hill tops of grass, of clay, or towering rock was hanging about us, its lightning's glare was incessantly flashing us to blindness, and the giddy elevation on which we were perched seemed to tremble with the roar and jar of distant and the instant bolts and cracks of present thunder! The rain poured and fell in torrents (it's not enough); it seemed floating around and above us in succeeding waves, which burst upon the sides of the immense

* The greater part of the world can never, I am sure, justly appreciate the meaning and application of the above sentence, unless they have an opportunity to encounter a swarm of these tormenting insects on the banks of the Missouri or Mississippi River.

avalanche of clay that was above, and slid in sheets upon us! Heavens! what a scene was here! The river beneath us and in distance, with windings infinite, whitening into silver, and trees to deathlike paleness, at the lightning's flash! All about us was drenched in rain and mud. At this juncture poor Ba'tiste was making an effort to raise his head and shoulders. He was in agony! he had slept himself and slipped himself partly from the robe, and his elbows were fastened in the mud.

"Oh sacré, 'tis too bad, by gar! we can get some slips nevere."

"Ugh! (replied Yankee Bogard) we shall get "slips" enough directly, by darn, for we are all afloat and shall go into the river by and by, in the twinkling of a goat's eye, if we don't look out."

"We were nearly afloat, sure enough, and our condition growing more and more dreary every moment, and our only alternative was to fold up our uthero robe and sit upon it, hanging the other one over our heads, which formed a roof and shielded the rain from us. To give compactness to the trio, and bring us into such shape as would enable the robe to protect us all, we were obliged to put our backs and occiputs together and keep our heads from nodding. In this way we were enabled to divide equally the robe that we sat upon, as well as receive mutual benefit from the one that was above us. We thus managed to protect ourselves in the most important points, leaving our feet and legs (from necessity) to the mercy of mud.

"Thus we were re-encamped. 'A pretty mess' (said I), we look like the "three graces," "De tree grace, by gar!" said Ba'tiste. 'Grace! (whispered Bogard) yes, it's all grace here, and I believe we'll all be buried in grace in less than an hour.'

"Monsieur Cataline! excusez my back, si vous plait. Bogard! comment, comment? —bonne nuit, messieurs. Oh! mon Dieu, mon Dieu! Je vous rends grace—je vous prie pour me sauver ce nuit—delivrez nous! delivrez nous! Je vous adore, Saint Esprit—la Vierge Marie—oh, je vous rends grace! pour for de m'avoir conservé from de dam Ricreee et de diable muskeet. Eh bien! eh bien!"

"In this miserable and despairing mood poor Ba'tiste dropped off gradually into a most tremendous sleep, whilst Bogard and I were holding on to our corners of the robe, recounting over the dangers and excitements of the day and night past, as well as other scenes of our adventurous lives, whilst we laid (or rather sat) looking at the lightning, with our eyes shut. Ba'tiste snored louder and louder, until sleep had got her strongest grip upon him; and his specific gravity became so great that he pitched forward, pulling our corners of the robe nearly off from our heads, reducing us to the necessity of drawing upon them till we brought the back of his head in contact with ours again, and his body in an erect posture, when he suddenly exclaimed:

"Bon jour, Monsieur Bogard; bon jour, Monsieur Cataline; n'est ce pas morning, pretty near?"

"No, it's about midnight."

"Quel temps?"

"Why it rains as hard as ever."

"Oh diable, I wish I was *tó hell*."

"You may be there yet before morning, by darn."

"Pardón! pardón! Monsieur Bogard—I shall not go to-night, not *to-night*; I was joke—mais! dis is not joke, suppose—oh vengeance! I am slip down considerable—mais I shall not go to hell quite—I am slip off de seat!"

"What! you are sitting in the mud?"

"Oui, Bogard, in de muds! mais, I am content, my head is not in de mud. You see, Bogard, I avait been sleep, et I raisee my head pretty suddain, and keepee my e back e straight, et I am slip off of de seat. Now, Monsieur Bogard, you shall keepee you head straight and moove—leet, at de bottom?—remercie, Bogard, remercie—eh bien—ah well—ha-ha-h—a—by Gar, Bogard, I have a de good joke. Monsieur Cataline will paintez my likeness as I am now look—he will paint us all—I am tink he will make putty coot view? ha-ha-ha-a—we should see very putty landeescape aboutee de legs, ha! Ha—ha—h—a—"

“Oh, Ba'tiste, for Heaven's sake stop your laughing and go to sleep; we'll talk and laugh about this all day to-morrow."

“Pardón, Monsieur Cataline (excusez), have you got some *slips*?"

“No, Ba'tiste, I have not been asleep. Bogard has been entertaining me these two hours, whilst you was asleep, with a description of a buffalo hunt which took place at the mouth of Yellowstone about a year ago. It must have been altogether a most splendid and thrilling scene, and I have been paying the strictest attention to it, for I intend to write it down and send it to New York for the *cits* to read."

“I likee dat much, Monsieur Cataline, and I shall take much plaisir pour vous donner to give *déscrip*t of someting, provide you will write him down, ha?"

“Well Ba'tiste, go on; I am endeavoring to learn everything that's curious and entertaining belonging to this country."

“Well Monsieur Cataline, I shall tell you someting very much entertain, mais, but, you will nevare tell somebody how we have been fix to night, ha?"

“No, Ba'tiste, most assuredly I shall never mention it nor make painting of it."

“Well, je commence—diable, Bogard! you shall keep your back straight, you must sit up, ou il n'est pas possible for to keep de robe ovare all. Je commence, Monsieur Cataline, to describe some dog feast, which I attend among de dam Pieds noirs. I shall describe some grande, magnifique ceremonay, and you will write him down?"

“Yes, I'll put it on paper."

“Pardón, pardón, I am get most to slip; I shall tell him to-morrow, pérhaps I shall—eh bien, but you will nevare tell how we look, ha! Monsieur Cataline?"

“No Ba'tiste, I'll never mention it."

“Eh bien—bon nuit."

“In this condition we sat, and in this manner we nodded away the night, as far as I recollect of it, catching the broken bits of sleep (that were even painful to us when we got them), until the morning's rays at length gave us a view of the scene that was around us. Oh, all ye brick-makers, ye plasterers, and soft-soap manufacturers, put all your imaginations in a ferment together and see if ye can invent a scene like this! Here was a fix to be sure. The sun arose in splendor and in full upon this everlasting and boundless scene of *soft soap* and grease, which admitted us not to move. The whole hill was constituted entirely of tough clay, and on each side and above us there was no possibility of escape; and one single step over the brink of the place where we had ascended would inevitably have launched us into the river below, the distance of a hundred feet! Here, looking like hogs just risen from a mud puddle, or a buffalo bull in his wallow, we sat (and had to sit) admiring the widespread and beautiful landscape that lay sleeping and smoking before us, and our little boat, that looked like a nutshell beneath us, hanging at the shore; telling stories and filling up the while with nonsensical garrulity, until the sun's warming rays had licked up the mud, and its dried surface, about eleven o'clock, gave us foothold, when we cautiously but safely descended to the bottom; and then, at the last jump, which brought his feet to *terra firma*, Ba'tiste exclaimed, ‘Well, we have cheatee de dam muskeet, ha!’”

And this, reader, is not the story, but one of the little incidents which stood exactly in the way, and could not well be got over without a slight notice, being absolutely necessary as a key or kind of glossary for the proper understanding of the tale that is to be told. There is blood and butchery in the story that is now to be related; and it should be read by every one who would form a correct notion of the force of Indian superstitions.

Three mighty warriors, proud and valiant, licked the dust, and all in consequence of one of the portraits I painted; and as my brush was the prime mover of all these misfortunes, and my life was sought to heal the wound, I must be supposed to be knowing to and familiar with the whole circumstances, which were as—I was going to say—as follow, but my want of time and your want of patience compel me to break off here, and I promise to go right on with the story of the Dog in my next letter, and I advise the reader not to neglect or overlook it.

[Letter from Red Pipe-Stone Quarry, Côteau Des Prairies, 1836.]

THE STORY OF THE DOG—CONTINUED.

Well, to proceed with the story of the Dog:

"I think I said that my little canoe had brought us down the Missouri about 800 miles below the mouth of Yellowstone, when we landed at Laidlaw's trading-house, which is 1,200 miles above civilization and the city of Saint Louis. If I did not say it, it is no matter, for it was even so; and 'Ba'tiste and Bogard, who had paddled, and I, who had steered,' threw our little bark out upon the bank, and taking our paddles in our hands and our plunder upon our backs crossed the plain to the American Fur Company's fort, in charge of Mr. Laidlaw, who gave us a hearty welcome, and placed us in an instant at his table, which happened at that moment to be stationed in the middle of the floor, distributing to its surrounding guests the simple blessings which belong to that fair and silent land of buffalo tongues and beavers' tails. A bottle of good Madeira wine sprung (à l'instant) upon the corner of the table before us, and swore, point blank, to the welcome that was expressed in every feature of our host. After the usual salutations, the news, and a glass of wine, Mr. Laidlaw began thus: 'Well, my friend, you have got along well so far, and I am glad to see you. You have seen a great many fine Indians since you left here, and have, no doubt, procured many interesting and valuable portraits; but there has been a deal of trouble about the pictures in this neighborhood since you went away. Of course you have heard nothing of it at the Yellowstone, but amongst us, I assure you, there has not a day passed since you left without some fuss or excitement about the portraits. The Dog is not yet dead, though he has been shot at several times and had his left arm broken. The *Little Bear's* friends have overtaken the brother of the Dog, that fine fellow whom you painted, and killed him. They are now sensible that they have sacrificed one of the best men in the nation for one of the greatest rascals, and they are more desperately bent on revenge than ever. They have made frequent inquiries for you, knowing that you had gone up the river, alleging that you had been the cause of these deaths, and that if the Dog could not be found they should look to you for a settlement of that unfortunate affair.

"That unlucky business, taken altogether, has been the greatest piece of medicine (mystery) and created the greatest excitement amongst the Sioux of anything that has happened since I came into the country.

* * * * *

"About four months previous to the moment I am now speaking of, I had passed up the Missouri River by this place, on the steamboat *Yellowstone*, on which I ascended the Missouri to the mouth of Yellowstone River. While going up, this boat, having on board the United States Indian agent, Major Sanford, Messrs. Pierre, Chouteau, McKenzie, of the American Fur Company, and myself, as passengers, stopped at this trading-post and remained several weeks, where we assembled six hundred families of Sioux Indians, their tents being pitched in close order on an extensive prairie on the bank of the river.

"They had assembled to see the steamboat and meet the Indian agent, which and whom they knew were to arrive about this time. During the few weeks that we remained there I was busily engaged painting my portraits, for here were assembled the principal chiefs and medicine-men of the nation. To these people the operations of my brush were entirely new and unaccountable, and excited amongst them the greatest curiosity imaginable. Everything else (even the steamboat) was abandoned for the pleasure of crowding into my painting-room, and witnessing the result of each fellow's success as he came out from under the operation of my brush.

"They had been at first much afraid of the consequences that might flow from so

strange and unaccountable an operation; but having been made to understand my views, they began to look upon it as a great honor, and afforded me the opportunities that I desired, exhibiting the utmost degree of vanity for their appearance, both as to features and dress. The consequence was that my room was filled with the chiefs, who sat around, arranged according to the rank or grade which they held in the estimation of their tribe; and in this order it became necessary for me to paint them, to the exclusion of those who never signalized themselves and were without any distinguishing character in society.

"The first man on the list was *Ha-wan-ghee-ta* (One Horn), (see No. 69) head chief of the nation, of whom I have heretofore spoken, and after him the subordinate chiefs or chiefs of bands, according to the estimation in which they were held by the chief and the tribe. My models were thus placed before me, whether ugly or beautiful, all the same, and I saw at once there was to be trouble somewhere, as I could not paint them all. The medicine-men or high priests, who are esteemed by many the oracles of the nation and the most important men in it, becoming jealous, commenced their harangues outside of the lodge, telling them that they were all fools, that those who were painted would soon die in consequence, and that these pictures, which had life to a considerable degree in them, would live in the hands of white men after they were dead, and make them sleepless and endless trouble.

"Those whom I had painted, though evidently somewhat alarmed, were unwilling to acknowledge it, and those whom I had not painted, unwilling to be outdone in courage, allowed me the privilege, braving and defying the danger that they were evidently more or less in dread of. Feuds began to arise, too, among some of the chiefs of the different bands, who (not unlike some of the instances amongst the chiefs and warriors of our own country) had looked upon their rival chiefs with unsleeping jealousy, until it had grown into disrespect and enmity. An instance of this kind presented itself at this critical juncture in this assembly of inflammable spirits, which changed in a moment its features from the free and jocular garrulity of an Indian levee to the frightful yells and agitated treads and starts of an Indian battle. I had in progress at this time a portrait of *Mah-to-tchee-ga* (Little Bear), of the *Ona-pa-pa* band, a noble, fine fellow, who was sitting before me as I was painting (Plate 273, No. 84). I was painting almost a profile view of his face, throwing a part of it into shadow, and had it nearly finished, when an Indian by the name of *Shon-ka* (the Dog), chief of the *Caz-a-zshee-ta* band (Plate 275, No. 85), an ill-natured and surly man, despised by the chiefs of every other band, entered the wigwam in a sullen mood and seated himself on the floor in front of my sitter, where he could have a full view of the picture in its operation. After sitting a while with his arms folded and his lips stiffly arched with contempt, he sneeringly spoke thus:

"*Mah-to-tchee-ga* is but half a man.'

"Dead silence ensued for a moment, and nought was in motion save the eyes of the chiefs, who were seated around the room and darting their glances about upon each other in listless anxiety to hear the sequel that was to follow. During this interval the eyes of *Mah-to-tchee-ga* had not moved; his lips became slightly curved, and he pleasantly asked, in low and steady accent, 'Who says that?' '*Shon-ka* says it,' was the reply, 'and *Shon-ka* can prove it.' At this the eyes of *Mah-to-tchee-ga*, which had not yet moved, began steadily to turn, and slow, as if upon pivots, and when they were rolled out of their sockets till they had fixed upon the object of their contempt, his dark and jutting brows were shoving down in trembling contention, with the blazing rays that were actually burning with contempt the object that was before them. 'Why does *Shon-ka* say it?'

"Ask *We-chash-a-wa-kou* (the Painter); he can tell you; he knows you are but half a man; he has painted but one-half of your face, and knows the other half is good for nothing.'

"Let the painter say it, and I will believe it; but when the Dog says it let him prove it.'

"Shon-ka said it, and Shon-ka can prove it; if Mah-to-tchee-ga be a man, and wants to be honored by the white men, let him not be ashamed, but let him do as Shon-ka has done—give the white man a horse, and then let him see the whole of your face without being ashamed."

"When Mah-to-tchee-ga kills a white man and steals his horses, he may be ashamed to look at a white man until he brings him a horse! When Mah-to-tchee-ga waylays and murders an honorable and a brave Sioux, because he is a coward and not brave enough to meet him in fair combat, then he may be ashamed to look at a white man till he has given him a horse! Mah-to-tchee-ga can look at any one, and he is now looking at an old woman and a coward!"

"This repartee, which had lasted for a few minutes, to the amusement and excitement of the chiefs, being ended thus, the Dog rose suddenly from the ground, and, wrapping himself in his robe, left the wigwam, considerably agitated, having the laugh of all the chiefs upon him.

"The Little Bear had followed him with his piercing eyes until he left the door, and then pleasantly and unmoved resumed his position, where he sat a few minutes longer, until the portrait was completed. He then rose, and in the most graceful and gentlemanly manner presented to me a very beautiful shirt of buckskin, richly garnished with quills of the porcupine, fringed with scalp-locks (honorable memorials) from his enemies' heads, and painted, with all his battles emblazoned on it. He then left my wigwam, and a few steps brought him to the door of his own, where the Dog intercepted him and asked, 'What meant Mah-to-tchee-ga by the last words that he spoke to Shon-ka?' 'Mah-to-tchee-ga said it, and Shon-ka is not a fool—that is enough.' At this the Dog walked violently to his own lodge and the Little Bear retreated into his, both knowing from looks and gestures what was about to be the consequence of their altercation.

"The Little Bear instantly charged his gun, and then (as their custom is) threw himself upon his face, in humble supplication to the Great Spirit for his aid and protection. His wife, in the mean time, seeing him agitated, and fearing some evil consequences, without knowing anything of the preliminaries, secretly withdrew the bullet from his gun, and told him not of it.

"The Dog's voice at this moment was heard and recognized at the door of Mah-to-tchee-ga's lodge: 'If Mah-to-tchee-ga be a whole man, let him come out and prove it; it is Shon-ka that calls him!'

"His wife screamed, but it was too late. The gun was in his hand and he sprang out of the door; both drew and simultaneously fired. The Dog fled uninjured, but the Little Bear lay weltering in his blood (strange to say!), with all that side of his face entirely shot away which had been left out of the picture, and, according to the prediction of the Dog, 'good for nothing;' carrying away one-half of the jaws and the flesh from the nostrils and corner of the mouth to the ear, including one eye, and leaving the jugular vein entirely exposed. Here was a 'coup;' and any one accustomed to the thrilling excitement that such scenes produce in an Indian village can form some idea of the frightful agitation amidst several thousand Indians, who were divided into jealous bands or clans, under ambitious and rival chiefs! In one minute a thousand guns and bows were seized, a thousand thrilling yells were raised, and many were the fierce and darting warriors who sallied round the Dog for his protection. He fled amidst a shower of bullets and arrows; but his braves were about him! The blood of the Onc-pa-pas was roused, and the indignant braves of that gallant band rushed forth from all quarters, and, swift upon their heels, were hot for vengeance! On the plain, and in full view of us, for some time, the whizzing arrows flew, and so did bullets, until the Dog and his brave followers were lost in distance on the prairie. In this *rencontre* the Dog had his left arm broken, but succeeded at length in making his escape.

"On the next day after this affair took place the Little Bear died of his wound, and was buried amidst the most pitiful and heart-rending cries of his distracted wife,

whose grief was inconsolable at the thought of having been herself the immediate and innocent cause of his death, by depriving him of his supposed protection.

"This marvelous and fatal transaction was soon talked through the village, and the eyes of all this superstitious multitude were fixed upon me as the cause of the calamity. My paintings and brushes were instantly packed, and all hands, both traders and travelers, assumed at once a posture of defense.

"I evaded, no doubt, in a great measure, the concentration of their immediate censure upon me, by expressions of great condolence, and by distributing liberal presents to the wife and relations of the deceased, and by uniting also with Mr. Laidlaw and the other gentlemen in giving him honorable burial, where we placed over his grave a handsome Sioux lodge and hung a white flag to wave over it.

"On this occasion many were the tears that were shed for the brave and honorable Mah-to-tchee-ga, and all the warriors of his band swore sleepless vengeance on the Dog, until his life should answer for the loss of their chief and leader.

"On the day that he was buried I started for the mouth of Yellowstone, and while I was gone the spirit of vengeance had pervaded nearly all the Sioux country in search of the Dog, who had evaded pursuit. His brother, however (Plate 274), a noble and honorable fellow, esteemed by all who knew him, fell in their way in an unlucky hour, when their thirst for vengeance was irresistible, and they slew him. Repentance deep and grief were the result of so rash an act when they beheld a brave and worthy man fall for so worthless a character; and as they became exasperated, the spirit of revenge grew more desperate than ever, and they swore they never would lay down their arms or embrace their wives and children until vengeance, full and complete, should light upon the head that deserved it. This brings us again to the first part of my story, and in this state were things in that part of the country when I was descending the river, four months afterwards, and landed my canoe, as I before stated, at Laidlaw's trading-house.

"The excitement had been kept up all summer amongst these people, and their superstitions bloated to the full brim, from circumstances so well calculated to feed and increase them. Many of them looked to me at once as the author of all these disasters, considering I knew that one-half of the man's face was good for nothing or that I would not have left it out of the picture, and that I must therefore have foreknown the evils that were to flow from the omission. They consequently resolved that I was a dangerous man and should suffer for my temerity in case the Dog could not be found. Councils had been held, and in all the solemnity of Indian medicine and mystery I had been doomed to die. At one of these a young warrior of the *Onc-pa-pa* band arose and said: 'The blood of two chiefs has just sunk into the ground, and a hundred bows are bent which are ready to shed more. On whom shall we bend them? I am a friend to the white men, but here is one whose medicine is too great. He is a great medicine-man; his medicine is too great. He was the death of Mah-to-tchee-ga; he made only one side of his face; he would not make the other; the side that he made was alive; the other was dead, and Shon-ka shot it off. How is this? Who is to die?'

"After him, *Tah-zee-kee-da-cha* (Torn Belly), of the *Yankton* band, arose and said: 'Father, this medicine-man has done much harm. You told our chiefs and warriors that they must be painted; you said he was a good man, and we believed you; you thought so, my father, but you see what he has done! He looks at our chiefs and our women and then makes them alive. In this way he has taken our chiefs away, and he can trouble their spirits when they are dead. They will be unhappy. If he can make them alive by looking at them, he can do us much harm. You tell us that they are not alive. We see their eyes move; their eyes follow us wherever we go; that is enough. I have no more to say.' After him rose a young man of the *Onc-pa-pa* band. 'Father, you know that I am the brother of Mah-to-tchee-ga. You know that I loved him. Both sides of his face were good, and the medicine-man knew it also. Why was half his face left out? He never was ashamed, but always looked

white man in the face. Why was that side of his face shot off? Your friend is not our friend, and has forfeited his life. We want you to tell us where he is; we want to see him.'

"Then rose *Toh-ki-e-to* (a medicine-man), of the Yankton band, and principal orator of the nation. 'My friend, these are young that speak. I am not afraid. Your white medicine-man painted my picture, and it was good. I am glad of it.' I am very glad to see that I shall live after I am dead. I am old and not afraid. Some of our young men are foolish. I know that this man put many of our buffaloes in his book, for I was with him, and we have had no buffaloes since to eat. It is true, but I am not afraid. His medicine is great, and I wish him well. We are friends.'

"In this wise was the subject discussed by these superstitious people during my absence, and such were the reasons given by my friend Mr. Laidlaw for his friendly advice, wherein he cautioned me against exposing my life in their hands, advising me to take some other route than that which I was pursuing down the river, where I would find encamped at the mouth of Cabri River, 80 miles below, several hundred Indians belonging to the Little Bear's band, and I might possibly fall a victim to their unsatiated revenge. I resume my downward voyage in a few days, however, with my little canoe, which 'Ba'tiste and Bogard paddled and I steered,' and passed their encampment in peace by taking the opposite shore. The usual friendly invitation, however, was given (which is customary on that river) by skipping several rifle bullets across the river a rod or two ahead of us. To those invitations we paid no attention, and (not suspecting who we were) they allowed us to pursue our course in peace and security. Thus rested the affair of the Dog and its consequences, until I conversed with Major Bean, the agent for these people, who arrived at Saint Louis some weeks after I did, bringing later intelligence from them, assuring me that 'the Dog had at length been overtaken and killed near the Black Hills, and that the affair might now forever be considered as settled.'"

Thus happened and thus terminated the affair of "the Dog," wherein have fallen three distinguished warriors, and wherein might have fallen one "*great medicine-man*," and all in consequence of the operations of my brush. The portraits of the three first named will long hang in my gallery for the world to gaze upon, and the head of the latter (whose hair yet remains on it) may probably be seen (for a time yet) occasionally stalking about in the midst of this collection of nature's dignitaries.

The circumstances above detailed are as correctly given as I could furnish them, and they have doubtless given birth to one of the most wonderful traditions, which will be told and sung amongst the Sioux Indians from age to age, furnishing one of the rarest instances, perhaps, on record of the extent to which these people may be carried by the force of their superstitions.—Pages 177-194, vol. 2, Catlin's Eight Years.

MR. CATLIN LEAVES THE CÔTEAU DES PRAIRIES. THE JOURNEY TO ROCK ISLAND, ILL.

Mr. Catlin and his companion left the red pipestone quarry in September, 1836. He writes:

After having glutted our curiosity at the fountain of the red pipe, our horses brought us to the base of the Côtéau, and then over the extended plain that lies between that and the Traverse de Sioux, on the Saint Peter's, with about five days' travel.

He painted the striking and interesting scenery in Nos. 337-341.

They went from the Saint Peter's to the Traverse de Sioux, of which he says:

Whilst traversing this beautiful region of country we passed the bands of Sioux who had made us so much trouble on our way to the red pipe, but met with no further molestation.

At the Traverse de Sioux our horses were left, and we committed our bodies and little traveling conveniences to the narrow compass of a modest canoe that must evidently have been dug out from the wrong side of the log—that required us and everything in it to be exactly in the bottom and then to look straight forward and speak from the middle of our mouths, or it was “t’other side up” in an instant. In this way embarked, with our paddles used as balance-poles and propellers (after drilling awhile in shoal water till we could “get the hang of it”), we started off upon the bosom of the Saint Peter’s for the Falls of Saint Anthony.

ARRIVES AT THE FALLS OF SAINT ANTHONY.

Sans accident we arrived at 10 o’clock at night of the second day, and sans steamer (which we were in hopes to meet) we were obliged to trust to our little tremulous craft to carry us through the windings of the mighty Mississippi and Lake Pepin to Prairie du Chien, a distance of four hundred miles, which I had traveled last summer (viz, in 1835) in the same manner.

“Oh, the drudgery and toil of paddling our little canoe from this to Prairie du Chien; we never can do it, Catlin.”

“Ah, well, never mind, my dear fellow; we must go it; there is no other way. But think of the pleasure of such a trip, ha? Our guns and our fishing-tackle will we have in good order, and be masters of our own boat. We can shove it into every nook and crevice, explore the caves in the rocks, ascend Mount Strombolo and linger along the pebbly shores of Lake Pepin to our hearts’ content.” “Well, I am perfectly agreed; that’s fine, by Jupiter; that’s what I shall relish exactly; we will have our own fun, and a truce to the labor and time; let’s haste and be off.” So we catered for our voyage, shook hands with our friends, and were again balancing our skittish bark upon the green waters of the Mississippi. We encamped (as I had done the summer before) along its lonely banks, whose only music is the echoing war-song that rises from the glimmering camp-fire of the retiring savage, or the cries of the famishing wolf that sits and bitterly weeps out in tremulous tones his impatience for the crumbs that are to fall to his lot.

Oh, but we employed those moments (did we not, Wood? I would ask you, in any part of the world where circumstances shall throw this in your way), those nights of our voyage, which ended days of peril and fatigue, when our larder was full, when our coffee was good, our mats spread, and our mosquito bars over us, which admitted the cool and freshness of night, but screened the dew and bade defiance to the buzzing thousands of sharp-billed winged torturers that were kicking and thumping for admission. I speak now of fair weather, not of the nights of lightning and of rain; we’ll pass them over. We had all kinds, though, and as we loitered ten days on our way, we examined and experimented on many things for the benefit of mankind. We drew into our larder (in addition to bass and wild fowls) clams, snails, frogs, and rattlesnakes, the latter of which, when properly dressed and boiled, we found to be the most delicious food of the land.

We were stranded upon the eastern shore of Lake Pepin, where head-winds held us three days, and, like solitary Malays or Zealand penguins, we stalked along its pebbly shores till we were tired, before we could with security lay our little trough upon its troubled surface. When liberated from its wind-bound shores we busily plied our paddles, and nimbly sped our way until we were landed at the fort of “Mount Strombolo” (as the soldiers call it), but properly denominated in French *La Montaigne que trompe à l’eau*. We ascended it without much trouble, and enjoyed from its top one of the most magnificent panoramic views that the western world can furnish; and I would recommend to the tourist who has time to stop for an hour or two to go to its summit, and enjoy with rapture the splendor of the scene that lies near and in distance about him. This mountain, or rather pyramid, is an anomaly in the country, rising as it does about seven hundred feet from the water, and washed at its base all

around by the river, which divides and runs on each side of it. It is composed chiefly of rock, and all its strata correspond exactly with those of the projecting promontories on either side of the river. We at length arrived safe at Prairie du Chien, which was also sans steamer. We were moored again, thirty miles below, at the beautiful banks and bluffs of Cassville, which, too, was sans steamer. We dipped our paddles again.—Pages 208, 209, vol. 2, Catlin's Eight Years.

Mr. Catlin and his companions were forced to use the canoe until they reached Rock Island, from whence he writes:

[Letter from Rock Island, Upper Mississippi.]

It will be seen by this that I am again wending my way towards home. Our neat little "dug-out," by the aid of our paddles, has at length brought my traveling companion and myself in safety to this place, where we found the river, the shores, and the plains contiguous alive and vivid with plumes, with spears, and war-clubs of the yelling red men.

We had heard that the whole nation of Sacs and Foxes were to meet Governor Dodge here in treaty at this time, and nerve was given liberally to our paddles, which had brought us from Traverse de Sioux, on the Saint Peters River, and we reached here luckily in time to see the parades and forms of a savage community transferring the rights and immunities of their natural soil to the insatiable grasp of pale-faced voracity.

We are now six hundred miles below the Falls of Saint Anthony, where steamers daily pass, and we feel, of course, at home. I spoke of the treaty. We were just in time, and beheld its conclusion. It was signed yesterday, and this day, of course, is one of revel and amusements—shows of war, parades, and dances. The whole of the Sacs and Foxes are gathered here, and their appearance is very thrilling and at the same time pleasing. These people have sold so much of their land lately that they have the luxuries of life to a considerable degree, and may be considered rich; consequently they look elated and happy, carrying themselves much above the humbled manner of most of the semi-civilized tribes, whose heads are hanging and drooping in poverty and despair.—Page 209, vol. 2, Catlin's Eight Years.

Here Mr. Catlin painted many portraits of the Sacs and Foxes, and their games and amusements. (See Nos. 1-21.)

THE SAC AND FOX INDIANS AT ROCK ISLAND IN 1836.

Mr. Catlin writes:

The Sacs and Foxes are already drawing an annuity of twenty-seven thousand dollars, for thirty years to come, in cash and by the present treaty just concluded that amount will be enlarged to thirty-seven thousand dollars per annum. This treaty with the Sacs and Foxes, held at Rock Island, was for the purchase of a tract of land of two hundred and fifty-six thousand acres lying on the Ioway River, west of the Mississippi, a reserve which was made in the tract of land conveyed to the Government by treaty after the Sac war, and known as the "Black Hawk purchase." The treaty has been completed by Governor Dodge, by stipulating on the part of Government to pay them seventy-five cents per acre for the reserve (amounting to one hundred and ninety-two thousand dollars), in the manner and form following:

Thirty thousand dollars to be paid in specie in June next, at the treaty-ground, and ten thousand dollars annually for ten years to come, at the same place and in the same manner, and the remaining sixty-two thousand in the payment of their debts and some little donations to widows and half-breed children. The American Fur Company was their principal creditor, whose account for goods advanced on credit they admitted to the amount of nearly fifty thousand dollars. It was stipulated by an article in the treaty that one-half of these demands should be paid in cash as soon as the treaty should be ratified, and that five thousand dollars should be appropriated annually for their liquidation until they were paid off.

KEOKUK.

It was proposed by Ke-o-kuk in his speech (and it is a fact worthy of being known, for such has been the proposition in every Indian treaty that I ever attended), that the first preparatory stipulation on the part of Government should be to pay the requisite sum of money to satisfy all their creditors, who were then present, and whose accounts were handed in, acknowledged, and admitted. As an evidence of the immediate value of the tract of land to Government, and as a striking instance of the overwhelming torrent of emigration to the "Far West," I will relate the following occurrence which took place at the close of the treaty: After the treaty was signed and witnessed, Governor Dodge addressed a few very judicious and admonitory sentences to the chiefs and braves, which he finished by requesting them to move their families and all their property from this tract (just purchased) within one month, and which time he would allow them, to make room for the whites.

Considerable excitement was created among the chiefs and braves by this suggestion, and a hearty laugh ensued, the cause of which was soon after explained by one of them in the following manner:

SPEECH OF A SAC CHIEF.

"My father, we have to laugh, we require no time to move; we have all left the lands already, and sold our wigwams to Chemokemons (white men), some for one hundred and some for two hundred dollars, before we came to this treaty. There are already four hundred Chemokemons on the land, and several hundred more on their way, moving in, and three days before we came away one Chemokemon sold his wigwam to another Chemokemon for two thousand dollars, to build a great town."

In this wise is this fair land filling up, one hundred miles or more west of the Mississippi, not with barbarians, but with people from the East, enlightened and intelligent, with industry and perseverance that will soon rear from the soil all the luxuries and add to the surface all the taste and comforts of Eastern refinement.—Pages 215-217, vol. 2, Catlin's Eight Years.

Mr. Catlin went East from Rock Island in the fall of 1836, and wintered with friends there.

ITINERARY 1837, 1838.

In 1837 I went to the coast of Florida to see the Seminoles and Euchees, and in 1837 and 1838 made a voyage from New York to Charleston to paint Osceola and the other Seminole chiefs, then prisoners of war.

The portraits painted during the journeys above noted are, of the Seminoles, Nos. 300-308; of the Euchees, Nos. 309-310. Descriptive text will be found with these numbers.

The itinerary of these journeys will be found at the end of the chapter on the Seminoles (Nos. 300-308). Tribal history and data are given with it, so as to make its separation difficult.

REVIEW OF ITINERARY FOR 1829-38.

[The pictures painted within the period from 1830 to 1838 form the original Catlin Gallery.]

The letters descriptive of the tribes and the country during this time, and the pictures, furnished the illustrations and text for Mr. Catlin's work, "Illustrations of the Manners, Customs, and Condition of the North American Indians," in two volumes, published in England,

by Muney, in 1841, and which has gone through more than twenty-five different editions. Mr Catlin said in 1868 that more than sixty thousand copies of this work were sold. It was published in almost all civilized countries. The American editions usually contained wretched illustrations, and in some cases the text was emasculated. A list of all of the editions of this work is given in the chapter on bibliography herein giving a full list of Mr. Catlin's publications.

MR. CATLIN'S RÉSUMÉ OF HIS EIGHT YEARS WITH THE NORTH AMERICAN INDIANS.

At the conclusion of his second volume, "Catlin's North American Indians," pages 223-266, Mr. Catlin epitomizes his eight years of observation of the North American Indians (1829-'38) as follows:

Having finished my travels in the "Far West" for awhile, and being detained a little time, sans occupation, in my nineteenth or twentieth transit of what in common parlance is denominated the frontier, I have seated myself down to give some further account of it, and of the doings and habits of people, both red and white, who live upon it.

THE FRONTIER.

The frontier may properly be denominated the fleeting and unsettled line extending from the Gulf of Mexico to the Lake of the Woods, a distance of three thousand miles, which indefinitely separates civilized from Indian population—a moving barrier, where the unrestrained and natural propensities of two people are concentrated in an atmosphere of lawless iniquity that offends Heaven and holds in mutual ignorance of each other the honorable and virtuous portions of two people which seem destined never to meet.

From what has been said in the foregoing epistles the reader will agree that I have pretty closely adhered to my promise made in the commencement of them, that I should confine my remarks chiefly to people I have visited and customs that I have seen, rather than by taking up his time with matter that might be gleaned from books. He will also agree that I have principally devoted my pages, as I promised, to an account of the condition and customs of those Indians whom I have found entirely beyond the frontier, acting and living as nature taught them to live and act, without the examples and consequently without the taints of civilized encroachments.

He will, I flatter myself, also yield me some credit for devoting the time and space I have occupied in my first appeal to the world entirely to the condition and actions of the living, rather than fatiguing him with theories of the living or the dead. I have theories enough of my own, and have as closely examined the condition and customs of these people on the frontier as of those living beyond it, and also their past and present and prospective history; but the reader will have learned that my chief object in these letters has been not only to describe what I have seen, but of those things such as I deemed the most novel and least understood, which has of course confined my remarks heretofore mostly to the character and condition of those tribes living entirely in a state of nature.

THE INDIAN COUNTRY AND THE INDIANS.

And as I have now a little leisure, and no particular tribes before me to speak of, the reader will allow me to glance my eye over the whole Indian country for awhile, both along the frontier and beyond it, taking a hasty and brief survey of them and their prospects in the aggregate, and, by not seeing quite as distinctly as I have been in the habit of doing heretofore, taking pains to tell a little more emphatically what I think, and what I have thought, of those things that I have seen, and yet have told but in part.

I have seen a vast many of these wild people in my travels, it will be admitted by all. And I have had toils and difficulties and dangers to encounter in paying them my visits; yet I have had my pleasures as I went along, in shaking their friendly hands, that never had felt the contaminating touch of money or the withering embrace of pockets. I have shared the comforts of their hospitable wigwams, and always have been preserved unharmed in their country. And if I have spoken or am to speak of them with a seeming bias, the reader will know what allowance to make for me, who am standing as the champion of a people who have treated me kindly, of whom I feel bound to speak well, and who have no means of speaking for themselves.

Of the dead to speak kindly, and to their character to render justice, is always a praiseworthy act; but it is yet far more charitable to extend the hand of liberality or to hold the scale of justice to the living, who are able to feel the benefit of it. Justice to the dead is generally a charity, inasmuch as it is a kindness to living friends; but to the poor Indian dead, if it is meted out at all, which is seldom the case, it is thrown to the grave with him, where he has generally gone without friends left behind him to inherit the little fame that is reluctantly allowed him while living and much less likely to be awarded to him when dead. Of the thousands and millions, therefore, of these poor fellows who are dead, and whom we have thrown into their graves, there is nothing that I could now say that would do them any good or that would not answer the world as well at a future time as at the present, while there is a debt that we are owing to those of them who are yet living which I think justly demands our attention and all our sympathies at this moment.

The peculiar condition in which we are obliged to contemplate these most unfortunate people at this time, hastening to destruction and extinction, as they evidently are, lays an uncompromising claim upon the sympathies of the civilized world, and gives a deep interest and value to such records as are truly made, setting up and perpetuating from the life their true native character and customs.

If the great family of North American Indians were all dying by a scourge or epidemic of the country, it would be natural and a virtue to weep for them; but merely to sympathize with them (and but partially to do that) when they are dying at our hands, and rendering their globe to our possession, would be to subvert the simplest law of nature, and turn civilized man, with all his boasted virtues, back to worse than savage barbarism.

Justice to a nation who are dying need never be expected from the hands of their destroyers; and where injustice and injury are visited upon the weak and defenseless from ten thousand hands, from governments, monopolies, and individuals, the offense is lost in the inseparable iniquity in which all join and for which nobody is answerable, unless it be for their respective amounts at a final day of retribution.

Long and cruel experience has well proved that it is impossible for enlightened governments or money-making individuals to deal with these credulous and unsophisticated people without the sin of injustice; but the humble biographer or historian, who goes amongst them from a different motive, may come out of their country with his hands and his conscience clean and himself an anomaly—a white man dealing with Indians and meting out justice to them, which I hope it may be my good province to do with my pen and my brush, with which, at least, I will have the singular and valuable satisfaction of having done them no harm.

With this view, and a desire to render justice to my readers also, I have much yet to say of the general appearance and character of the Indians, of their condition and treatment, and far more, I fear, than I can allot to the little space I have designed for the completion of these epistles.

THE APPEARANCE OF THE NORTH AMERICAN INDIANS.

Of the general appearance of the North American Indians much might be yet said that would be new and instructive. In stature, as I have already said, there are some of the tribes that are considerably above the ordinary height of man, and others that

are evidently below it, allowing their average to be about equal to that of their fellow-men in the civilized world. In girth they are less, and lighter in their limbs and almost entirely free from corpulency or useless flesh; their bones are lighter, their skulls are thinner, and their muscles less hard than those of their civilized neighbors, excepting in the legs and feet, where they are brought into more continual action by their violent exercise on foot and on horseback, which swells the muscles and gives them great strength in those limbs, which is often quite as conspicuous as the extraordinary development of muscles in the shoulders and arms of our laboring men.

THEIR FORM.

Although the Indians are generally narrow in the shoulders and less powerful with the arms, yet it does not always happen, by any means, that they are so effeminate as they look, and so widely inferior in brachial strength as the spectator is apt to believe from the smooth and rounded appearance of their limbs. The contrast between one of our laboring men when he denudes his limbs and the figure of a naked Indian is, to be sure, very striking, and entirely too much so for the actual difference in the power of the two persons. There are several reasons for this, which accounts for so disproportionate a contrast, and should be named.

THEIR STRENGTH.

The laboring man, who is using his limbs the greater part of his life in lifting heavy weights, &c., sweats them with the weight of clothes which he has on him, which softens the integuments and the flesh, leaving the muscles to stand out in more conspicuous relief when they are exposed; whilst the Indian, who exercises his limbs for the most of his life denuded and exposed to the air, gets over his muscles a thicker and more compact layer of integuments, which hide them from the view, leaving the casual spectator who sees them only at rest to suppose them too decidedly inferior to those which are found amongst people of his own color. Of muscular strength in the legs I have met many of the most extraordinary instances in the Indian country that ever I have seen in my life, and I have watched and studied such for hours together, with utter surprise and admiration, in the violent exertions of their dances, where they leap and jump with every nerve strung and every muscle swelled, till their legs will often look like a bundle of ropes rather than a mass of human flesh. And from all that I have seen I am inclined to say that whatever differences there may be between the North America Indians and their civilized neighbors in the above respects, they are decidedly the results of different habits of life and modes of education rather than of any difference in constitution. And I would also venture the assertion that he who would see the Indian in a condition to judge of his muscles must see him in motion; and he who would get a perfect study for an Hercules or an Atlas should take a stone-mason for the upper part of his figure and a Camanchee or a Blackfoot Indian from the waist downwards to the feet.

FEATURES; EYES, NOSE, AND TEETH.

There is a general and striking character in the facial outline of the North American Indians, which is bold and free, and would seem at once to stamp them as distinct from natives of other parts of the world. Their noses are generally prominent and aquiline, and the whole face, if divested of paint and of copper-color, would seem to approach to the bold and European character. Many travelers have thought that their eyes were smaller than those of Europeans; and there is good cause for one to believe so if he judges from first impressions, without taking pains to inquire into the truth and causes of things. I have been struck, as most travelers no doubt have, with the want of expansion and apparent smallness of the Indians' eyes, which I have found upon examination to be principally the effect of continual exposure to the rays of the sun and the wind, without the shields that are used by the civilized world,

and also when indoors, and free from those causes, subjected generally to one more distressing and calculated to produce similar results, the smoke that almost continually hangs about their wigwams, which necessarily contracts the lids of the eyes, forbidding that full flame and expansion of the eye that the cool and clear shades of our civilized domiciles are calculated to promote.

The teeth of the Indians are generally regular and sound, and wonderfully preserved to old age, owing, no doubt, to the fact that they live without the spices of life, without saccharine, and without salt, which are equally destructive to teeth in civilized communities. Their teeth, though sound, are not white, having a yellowish cast; but for the same reason that a negro's teeth are like ivory, they look white, set as they are in bronze, as any one with a tolerable set of teeth can easily test by painting his face the color of an Indian and grinning for a moment in his looking-glass.

HOW THEY AVOID BEARDS.

Beards they generally have not, esteeming them great vulgarities, and using every possible means to eradicate them whenever they are so unfortunate as to be annoyed with them. Different writers have been very much at variance on this subject ever since the first accounts given of these people, and there seems still an unsatisfied curiosity on the subject, which I would be glad to say that I could put entirely at rest.

From the best information that I could obtain amongst forty-eight tribes that I have visited, I feel authorized to say that amongst the wild tribes, where they have made no efforts to imitate white men, at least the proportion of eighteen out of twenty by nature are entirely without the appearance of a beard; and of the very few who have them by nature, nineteen out of twenty eradicate it by plucking it out several times in succession, precisely at the age of puberty, when its growth is successfully arrested; and occasionally one may be seen who has omitted to destroy it at that time, and subjects his chin to the repeated pains of its extractions, which he is performing with a pair of clam-shells or other tweezers nearly every day of his life; and occasionally again, but still more rarely, one is found who, from carelessness or inclination, has omitted both of these, and is allowing it to grow to the length of an inch or two on his chin, in which case it is generally very soft and exceedingly sparse. Wherever there is a cross of the blood with the European or African, which is frequently the case along the frontier, a proportionate beard is the result; and it is allowed to grow or is plucked out with much toil and with great pain.

HALF-BREEDS A DETERIORATED RACE.

There has been much speculation and great variety of opinions as to the results of the intercourse between the European and African population with the Indians on the borders, and I would not undertake to decide so difficult a question, though I cannot help but express my opinion, which is made up from the vast many instances that I have seen, that, generally speaking, these half-breed specimens are in both instances a decided deterioration from the two stocks from which they have sprung, which I grant may be the consequence that generally flows from illicit intercourse, and from the inferior rank in which they are held by both (which is mostly confined to the lowest and most degraded portions of society), rather than from any constitutional objection necessarily growing out of the amalgamation.

INDIANS AND NEGROES FINE SPECIMENS OF MEN PHYSICALLY.

The finest built and most powerful men that I have ever yet seen have been some of the last-mentioned, the negro and the North American Indian mixed, of equal blood. These instances are rare, to be sure, yet are occasionally to be found amongst the Seminoles and Cherokees, and also amongst the Camanchees even and the Caddoes; and I account for it in this way: From the slave-holding States to the heart of the country of a wild tribe of Indians, through almost boundless and impassable wilds and swamps, for hundreds of miles, it requires a negro of extraordinary leg and courage and perseverance to travel, absconding from his master's fields to throw himself into a tribe

of wild and hostile Indians, for the enjoyment of his liberty, of which there are occasional instances, and when they succeed they are admired by the savage; and as they come with a good share of the tricks and arts of civilization, they are at once looked upon by the tribe as extraordinary and important personages, and generally marry the daughters of chiefs, thus uniting theirs with the best blood in the nation, which produce these remarkably fine and powerful men that I have spoken of above.

METHODS OF LIVING.

Although the Indians of North America, where dissipation and disease have not got amongst them, undoubtedly are a longer lived and healthier race, and capable of enduring far more bodily privation and pain than civilized people can, yet I do not believe that the differences are constitutional, or anything more than the results of different circumstances and a different education. As an evidence in support of this assertion I will allude to the hundreds of men whom I have seen and traveled with who have been for several years together in the Rocky Mountains, in the employment of the fur companies, where they have lived exactly upon the Indian system, continually exposed to the open air and the weather and to all the disappointments and privations peculiar to that mode of life, and I am bound to say that I never saw a more hardy and healthy race of men in my life whilst they remain in the country, nor any who fall to pieces quicker when they get back to confined and dissipated life, which they easily fall into when they return to their own country.

INDIAN WOMEN.

The Indian women, who are obliged to lead lives of severe toil and drudgery, become exceedingly healthy and robust, giving easy birth and strong constitutions to their children, which, in a measure, may account for the simplicity and fewness of their diseases, which in infancy and childhood are very seldom known to destroy life.

PROBABLE REASON FOR SMALL FAMILIES.

If there were anything like an equal proportion of deaths amongst the Indian children that is found in the civilized portions of the world, the Indian country would long since have been depopulated, on account of the decided disproportion of children they produce. It is a very rare occurrence for an Indian woman to be blessed with more than four or five children during her life; and, generally speaking, they seem contented with two or three, when in civilized communities it is no uncommon thing for a woman to be the mother of ten or twelve, and sometimes to bear two or even three at a time, of which I never recollect to have met an instance during all my extensive travels in the Indian country, though it is possible that I might occasionally have passed them.

For so striking a dissimilarity as there evidently is between these people and those living according to the more artificial modes of life, in a subject seemingly alike natural to both, the reader will perhaps expect me to furnish some rational and decisive causes. Several very plausible reasons have been advanced for such a deficiency on the part of the Indians, by authors who have written on the subject, but whose opinions I should be very slow to adopt, inasmuch as they have been based upon the Indian's inferiority (as the same authors have taken great pains to prove in most other respects) to their pale-faced neighbors.

I know of but one decided cause for this difference which I would venture to advance, and which I confidently believe to be the principal obstacle to a more rapid increase of their families, which is the very great length of time the women submit to lactation, generally carrying their children at the breast to the age of two and sometimes three and even four years.

INDIAN CHILD-BIRTH.

The astonishing ease and success with which the Indian women pass through the most painful and most trying of all human difficulties, which fall exclusively to the

lot of the gentler sex, is quite equal, I have found from continued inquiry, to the representations that have often been made to the world by other travelers who have gone before me. Many people have thought this a wise provision of nature in framing the constitutions of these people to suit the exigencies of their exposed lives, where they are beyond the pale of skillful surgeons and the nice little comforts that visit the sick-beds in the enlightened world; but I never have been willing to give to nature quite so much credit for stepping aside of her own rule, which I believe to be about half way between, from which I am inclined to think that the refinements of art, and its spices, have led the civilized world into the pains and perils of one unnatural extreme, whilst the extraordinary fatigue and exposure and habits of Indian life have greatly released them from natural pains, on the other. With this view of the case, I fully believe that nature has dealt everywhere impartially, and that if from their childhood our mothers had, like the Indian women, carried loads like beasts of burden, and those over the longest journeys and highest mountains—had swam the broadest rivers, and galloped about for months and even years of their lives astride of their horses' backs, we should have taxed them as lightly in stepping into the world as an Indian pappoose does its mother, who ties her horse under the shade of a tree for half an hour, and before night overtakes her traveling companions with her infant in her arms, which has often been the case.

PROBABLE ORIGIN OF NORTH AMERICAN INDIANS.

As to the probable origin of the North American Indians; which is one of the first questions that suggests itself to the inquiring mind, and will be perhaps the last to be settled, I shall have little to say in this place, for the reason that so abstruse a subject, and one so barren of positive proof, would require in its discussion too much circumstantial evidence for my allowed limits, which I am sure the world will agree will be filled up much more consistently with the avowed spirit of this work by treating of that which admits of an abundance of proof—their actual existence, their customs and misfortunes, and the suggestions of modes for the amelioration of their condition.

For a professed philanthropist, I should deem it cruel and hypocritical to waste time and space in the discussion of a subject ever so interesting (though unimportant), when the present condition and prospects of these people are calling so loudly upon the world for justice and for mercy, and when their evanescent existence and customs are turning, as it were, on a wheel before us, but soon to be lost, whilst the mystery of their origin can as well be fathomed at a future day as now, and recorded with their exit.

Very many people look upon the savages of this vast country, as an anomaly in nature, and their existence and origin and locality things that needs must be at once accounted for.

Now, if the world will allow me (and perhaps they may think me singular for saying it), I would say that these things are, in my opinion, natural and simple; and, like all other works of nature, destined to remain a mystery to mortal man; and if man be anywhere entitled to the name of an anomaly, it is he who has departed the farthest from the simple walks and actions of his nature.

It seems natural to inquire at once who these people are and from whence they came; but this question is natural only because we are out of nature. To an Indian, such a question would seem absurd. He would stand aghast and astounded at the anomaly before him—himself upon his own ground, "where the Great Spirit made him," hunting in his own forests—if an exotic, with a "pale face," and from across the ocean, should stand before him, to ask him where he came from and how he got there!

I would invite this querist, this votary of science, to sit upon a log with his red acquaintance and answer the following questions:

"You white man, where you come from?"

"From England, across the water?"

"How white man come to see England? How you face come to get white, ha?"

HOW THEY CAME TO AMERICA.

I never yet have been made to see the necessity of showing how these people came here, or that they came here at all, which might easily have been done by the way of Behring's Straits, from the north of Asia. I should much rather dispense with such a necessity than undertake the other necessities that must follow the establishment of this—those of showing how the savages paddled or drifted in their canoes from this continent, after they had got here, or from the Asiatic coast, and landed on all the South Sea Islands, which we find to be inhabited nearly to the South Pole. For myself, I am quite satisfied with the fact, which is a thing certain and to be relied on, that this continent was found peopled in every part by savages, and so nearly every island in the South Seas, at a distance of several thousand miles from either continent; and I am quite willing to surrender the mystery to abler pens than my own—to theorists who may have the time and the means to prove to the world how those rude people wandered there in their bark canoes without water for their subsistence or compasses to guide them on their way.

THEORIES.

The North American Indians, and all the inhabitants of the South Sea Islands, speaking some two or three hundred different languages, entirely dissimilar, may have all sprung from one stock; and the Almighty, after creating man, for some reason that is unfathomable to human wisdom, might have left the whole vast universe, with its severed continents and its thousand distant isles everywhere teeming with necessities and luxuries spread out for man's use, and there to vegetate and rot for hundreds and even thousands of centuries, until ultimate abstract accident should throw him amongst these infinite mysteries of creation, the least and most insignificant of which have been created and placed by design. Human reason is weak and human ignorance is palpable when man attempts to approach these unsearchable mysteries; and I consider human discretion well applied when it beckons him back to things that he can comprehend, where his reason and all his mental energies can be employed for the advancement and benefit of his species. With this conviction I feel disposed to retreat to the ground that I have before occupied—to the Indians as they are and where they are, recording amongst them living evidences whilst they live, for the use of abler theorists than myself who may labor to establish their origin, which may be as well (and perhaps better) done a century hence than at the present day.

The reader is apprised that I have nearly filled the limits allotted to these epistles, and I assure him that a vast deal which I have seen must remain untold, whilst from the same necessity I must tell him much less than I think, and beg to be pardoned if I withhold till some future occasion many of my reasons for thinking.

THINKS THE INDIANS ARE OF JEWISH DESCENT.

I believe, with many others, that the North American Indians are a mixed people, that they have Jewish blood in their veins, though I would not assert, as some have undertaken to prove, that they are Jews, or that they are the ten lost tribes of Israel. From the character and conformation of their heads, I am compelled to look upon them as an amalgam race, but still savages; and from many of their customs, which seem to me to be peculiarly Jewish, as well as from the character of their heads, I am forced to believe that some part of those ancient tribes, who have been dispersed by Christians in so many ways and in so many different eras, have found their way to this country, where they have entered amongst the native stock, and have lived and intermarried with the Indians until their identity has been swallowed up and lost in

the greater numbers of their new acquaintance, save the bold and decided character which they have bequeathed to the Indian races, and such of their customs as the Indians were pleased to adopt, and which they have preserved to the present day.

I am induced to believe thus from the very many customs which I have witnessed amongst them that appear to be decidedly Jewish, and many of them so peculiarly so that it would seem almost impossible, or at all events exceedingly improbable, that two people in a state of nature should have hit upon them and practiced them exactly alike.

The world need not expect me to decide so interesting and difficult a question, but I am sure they will be disposed to hear simply my opinion, which I give in this place quite briefly, and with the utmost respectful deference to those who think differently. I claim no merit whatever for advancing such an opinion, which is not new, having been in several works advanced to the world by far abler pens than my own, with volumes of evidence, to the catalogue of which I feel quite sure I shall be able to add some new proofs in the proper place. If I could establish the fact by positive proof, I should claim a great deal of applause from the world, and should, no doubt, obtain it; but, like everything relating to the origin and early history of these unchronicled people, I believe this question is one that will never be settled, but will remain open for the opinions of the world, which will be variously given, and that upon circumstantial evidence alone.

THEORY OF CONTINENTAL ORIGIN OF THE INDIAN. ABORIGINAL IMMIGRATION.

I am compelled to believe that the continent of America, and each of the other continents, have had their aboriginal stocks, peculiar in color and in character, and that each of these native stocks has undergone repeated mutations (at periods of which history has kept no records) by erratic colonies from abroad, that have been ingrafted upon them, mingling with them, and materially affecting their original character. By this process I believe that the North American Indians, even where we find them in their wildest condition, are several degrees removed from their original character, and that one of their principal alloys has been a part of those dispersed people, who have mingled their blood and their customs with them, and even in their new disguise seem destined to be followed up with oppression and endless persecution.

INDICATIONS THAT THEY ARE OF JEWISH BLOOD.

The first and most striking fact amongst the North American Indians that refers us to the Jews is that of their worshipping in all parts the Great Spirit, or Jehovah, as the Hebrews were ordered to do by divine precept, instead of a plurality of gods, as ancient pagans and heathens did, and their idols of their own formation. The North American Indians are nowhere idolaters; they appeal at once to the Great Spirit, and know of no mediator, either personal or symbolical.

The Indian tribes are everywhere divided into bands, with chiefs, symbols, badges, &c., and many of their modes of worship I have found exceedingly like those of the Mosaic institution. The Jews had their sanctum sanctorum, and so may it be said the Indians have in their council or medicine houses, which are always held as sacred places. As the Jews had, they have their high priests and their prophets. Amongst the Indians, as amongst the ancient Hebrews, the women are not allowed to worship with the men, and in all cases also they eat separately. The Indians everywhere, like the Jews, believe that they are the favorite people of the Great Spirit, and they are certainly, like those ancient people, persecuted, as every man's hand seems raised against them, and they, like the Jews, destined to be dispersed over the world, and seemingly scourged by the Almighty and despised of man.

MARRIAGE.

In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents, and in many tribes very closely resemble them in other forms and ceremonies of their marriages.

WAR AND PEACE.

In their preparations for war, and in peace-making, they are strikingly similar. In their treatment of the sick, burial of the dead and mourning, they are also similar.

BATHING.

In their bathing and ablutions, at all seasons of the year, as a part of their religious observances—having separate places for men and women to perform these immersions—they resemble again. And the custom amongst the women of absenting themselves during the lunar influences is exactly consonant to the Mosaic law. This custom of separation is an uniform one amongst the different tribes, as far as I have seen them in their primitive state, and be it Jewish, natural, or conventional, it is an indispensable form with these wild people, who are setting to the civilized world this and many other examples of decency and propriety, only to be laughed at by their wiser neighbors, who, rather than award to the red man any merit for them, have taken exceeding pains to call them but the results of ignorance and superstition.

So, in nearly every family of a tribe will be found a small lodge, large enough to contain one person, which is erected at a little distance from the family lodge, and occupied by the wife or the daughter, to whose possession circumstances allot it, where she dwells alone until she is prepared to move back, and in the mean time the touch of her hand or her finger to the chief's lodge, or his gun, or other article of his household, consigns it to destruction at once; and in case of non-conformity to this indispensable form, a woman's life may, in some tribes, be answerable for misfortunes that happen to individuals or the tribe in the interim.

After this season of separation, purification in running water, and anointing, precisely in accordance with the Jewish command, is requisite before she can enter the family lodge. Such is one of the extraordinary observances amongst these people in their wild state; but along the frontier, where white people have laughed at them for their forms, they have departed from this, as from nearly everything else that is native and original about them.

FEASTS AND FASTINGS.

In their feasts, fastings, and sacrificing, they are exceedingly like those ancient people. Many of them have a feast closely resembling the annual feast of the Jewish passover; and amongst others, an occasion much like the Israelitish feast of the tabernacles, which lasted eight days (when history tells us they carried bundles of willow boughs, and fasted several days and nights), making sacrifices of the first fruits and best of everything, closely resembling the sin-offering and peace-offering of the Hebrews.*

These and many others of their customs would seem to be decidedly Jewish; yet it is for the world to decide how many of them, or whether all of them, might be natural to all people, and therefore as well practiced by these people in a state of nature as to have been borrowed from a foreign nation.

INDIAN CEREMONIALS SIMILAR TO THOSE OF THE JEWS.

Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very peculiar in their forms that it would seem quite improbable, and almost impossible, that two different people should ever have hit upon them alike without some knowledge of each other. These, I consider, go farther than anything else as evidence, and carry, in my mind, conclusive proof that these people are tinctured with Jewish blood, even though the Jewish Sabbath has been lost, and circumcision probably rejected; and

* See the four days' religious ceremonies of the Mandans, and use of the willow boughs, and sacrifices of fingers, &c., in vol. 1, pp. 159-170; and also the custom of war-chiefs wearing horns on their head-dresses, like the Israelitish chiefs of great renown, vol. 1, p. 104. (Nos. 502 to 507 herein.)

dog's flesh, which was an abomination to the Jews, continued to be eaten at their feasts by all the tribes of Indians, not because the Jews have been prevailed upon to use it, but because they have survived only, as their blood was mixed with that of the Indians, and the Indians have imposed on that mixed blood the same rules and regulations that governed the members of the tribes in general.

THE INDIANS ALL OF ONE STOCK.

Many writers are of opinion that the natives of America are all from one stock, and their languages from one root; that that stock is exotic, and that that language was introduced with it. And the reason assigned for this theory is, that amongst the various tribes there is a reigning similarity in looks, and in their languages a striking resemblance to each other.

Now, if all the world were to argue in this way, I should reason just in the other, and pronounce this, though evidence to a certain degree, to be very far from conclusive, inasmuch as it is far easier and more natural for distinct tribes or languages, grouped and used together, to assimilate than to dissimilate; as the pebbles on a sea-shore, that are washed about and jostled together, lose their angles, and incline at last to one rounded and uniform shape. So that if there had been, *ab origine*, a variety of different stocks in America, with different complexions, with different characters and customs, and of different statures, and speaking entirely different tongues, where they have been for a series of centuries living neighbours to each other, moving about and intermarrying, I think we might reasonably look for quite as great a similarity in their personal appearance and languages as we now find; when, on the other hand, if we are to suppose that they were all from one foreign stock, with but one language, it is a difficult thing to conceive how or in what space of time, or for what purpose, they could have formed so many tongues, and so widely different, as those that are now spoken on the continent.

It is evident, I think, that if an island or continent had been peopled with black, white, and red, a succession of revolving centuries of intercourse amongst these different colors would have had a tendency to bring them to one standard complexion, when no computable space of time nor any conceivable circumstances could restore them again, reproducing all or either of the distinct colors, from the compound.

That customs should be found similar, or many of them exactly the same, on the most opposite parts of the continent, is still less surprising; for these will travel more rapidly, being more easily taught at treaties and festivals between hostile bands, or disseminated by individuals traveling through neighboring tribes, whilst languages and blood require more time for their admixture.

That the languages of the North American Indians should be found to be so numerous at this day, and so very many of them radically different, is a subject of great surprise, and unaccountable, whether these people are derived from one individual stock or from one hundred or one thousand.

Though languages, like color and like customs, are calculated to assimilate, under the circumstances above named, yet it is evident that, if derived from a variety of sources, they have been unaccountably kept more distinct than the others; and if from one root, have still more unaccountably dissimilated and divided into at least one hundred and fifty, two-thirds of which, I venture to say, are entirely and radically distinct; whilst amongst the people who speak them there is a reigning similarity in looks, in features, and in customs, which would go very far to pronounce them one family by nature or by convention.

I do not believe, with some very learned and distinguished writers, that the languages of the North American Indians can be traced to one root or to three or four, or any number of distinct idioms; nor do I believe all or any one of them will ever be fairly traced to a foreign origin.

If the looks and customs of the Jews are decidedly found and identified with these people, and also those of the Japanese and Calmuc Tartars, I think we have but lit-

tle if any need of looking for the Hebrew language, or either of the others, for the reasons that I have already given; for the feeble colonies of these or any other foreign people that might have fallen by accident upon the shores of this great continent, or who might have approached it by Behring's Straits, have been too feeble to give a language to fifteen or twenty millions of people, or in fact to any portion of them, being in all probability in great part cut to pieces and destroyed by a natural foe, leaving enough, perhaps, who had intermarried, to inoculate their blood and their customs; which have run, like a drop in a bucket, and slightly tinctured the character of tribes who have sternly resisted their languages, which would naturally, under such circumstances, have made but very little impression.

JEWISH ANCESTRY.

Such I consider the condition of the Jews in North America, and perhaps the Scandinavians and the followers of Madoc, who by some means, and some period that I cannot name, have thrown themselves upon the shores of this country, and amongst the ranks of the savages, where, from destructive wars with their new neighbors, they have been overpowered, and perhaps with the exception of those who had intermarried, they have been destroyed, yet leaving amongst the savages decided marks of their character, and many of their peculiar customs, which had pleased and been adopted by the savages, while they had sternly resisted others, and decidedly shut out and discarded their language, and, of course, obliterated everything of their history.

THE INDIAN LANGUAGE.

That there should often be found contiguous to each other several tribes speaking dialects of the same language is a matter of no surprise at all; and wherever such is the case there is resemblance enough also, in looks and customs, to show that they are parts of the same tribes, which have comparatively recently severed and wandered apart, as their traditions will generally show; and such resemblances are often found and traced nearly across the continent, and have been accounted for in some of my former letters. Several very learned gentlemen, whose opinions I would treat with the greatest respect, have supposed that all the native languages of America were traceable to three or four roots, a position which I will venture to say will be an exceedingly difficult one for them to maintain whilst remaining at home and consulting books, in the way that too many theories are supported; and one infinitely more difficult to prove if they travel amongst the different tribes, and collect their own information as they travel.* I am quite certain that I have found in a number of instances tribes who have long lived neighbors to each other, and who, from continued intercourse, had learned mutually many words of each other's language, and adopted them for common use or mottoes, as often or oftener than we introduce the French or Latin phrases in our conversation, from which the casual visitor to one of these tribes might naturally suppose there was a similarity in their languages, when a closer examiner would find that the idioms and structure of the several languages were entirely distinct.

* For the satisfaction of the reader I have introduced in the appendix to this volume, Letter B, a brief vocabulary of the languages of several adjoining tribes in the Northwest, from which, by turning to it, they can easily draw their own inferences. These words have all been written down by myself, from the Indian's mouths, as they have been correctly translated to me; and I think it will at once be decided that there is very little affinity or resemblance, if any, between them. I have therein given a sample of the Blackfoot language, yet of that immense tribe who all class under the name of Blackfoot there are the *Cottonnés* and the *Grosventres des Prairies*, whose languages are entirely distinct from this, and also from each other; and in the same region, and neighbors to them, are also the *Chayennes*, the *Knisteneaux*, the *Crows*, the *Shoshones*, and *Pawnees*, all of whose languages are as distinct and as widely different as those that I have given. These facts, I think, without my going further, will fully show the entire dissimilarity between these languages, and support me, to a certain extent, at all events, in the opinion I have advanced above.—G. Catlin.

I believe that in this way the world, who take but a superficial glance at them, are, and will be, led into continual error on this interesting subject; one that invites, and well deserves from those learned gentlemen, a fair investigation by them, on the spot, rather than so limited and feeble an examination as I have been able to make of it, or that they can make in their parlors at so great a distance from them, and through such channels as they are obliged to look to for their information.

Amongst the tribes that I have visited I consider the thirty out of the forty-eight are distinct and radically different in their languages, and eighteen are dialects of some three or four. It is a very simple thing for the off-hand theorists of the scientific world, who do not go near these people, to arrange and classify them, and a very clever thing to simplify the subject and bring it, like everything else, under three or four heads, and to solve and resolve it by as many simple rules.

I do not pretend to be able to give to this subject, or to that of the probable origin of these people, the close investigation that these interesting subjects require and deserve; yet I have traveled and observed enough amongst them, and collected enough to enable me to form decided opinions of my own; and in my conviction have acquired confidence enough to tell them, and at the same time to recommend to the Government or institutions of my own country to employ men of science, such as I have mentioned, and protect them in their visits to these tribes, where "the truth, and the whole truth," may be got, and the languages of all the tribes that are yet in existence (many of which are just now gasping them out in their last breath) may be snatched and preserved from oblivion, as well as their looks and their customs, to the preservation of which my labors have been principally devoted.

I undertake to say to such gentlemen, who are enthusiastic and qualified, that here is one of the most interesting subjects that they could spend the energies of their valuable lives upon, and one of the most sure to secure for them that immortality for which it is natural and fair for all men to look.

THREE CONDITIONS OF THE INDIANS.

From what has been said in the foregoing letters, it will have been seen that there are three divisions under which the North American Indians may be justly considered: those who are dead, those who are dying, and those who are yet living and flourishing in their primitive condition. Of the dead, I have little to say at present, and I can render them no service; of the living, there is much to be said, and I shall regret that the prescribed limits of these epistles will forbid me saying all that I desire to say of them and their condition.

DECREASE IN NUMBER.

The present condition of these once numerous people, contrasted with what it was, and what it is soon to be, is a subject of curious interest as well as some importance to the civilized world, a subject well entitled to the attention, and very justly commanding the sympathies of enlightened communities. There are abundant proofs recorded in the history of this country, and to which I need not at this time more particularly refer, to show that this very numerous and respectable part of the human family, which occupied the different parts of North America at the time of its first settlement by the Anglo-Americans, contained more than fourteen millions, who have been reduced since that time, and undoubtedly in consequence of that settlement, to something less than two millions.

This is a startling fact, and one which carries with it, if it be the truth, other facts and their results, which are equally startling, and such as every inquiring mind should look into. The first deduction that the mind draws from such premises is the rapid declension of these people, which must at that rate be going on at this day, and sooner or later lead to the most melancholy result of their final extinction.

Of this sad termination of their existence there need not be a doubt in the minds of any man who will read the history of their former destruction, contemplating them swept already from two-thirds of the continent, and who will then travel, as I have done, over the vast extent of frontier, and witness the modes by which the poor fellows are falling, whilst contending for their rights with acquisitive white men. Such a reader and such a traveler, I venture to say, if he has not the heart of a brute, will shed tears for them, and be ready to admit that their character and customs are at this time a subject of interest and importance, and rendered peculiarly so from the facts that they are dying at the hands of their Christian neighbors; and, from all past experience, that there will probably be no effectual plan instituted that will save the remainder of them from a similar fate.

NUMBER IN 1838.

As they stand at this day there may be four or five hundred thousand in their primitive state and a million and a half that may be said to be semi-civilized, contending with the sophistry of white men, amongst whom they are timidly and unsuccessfully endeavoring to hold up their heads and aping their modes, whilst they are swallowing their poisons and yielding their lands and their lives to the superior tact and cunning of their merciless cajolers.

In such parts of their community their customs are uninteresting, being but poor and ridiculous imitations of those that are bad enough, those practiced by their first teachers; but in their primitive state their modes of life and character, before they are changed, are subjects of curious interest, and all that I have aimed to preserve. Their personal appearance, their dress, and many of their modes of life I have already described.

GOVERNMENT, RELIGION, WAR.

For their government, which is purely such as has been dictated to them by nature and necessity alone, they are indebted to no foreign, native, or civilized nation. For their religion, which is simply Theism, they are indebted to the Great Spirit and not to the Christian world. For their modes of war they owe nothing to enlightened nations, using only those weapons and those modes which are prompted by nature, and within the means of their rude manufactures.

If, therefore, we do not find in their systems of polity and jurisprudence the efficacy and justice that are dispensed in civilized institutions; if we do not find in their religion the light and the grace that flow from Christian faith; if in wars they are less honorable, and wage them upon a system of "murderous strategem," it is the duty of the enlightened world, who administer justice in a better way, who worship in a more acceptable form, and who war on a more honorable scale, to make great allowance for their ignorance, and yield to their credit the fact that if their systems are less wise, they are often more free from injustice, from hypocrisy, and from carnage.

Their governments, if they have any (for I am almost disposed to question the propriety of applying the term), are generally alike; each tribe having at its head a chief (and most generally a war and civil chief), whom, it would seem, alternately hold the ascendancy, as the circumstances of peace or war may demand their respective services. These chiefs, whose titles are generally hereditary, hold their offices only as long as their ages will enable them to perform the duties of them by taking the lead in war parties, &c., after which they devolve upon the next incumbent, who is the eldest son of the chief, provided he is decided by the other chiefs to be as worthy of it as any other young man in the tribe, in default of which a chief is elected from amongst the subchiefs; so that the office is hereditary on condition and elective in emergency.

The chief has no control over the life or limbs or liberty of his subjects, nor other power whatever, excepting that of influence which he gains by his virtues and his exploits in war, and which induces his warriors and braves to follow him as he leads

them to battle, or to listen to him when he speaks and advises in council. In fact, he is no more than a leader, whom every young warrior may follow or turn about and go back from as he pleases, if he is willing to meet the disgrace that awaits him who deserts his chief in the hour of danger.

It may be a difficult question to decide whether their government savors most of a democracy or an aristocracy; it is in some respects purely democratic, and in others aristocratic. The influence of names and families is strictly kept up, and their qualities and relative distinctions preserved in heraldic family arms, yet entirely severed and free from influences of wealth, which is seldom amassed by any persons in Indian communities, and most sure to slip from the hands of chiefs or others high in office, who are looked upon to be liberal and charitable, and oftentimes, for the sake of popularity, render themselves the poorest and most meanly dressed and equipped of any in the tribe.

LAWS.

These people have no written laws, nor others, save the penalties affixed to certain crimes by long-standing custom, or by the decisions of the chiefs in council, who form a sort of court, and congress too, for the investigation of crimes and transaction of the public business. For the sessions of these dignitaries each tribe has, in the middle of their village, a government or council house, where the chiefs often try and convict, for capital offenses, leaving the punishment to be inflicted by the nearest of kin, to whom all eyes of the nation are turned, and who has no means of evading it without suffering disgrace in his tribe. For this purpose the custom, which is the common law of the land, allows him to use any means whatever that he may deem necessary to bring the thing effectually about; and he is allowed to waylay and shoot down the criminal, so that punishment is certain and cruel and as effective from the hands of a feeble as from those of a stout man, and entirely beyond the hope that often arises from the "glorious uncertainty of the law."

As I have in a former place said, cruelty is one of the leading traits of the Indian's character; and a little familiarity with their modes of life and government will soon convince the reader that certainty and cruelty in punishments are requisite (where individuals undertake to inflict the penalties of the laws), in order to secure the lives and property of individuals in society.

TREATMENT OF PRISONERS.

In the treatment of their prisoners also, in many tribes, they are in the habit of inflicting the most appalling tortures, for which the enlightened world are apt to condemn them as cruel and unfeeling in the extreme, without stopping to learn that in every one of these instances these cruelties are practiced by way of retaliation by individuals or families of the tribe whose relatives have been previously dealt with in a similar way by their enemies, and whose manes they deem it their duty to appease by this horrid and cruel mode of retaliation.

And, in justice to the savage, the reader should yet know that amongst these tribes that torture their prisoners these cruelties are practiced but upon the few whose lives are required to atone for those who have been similarly dealt with by their enemies, and that the remainder are adopted into the tribe by marrying the widows whose husbands have fallen in battle, in which capacity they are received and respected like others of the tribe, and enjoy equal rights and immunities. And, before we condemn them too far, we should yet pause and inquire whether in the enlightened world we are not guilty of equal cruelties; whether in the ravages and carnage of war and treatment of prisoners we practice any virtue superior to this; and whether the annals of history which are familiar to all do not furnish abundant proof of equal cruelty to prisoners of war, as well as in many instances to the members of our own respective communities. It is a remarkable fact, and one well recorded in history, as it deserves to be, to the honor of the savage, that no instance has been known of violence to their captive females; a virtue yet to be learned in civilized warfare.

FEW PUNISHMENTS.

If their punishments are certain and cruel, they have the merit of being few, and those confined chiefly to their enemies. It is natural to be cruel to enemies, and in this I do not see that the improvements of the enlightened and Christian world have yet elevated them so very much above the savage. To their friends there are no people on earth that are more kind, and cruelties and punishments (except for capital offenses) are amongst themselves entirely dispensed with. No man in their communities is subject to any restraints upon his liberty, or to any corporal or degrading punishment, each one valuing his limbs, and his liberty to use them, as his inviolable right, which no power in the tribe can deprive him of; whilst each one holds the chief as amenable to him as the most humble individual in the tribe.

TORTURE AMONGST THE SIOUX.

On an occasion when I had interrogated a Sioux chief, on the Upper Missouri, about their government, their punishments and tortures of prisoners, for which I had freely condemned them for the cruelty of the practice, he took occasion, when I had got through, to ask me some questions relative to modes in the civilized world, which, with his comments upon them, were nearly as follows, and struck me, as I think they must every one, with great force:

"Among white people, nobody ever take your wife, take your children, take your mother, cut off nose, cut eyes out, burn to death? No! Then you no cut off nose, you no cut out eyes, you no burn to death; very good."

INDIAN OPINION OF WHITE MEN'S PUNISHMENT.

He also told me he had often heard that white people hung their criminals by the neck and choked them to death like dogs, and those their own people; to which I answered, "yes." He then told me he had learned that they shut each other up in prisons, where they kept them a great part of their lives because they can't pay money! I replied in the affirmative to this, which occasioned great surprise and excessive laughter, even amongst the women. He told me that he had been to our fort at Council Bluffs, where we had a great many warriors and braves, and he saw three of them taken out on the prairies and tied to a post and whipped almost to death, and he had been told that they submit to all this to get a little money. "Yes." He said he had been told that when all the white people were born their white medicine-men had to stand by and look on; that in the Indian country the women would not allow that; they would be ashamed. That he had been along the frontier and a good deal amongst the white people, and he had seen them whip their little children, a thing that is very cruel; he had heard also, from several white medicine-men, that the Great Spirit of the white people was the child of a white woman, and that he was at last put to death by the white people! This seemed to be a thing that he had not been able to comprehend, and he concluded by saying, "The Indian's Great Spirit got no mother; the Indians no kill him; he never die." He put me a chapter of other questions, as to the trespasses of the white people on their lands; their continual corruption of the morals of their women, and digging open the Indians' graves to get their bones, &c., to all of which I was compelled to reply in the affirmative, and quite glad to close my note-book and quietly to escape from the throng that had collected around me, and saying (though to myself and silently) that these and a hundred other vices belong to the civilized world, and are practiced upon (but certainly in no instance reciprocated by) the "cruel and relentless savage."

INDIAN MODES OF WAR.

Of their modes of war, of which a great deal has been written by other travelers, I could say much, but in the present place must be brief. All wars, offensive or defensive, are decided on by the chiefs and doctors in council, where majority decides

all questions. After their resolve, the chief conducts and leads; his pipe with the reddened stem is sent through the tribe by his runners, and every man who consents to go to war draws the smoke once through its stem; he is then a volunteer, like all of their soldiers in war, and bound by no compulsive power, except that of pride and dread of the disgrace of turning back. After the soldiers are enlisted, the war-dance is performed in the presence of the whole tribe, when each warrior, in warrior's dress, with weapons in hand, dances up separately, and striking the reddened post, thereby takes the solemn oath not to desert his party.

The chief leads in full dress, to make himself as conspicuous a mark as possible for his enemy; while his men are chiefly denuded, and their limbs and faces covered with red earth or vermillion, and oftentimes with charcoal and grease, so as to completely disguise them, even from the knowledge of many of their intimate friends.

At the close of hostilities, the two parties are often brought together by a flag of truce, where they sit in treaty, and solemnize by smoking through the calumet, or pipe of peace, as I have before described; and after that their warriors and braves step forward, with the pipe of peace in the left hand, and the war-club in the right, and dance around in a circle, going through many curious and exceedingly picturesque evolutions in the pipe-of-peace dance.

AFFECTIONS.

To each other I have found these people kind and honorable, and endowed with every feeling of parental, of filial, and conjugal affection, that is met in more enlightened communities. I have found them moral and religious, and I am bound to give them great credit for their zeal, which is often exhibited in their modes of worship, however insufficient they may seem to us, or may be in the estimation of the Great Spirit.

INDIAN RELIGION.

I have heard it said by some very good men, and some who have even been preaching the Christian religion amongst them, that they have no religion, that all their zeal in their worship of the Great Spirit was but the foolish excess of ignorant superstition; that their humble devotions and supplications to the sun and moon, where many of them suppose that the Great Spirit resides, were but the absurd rantings of idolatry. To such opinions as these I never yet gave answer, nor drew other instant inferences from them than that, from the bottom of my heart, I pitied the persons who gave them.

I fearlessly assert to the world (and I defy contradiction) that the North American Indian is everywhere, in his native state, a highly moral and religious being, endowed by his Maker with an intuitive knowledge of some great author of his being, and the universe; in dread of whose displeasure he constantly lives, with the apprehension before him of a future state, where he expects to be rewarded or punished according to the merits he has gained or forfeited in this world.

I have made this a subject of unceasing inquiry during all my travels, and from every individual Indian with whom I have conversed on the subject, from the highest to the lowest and most pitifully ignorant, I have received evidence enough, as well as from their numerous and humble modes of worship, to convince the mind, and elicit the confessions of any man whose gods are not beaver and muskrats' skins, or whose ambition is not to be deemed an apostle, or himself their only redeemer.

Morality and virtue, I venture to say, the civilized world need not undertake to teach them; and to support me in this, I refer the reader to the interesting narrative of the Rev. Mr. Parker, amongst the tribes through and beyond the Rocky Mountains; to the narratives of Captain Bonneville, through the same regions; and also to the reports of the Reverend Messrs. Spalding and Lee, who have crossed the mountains, and planted their little colony amongst them. And I am also allowed to refer to the account given by the Rev. Mr. Beaver, of the tribes in the vicinity of the Columbia and the Pacific coast.

Of their extraordinary modes and sincerity of worship, I speak with equal confidence; and although I am compelled to pity them for their ignorance, I am bound to say that I never saw any other people, of any color, who spend so much of their lives in humbling themselves before, and worshipping the Great Spirit, as some of these tribes do, nor any whom I would not as soon suspect of insincerity and hypocrisy.

SELF-DENIAL.

Self-denial, which is comparatively a word of no meaning in the enlightened world, and self-torture, and almost self-immolation, are continual modes of appealing to the Great Spirit for his countenance and forgiveness; and these, not in studied figures of rhetoric, resounding in halls and synagogues, to fill and astonish the ears of the multitude, but humbly cried forth from starved stomachs and parched throats, from some lone and favorite haunts, where the poor penitents crawl and lay with their faces in the dirt from day to day, and day to day, sobbing forth their humble confessions of their sins, and their earnest implorations for Divine forgiveness and mercy.

WORSHIP AMONG INDIANS AND WHITES.

I have seen man thus prostrating himself before his Maker, and worshipping as nature taught him; and I have seen the mercenary white man, with his bottle and its associate vices, unteaching them; and after that, good and benevolent and pious men, devotedly wearing out their valuable lives, all but in vain, endeavoring to break down confirmed habits of cultivated vices and dissipation, and to engraft upon them the blessings of Christianity and civilization.

MISSIONARIES AND MISSIONS.

I have visited most of the stations, and am acquainted with many of the excellent missionaries, who, with their families falling by the diseases of the country about them, are zealously laboring to benefit these benighted people; but I have, with thousands and millions of others, to deplore the ill success with which their painful and faithful labors have generally been attended.

This failure I attribute not to the want of capacity on the part of the savage, nor for lack of zeal and Christian endeavors of those who have been sent, and to whom the eyes of the sympathizing part of the world have been anxiously turned, in hopes of a more encouraging account. The misfortune has been, in my opinion, that these efforts have mostly been made in the wrong place—along the frontier, where (though they have stood most in need of Christian advice and example) they have been the least ready to hear it or to benefit from its introduction; where whisky has been sold for twenty or thirty or fifty years, and every sort of fraud and abuse that could be engendered and visited upon them, and amongst their families, by ingenious money-making white men; rearing up, under a burning sense of injustice, the most deadly and thwarting prejudices, which, and which alone, in my opinion, have stood in the way of the introduction of Christianity, of agriculture, and everything which virtuous society has attempted to teach them; which they meet and suspect and reject, as some new trick or enterprise of the white man, which is to redound to his advantage rather than for their own benefit.

The pious missionary finds himself here, I would venture to say, in an indescribable vicinity of mixed vices and stupid ignorance, that disgust and discourage him; and just at the moment when his new theory, which has been at first received as a mystery to them, is about to be successfully revealed and explained, the whisky bottle is handed again from the bushes, and the poor Indian (whose perplexed mind is just ready to catch the brilliant illumination of Christianity) grasps it, and, like too many people in the enlightened world, quiets his excited feelings with its soothing draught, embracing most affectionately the friend that brings him the most sudden relief, and is contented to fall back, and linger and die in the moral darkness that is about him.

And notwithstanding the great waste of missionary labors on many portions of our

vast frontier, there have been some instances in which their efforts have been crowned with signal success (even with the counteracting obstacles that have stood in their way), of which instances I have made some mention in former epistles.

I have always been, and still am, an advocate for missionary efforts amongst these people, but I never have had much faith in the success of any unless they could be made amongst the tribes in their primitive state, where, if the strong arm of the Government could be extended out to protect them, I believe that with the example of good and pious men, teaching them at the same time agriculture and the useful arts, much could be done with these interesting and talented people, for the successful improvement of their moral and physical condition.

INDIAN CIVILIZATION—HOW TO BE ACCOMPLISHED.

I have ever thought, and still think, that the Indian's mind is a beautiful blank, on which anything might be written, if the right mode were taken to do it.

Could the enlightened and virtuous society of the East have been brought in contact with him as his first neighbors, and his eyes been first opened to improvements and habits worthy of his imitation, and could religion have been taught him without the interference of the counteracting vices by which he is surrounded, the best efforts of the world would not have been thrown away upon him, nor posterity been left to say in future ages, when he and his race shall have been swept from the face of the earth, that he was destined by Heaven to be unconverted and uncivilized.

The Indian's calamity is surely far this side of his origin; his misfortune has been in his education. Ever since our first acquaintance with these people on the Atlantic shores, have we regularly advanced upon them, and far ahead of good and moral society have their first teachers traveled (and are yet traveling) with vices and iniquities so horrible as to blind their eyes forever to the light and loveliness of virtue, when she is presented to them.

It is in the bewildering maze of this moving atmosphere that he, in his native simplicity, finds himself lost amidst the ingenuity and sophistry of his new acquaintance. He stands amazed at the arts and improvements of civilized life; his proud spirit, which before was founded on his ignorance, droops, and he sinks down discouraged into melancholy and despair, and at that moment grasps the bottle (which is ever ready) to soothe his anguished feelings to the grave. It is in this deplorable condition that the civilized world, in their approach, have ever found him, and here in his inevitable misery, that the charity of the world has been lavished upon him, and religion has exhausted its best efforts almost in vain.

Notwithstanding this destructive ordeal, through which all the border tribes have had to pass, and of whom I have spoken but in general terms, there are striking and noble exceptions, on the frontiers, of individuals, and, in some instances, of the remaining remnants of tribes who have followed the advice and example of their Christian teachers, who have entirely discarded their habits of dissipation, and successfully outlived the dismal wreck of their tribe; having embraced, and are now preaching, the Christian religion, and proving by the brightest example that they are well worthy of the sincere and well-applied friendship of the enlightened world, rather than their enmity and persecution.

INDIAN NATURE.

By nature they are decent and modest, unassuming and inoffensive, and all history (which I could quote to the end of a volume) proves them to have been found friendly and hospitable on the first approach of white people to their villages on all parts of the American continent, and, from what I have seen (which I offer as proof, rather than what I have read), I am willing and proud to add, for the ages who are only to read of these people, my testimony to that which was given by the immortal Columbus, who wrote back to his royal master and mistress, from his first position on the

new continent, "I swear to your majesties that there is not a better people in the world than these; more affectionate, affable, or mild. They love their neighbors as themselves, and they always speak smilingly."

INDIAN ARTS AND WRITINGS.

They are ingenious and talented, as many of their curious manufactures will prove, which are seen by thousands in my collection.

In the mechanic arts they have advanced but little, probably because they have had but little use for them, and have had no teachers to bring them out. In the fine arts they are perhaps still more rude, and their productions are very few. Their materials and implements that they work with are exceedingly rare and simple, and their principal efforts at pictorial effects are found on their buffalo robes, of which I have given some accounts in former letters, and of which I shall herein furnish some additional information.

I have been unable to find anything like a system of hieroglyphic writing amongst them; yet, their picture writings on the rocks and on their robes approach somewhat towards it. Of the former, I have seen a vast many in the course of my travels, and I have satisfied myself that they are generally the totems (symbolic names) merely of Indians who have visited those places, and, from a similar feeling of vanity that everywhere belongs to man much alike, have been in the habit of recording their names or symbols, such as birds, beasts, or reptiles, by which each family and each individual is generally known, as white men are in the habit of recording their names at watering places, &c.

Many of these have recently been ascribed to the Northmen, who probably discovered this country at an early period, and have been extinguished by the savage tribes. I might have subscribed to such a theory had I not, at the red pipe-stone quarry, where there are a vast number of these inscriptions cut in the solid rock, and at other places also, seen the Indian at work, recording his totem amongst those of more ancient dates; which convinced me that they had been progressively made, at different ages, and without any system that could be called hieroglyphic writing.

The paintings on their robes are in many cases exceedingly curious, and generally represent the exploits of their military lives, which they are proud of recording in this way and exhibiting on their backs as they walk.

[Here follows, from pages 246 to 249, a description of Indian painted robes, given him. See also herein.]

From these brief hints, which I have too hastily thrown together, it will be seen that these people are ingenious, and have much in their modes as well as in their manners to enlist the attention of the merely curious, even if they should not be drawn nearer to them by feelings of sympathy and pity for their existing and approaching misfortunes.

THE INDIAN DOOMED.

But he who can travel amongst them, or even sit down in his parlor, with his map of North America before him, with Halkett's Notes on the History of the North American Indians (and several other very able works that have been written on their character and history), and fairly and truly contemplate the system of universal abuse that is hurrying such a people to utter destruction, will find enough to enlist all his sympathies, and lead him to cultivate a more general and intimate acquaintance with their true character.

He who will sit and contemplate that vast frontier, where, by the past policy of the Government, one hundred and twenty thousand of these poor people (who had just got initiated into the mysteries and modes of civilized life, surrounded by examples of industry and agriculture which they were beginning to adopt), have been removed several hundred miles to the west, to meet a second siege of the whisky-

sellers and traders in the wilderness, to whose enormous exactions their semi-civilized habits and appetites have subjected them, will assuredly pity them. Where they have to quit their acquired luxuries, or pay ten times their accustomed prices for them, and to scuffle for a few years upon the plains, with the wild tribes, and with white men also, for the flesh and the skins of the last of the buffaloes; where their carnage, but not their appetites, must stop in a few years, and, with the ghastliness of hunger and despair, they will find themselves gazing at each other upon the vacant waste, which will afford them nothing but the empty air, and the desperate resolve to flee to the woods and fastnesses of the Rocky Mountains; whilst the more lucky white man will return to his comfortable home, with no misfortune, save that of deep remorse and a guilty conscience. Such a reader will find enough to claim his pity and engage his whole soul's indignation at the wholesale and retail system of injustice which has been, from the very first landing of our forefathers (and is equally at the present day, being), visited upon these poor and naturally unoffending, untrespassing people.

CRUELTY OF REMOVAL WEST OF THE MISSISSIPPI.

In alluding to the cruel policy of removing the different tribes to their new country, west of the Mississippi, I would not do it without the highest respect to the motives of the Government, and to the feelings and opinions of those worthy divines whose advice and whose services were instrumental in bringing it about, and who, no doubt, were of the opinion that they were effecting a plan that would redound to the Indian's benefit. Such was once my own opinion; but when I go, as I have done, through every one of those tribes removed, who had learned at home to use the ploughshare, and also contracted a passion and a taste for civilized manufactures, and after that removed 1,200 and 1,400 miles west, to a wild and lawless region, where their wants are to be supplied by the traders, at eight or ten times the prices they have been in the habit of paying; where whisky can easily be sold to them in a boundless and lawless forest, without the restraints that can be successfully put upon the sellers of it in their civilized neighborhoods, and where also they are allured from the use of their ploughs by the herds of buffaloes and other wild animals on the plains, I am compelled to state, as my irresistible conviction, that I believe the system one well calculated to benefit the interests of the voracious land-speculators and Indian traders, the first of whom are ready to grasp at their lands as soon as they are vacated, and the others at the annuities of one hundred and twenty thousand extravagant customers. I believe the system is calculated to aid these, and perhaps to facilitate the growth and the wealth of the civilized border; but I believe, like everything else that tends to the white man's aggrandizement and the increase of his wealth, it will have as rapid a tendency to the poverty and destruction of the poor red men, who, unfortunately, almost seem doomed never in any way to be associated in interest with their pale-faced neighbors.

TRADE AND SMALL-POX.

The system of trade and the small-pox have been the great and wholesale destroyers of these poor people, from the Atlantic coast to where they are now found. And no one but God knows where the voracity of the one is to stop, short of the acquisition of everything that is desirable to money-making man in the Indian's country; or when the mortal destruction of the other is to be arrested, whilst there is untried flesh for it to act upon, either within or beyond the Rocky Mountains.

From the first settlements on the Atlantic coast, to where it is now carried on at the base of the Rocky Mountains, there has been but one system of trade and money-making by hundreds and thousands of white men, who are desperately bent upon making their fortunes in this trade with the unsophisticated children of the forest; and generally they have succeeded in the achievement of their object

The Governments of the United States and Great Britain have always held out every encouragement to the fur-traders, whose traffic has uniformly been looked upon as beneficial and a source of wealth to nations, though, surely they never could have considered such intercourse as advantageous to the savage.

WHISKY AMONG THE INDIANS AND TRADERS.

Besides the many thousands who are daily and hourly selling whisky and rum and useless gewgaws to the Indians on the United States, the Canada, the Texan, and Mexican borders, there are of hardy adventurers in the Rocky Mountains and beyond, or near them, and out of all limits of laws, one thousand armed men in the annual employ of the United States fur companies, an equal number in the employment of the British factories, and twice that number in the Russian and Mexican possessions, all of whom pervade the countries of the wildest tribes they can reach, with guns and gunpowder in their hands, and other instruments of death, unthought of by the simple savage, calculated to terrify and coerce him to favorable terms in his trade; and in all instances they assume the right (and prove it, if necessary, by the superiority of their weapons) of hunting and trapping the streams and lakes of their countries.

These traders, in addition to the terror, and sometimes death, that they carry into these remote realms at the muzzles of their guns, as well as by whisky and the small-pox, are continually arming tribe after tribe with fire-arms, who are able thereby to bring their unsuspecting enemies into unequal combats, where they are slain by thousands, and who have no way to heal the awful wound but by arming themselves in turn, and in a similar manner reeking their vengeance upon their defenseless enemies on the west. In this wholesale way, and by whisky and disease, tribe after tribe sink their heads and lose their better, proudest half, before the next and succeeding waves of civilization flow on, to see or learn anything definite of them.

VICE OF THE INDIAN TRADE.

Without entering at this time into any detailed history of this immense system, or denunciation of any of the men or their motives who are engaged in it, I would barely observe, that from the very nature of their traffic, where their goods are to be carried several thousands of miles on the most rapid and dangerous streams, over mountains and other almost discouraging obstacles, and that at the continual hazard to their lives from accidents and diseases of the countries, the poor Indians are obliged to pay such enormous prices for their goods that the balance of the trade is so decidedly against them as soon to lead them to poverty; and, unfortunately for them, they mostly contract a taste for whisky and rum, which are not only ruinous in their prices but in their effects destructive to life, destroying the Indians much more rapidly than an equal indulgence will destroy the civilized constitution.

In the Indian communities, where there is no law of the land or custom denominating it a vice to drink whisky and to get drunk, and where the poor Indian meets whisky tendered to him by white men whom he considers wiser than himself, and to whom he naturally looks for example, he thinks it no harm to drink to excess, and will lie drunk as long as he can raise the means to pay for it. And after his first means in his wild state are exhausted he becomes a beggar for whisky, and begs until he disgusts, when the honest pioneer becomes his neighbor, and then, and not before, gets the name of the "poor, degraded, naked, and drunken Indian," to whom the epithets are well and truly applied.

BONNEVILLE'S ADVENTURES—CRUELTY TO INDIANS.

On this great system of carrying the fur trade into the Rocky Mountains and other parts of the wilderness country where whisky is sold at the rate of twenty and thirty dollars per gallon, and most other articles of trade at a similar rate, I know of no better comment, nor any more excusable, than the quotation of a few passages from

a very popular work, which is being read with great avidity, from the pen of a gentleman whose name gives currency to any book, and whose fine taste pleases to all who read. The work I refer to, "The Rocky Mountains, or Adventures in the Far West, by W. Irving," is a very interesting one, and its incidents, no doubt, are given with great candor, by the excellent officer, Captain Bonneville, who spent five years in the region of the Rocky Mountains on a furlough, endeavouring, in competition with others, to add to his fortune by pushing the fur trade to some of the wildest tribes in those remote regions.

"The worthy captain [says the author] started into the country with one hundred and ten men, whose very appearance and equipment exhibited a piebald mixture—half-civilized and half-savage," &c. And he also precludes his work by saying that it was revised by himself from Captain Bonneville's own notes, which can, no doubt, be relied on.

This medley group, it seems, traversed the country to the Rocky Mountains, where amongst the Nez Percés and Flatheads, he says, "They were friendly in their dispositions, and honest to the most scrupulous degree in their intercourse with the white men." And of the same people the captain continues: "Simply to call these people religious would convey but a faint idea of the deep hue of piety and devotion which pervades the whole of their conduct. Their honesty is immaculate, and their purity of purpose and their observance of the rites of their religion are most uniform and remarkable. They are certainly more like a nation of saints than a horde of savages."

Afterwards, of the Root-Diggers in the vicinity of the Great Salt Lake, who are a band of the Snake tribe (and of whom he speaks thus: "In fact, they are a simple, timid, inoffensive race, and scarce provided with any weapons, except for the chase"), he says that, "one morning one of his trappers of a violent and savage character, discovering that his traps had been carried off in the night, took a horrid oath that he would kill the first Indian he should meet, innocent or guilty. As he was returning with his comrades to camp, he beheld two unfortunate Root-Diggers seated on the river bank fishing; advancing upon them, he leveled his rifle, shot one upon the spot, and flung his bleeding body into the stream."

A short time afterward, when his party of trappers "were about to cross Ogden's River, a great number of Shoshokies, or Root-Diggers, were posted on the opposite bank, when they imagined they were there with hostile intent; they advanced upon them, leveled their rifles, and killed twenty-five of them on the spot. The rest fled to a short distance, then halted and turned about, howling and whining like wolves, and uttering the most piteous wailings. The trappers chased them in every direction; the poor wretches made no defense, but fled with terror. Neither does it appear from the accounts of the boasted victors that a weapon had been wielded or a weapon launched by the Indians throughout the affair."

After this affair this piebald band of trappers wandered off to Monterey, on the coast of California, and on their return on horseback through an immense tract of the Root-Digger's country, he gives the further following accounts of their transactions:

"In the course of their journey through the country of the poor Root Diggers there seems to have been an emulation between them which could inflict the greatest outrages upon the natives. The trappers still considered them in the light of dangerous foes, and the Mexicans, very probably, charged them with the sin of horse-stealing; we have no other mode of accounting for the infamous barbarities of which, according to their own story, they were guilty; hunting the poor Indians like wild beasts, and killing them without mercy; chasing their unfortunate victims at full speed, noosing them around the neck with their lassos, and then dragging them to death."

It is due to Captain Bonneville that the world should know that these cruel (not savage) atrocities were committed by his men, when they were on a tour to explore the shores of the Great Salt Lake, and many hundreds of miles from him and beyond

his control; and that in his work, both the captain and the writer of the book have expressed in a proper way their abhorrence of such fiendish transactions.

A part of the same "piebald mixture" of trappers, who were encamped in the Riccaree country, and trapping the beavers out of their streams, when, finding that the Riccarees had stolen a number of their horses one night, in the morning made prisoners of two of the Riccarees who loitered into their camp, and probably without knowledge of the offense committed, when they were bound hand and foot as hostages until every one of the horses should be returned.

"The mountaineers declared that unless the horses were relinquished the prisoners should be burned to death. To give force to their threat a pyre of logs and faggots was heaped up and kindled into a blaze. The Riccarees released one horse, and then another; but finding that nothing but the relinquishment of all their spoils would purchase the lives of their captives, they abandoned them to their fate, moving off with many parting words and howlings, when the prisoners were dragged to the blazing pyre, and burned to death in sight of their retreating comrades.

"Such are the savage cruelties that white men learn to practice, who mingle in savage life, and such are the acts that lead to terrible recrimination on the part of the Indians. Should we hear of any atrocities committed by the Riccarees upon captive white men, let this signal and recent provocation be borne in mind. Individual cases of the kind dwell in the recollections of whole tribes, and it is a point of honour and conscience to revenge them."

To quote the author further, "The facts disclosed in the present work clearly manifest the policy of establishing military posts, and a mounted force to protect our traders in their journeys across the great Western wilds, and of pushing the outposts into the heart of the singular wilderness we have laid open, so as to maintain some degree of sway over the country, and to put an end to the kind of 'black mail' levied on all occasions by the savage chivalry of the mountains!"

MR. CATLIN ON INDIAN KILLING BY WHITE MEN.

The appalling cruelties in the above quotations require no comment, and I hope the author, as well as the captain, who have my warmest approbation for having so frankly revealed them, will pardon me for having quoted them in this place as one striking proof of the justice that may be reasonably expected in prospect, and that may fairly be laid to the past proceedings of these great systems of trading with and civilizing the savages; which have been carried on from the beginning of our settlements on the Atlantic coast to the present day, making first acquaintance with them, and first impressions of the glorious effects of civilization, and of the sum total of which this instance is but a mere point; but with the singular merit, which redounds to the honor of Captain Bonneville, that he has frankly told the whole truth; which, if as fully revealed as all other transactions in these regions, I am enabled to say would shake every breast with ague-chills of abhorrence of civilized barbarities. From the above facts, as well as from others enumerated in the foregoing epistles, the discerning reader will easily see how prejudices are raised in the minds of the savage, and why so many murders of white people are heard of on the frontier, which are uniformly attributed to the wanton cruelty and rapacity of the savage, which we denominate "Indian murders," and "ruthless barbarities," before we can condescend to go to the poor savage, and ask him for a reason, which there is no doubt he could generally furnish us.

From these, and hundreds of others that might be named, and equally barbarous, it can easily be seen that white men may well feel a dread at every step they take in

* During the summer of this transaction I was on the Upper Missouri River, and had to pass the Riccaree village in my bark canoe, with only two men, which the reader will say justly accounts for the advice of Mr. McKenzie to pass the Riccaree village in the night, which I did, as I have before described, by which means it is possible I preserved my life, as they had just killed the last fur trader in their village, and, as I have learned since, were "dancing his scalp" when I came by them.

Indian realms, after atrocities like these, that call so loudly and so justly for revenge in a country where there are no laws to punish, but where the cruel savage takes vengeance in his own way, and white men fall, in the Indian's estimation, not as murdered, but executed under the common law of their land.

Of the hundreds and thousands of such murders, as they are denominated by white men, who are the only ones to tell of them in the civilized world, it should also be kept in mind by the reader who passes his sentence on them that they are all committed on Indian ground; that the Indian hunts not, nor traps anywhere on white man's soil, nor asks him for his lands, or molests the sacred graves where they have deposited the bones of their fathers, their wives, and their little children.

WHISKY AND SMALL-POX MORE DESTRUCTIVE THAN WHITE MEN.

I have said that the principal means of the destruction of these people were the system of trade and the introduction of small-pox, the infallible plague that is consequent, sooner or later, upon the introduction of trade and whisky-selling to every tribe. I would venture the assertion, from books that I have searched, and from other evidence, that of the numerous tribes which have already disappeared, and of those that have been traded with, quite to the Rocky Mountains, each one has had this exotic disease in their turn, and in a few months have lost one half or more of their numbers; and that from living evidences and distinct traditions this appalling disease has several times, before our days, run like a wave through the Western tribes, over the Rocky Mountains, and to the Pacific Ocean—thinning the ranks of the poor Indians to an extent which no knowledge, save that of the overlooking eye of the Almighty, can justly comprehend.*

I have travelled faithfully and far, and have closely scanned, with a hope of fairly portraying the condition and customs of these unfortunate people; and if, in taking leave of my readers, which I must soon do, they should censure me for any oversight, or any indiscretion or error, I will take to myself these consoling reflections that they will acquit me of intention to render more or less than justice to any one; and also, that if, in my zeal to render a service and benefit to the Indian, I should have fallen short of it, I will, at least, be acquitted of having done him an injury. And in endeavoring to render them that justice, it belongs to me yet to say that the introduction of the fatal causes of their destruction above named has been a subject of close investigation with me during my travels, and I have watched on every part of the frontier their destructive influences, which result in the overthrow of the savage tribes, which, one succeeding another, are continually becoming extinct under their baneful influences. And before I would expatiate upon any system for their successful improvement and preservation, I would protrude my opinion to the world, which I regret to do, that so long as the past and present system of trade and whisky-selling is tolerated amongst them, there is little hope for their improvement, nor any chance for more than a temporary existence. I have closely studied the Indian character in its native state, and also in its secondary form along our frontiers, civilized, as it is often (but incorrectly) called. I have seen it in every phase, and although there are many noble instances to the contrary, and with many of whom I am personally acquainted, yet the greater part of those who have lingered along the frontiers, and been kicked about like dogs by white men, and beaten into a sort of a civilization, are very far from being what I would be glad to see them, and proud to call them,

*The Rev. Mr. Parker in his Tour Across the Rocky Mountains, says that amongst the Indians below the Falls of the Columbia at least seven-eighths, if not nine-tenths, as Dr. McLaughlin believes, have been swept away by disease between the years 1829 and the time that he visited that place in 1836. "So many and so sudden were the deaths which occurred, that the shores were strewed with the unburied dead, whole and large villages were depopulated, and some entire tribes have disappeared." This mortality, he says, "extended not only from the Cascades to the Pacific, but from very far north to the coast of California." These facts, with hundreds of others, show how rapidly the Indian population is destroyed, long before we become acquainted with them.

civilized by the aids and examples of good and moral people. Of the Indians in their general capacity of civilized, along our extensive frontier, and those tribes that I found in their primitive and disabused state, I have drawn a table, which I offer as an estimate of their comparative character, which I trust will be found to be near the truth, generally, though, like all general rules nor estimates, with its exceptions. (Vide Appendix C.)

RESULTS OF ATTEMPTS AT INDIAN CIVILIZATION PRIOR TO 1838.

Such are the results to which the present system of civilization brings that small part of these poor unfortunate people who outlive the first calamities of their country, and in this degraded and pitiable condition the most of them end their days in poverty and wretchedness, without the power of rising above it. Standing on the soil which they have occupied from their childhood, and inherited from their fathers, with the dread of pale faces, and the deadly prejudices that have been reared in their breasts against them for the destructive influences which they have introduced into their country, which have thrown the greater part of their friends and connections into the grave, and are now promising the remainder of them no better prospect than the dreary one of living a few years longer, and then to sink into the ground themselves, surrendering their lands and their fair hunting grounds to the enjoyment of their enemies, and their bones to be dug up and strewed about the fields, or to be labelled in our museums.

For the Christian and philanthropist, in any part of the world, there is enough, I am sure, in the character, condition, and history of these unfortunate people to engage his sympathies; for the nation, there is an unrequited account of sin and injustice that sooner or later will call for national retribution; and for the American citizens, who live, everywhere proud of their growing wealth and luxuries, over the bones of these poor fellows who have surrendered their hunting-grounds and their lives to the enjoyment of their cruel dispossessors, there is a lingering terror yet, I fear, for the reflecting minds, whose mortal bodies must soon take their humble places with their red but injured brethern under the same glebe, to appear and stand, at last, with guilt's shivering conviction, amidst the myriad ranks of accusing spirits that are to rise in their own fields at the final day of resurrection.

(Appendix "A" and the "Welsh Colony" will be found under "Mandans" herein.)

INDIAN VOCABULARIES,

APPENDIX B.—[Vol. 2, Catlin's Eight Years.]

The following brief vocabularies of several different Indian languages, which have been carefully written by the author from the lips of the Indians as they have pronounced them, and which he has endeavored to convey with the simplest use of the English alphabet, have been repeatedly referred to in the text as a conclusive proof of the radical difference that actually exists amongst a vast many of the languages spoken by the North American Indians. And the author here repeats, as he has said in page 236, that of the forty-eight languages which he has visited, he pronounces thirty of them as radically different as these are, whilst the remaining eighteen may be said to be dialects from four or five distinct roots.—G. Catlin.

English.	Mandan.	Blackfoot.	Riccaroe.	Sioux.	Taskarora.
I.	Me.	Nistoa.	Nan to.	Mi a.	Ee.
You.	Ne.	Cristoa.	Kag hon.	Nia.	Eets.
He.	E.	Amo.	Wite.	Dai.	Rawonroo.
She.	Ea.	.....	Sapatish.	Hai chay.	Unroo.
It.	Ount.	.....	Tithai.	Dai chay.	Hay.
We.	Noo.	Ne stoa pinnan.	Aps.	On kia.	Dinwuh.
They.	Eonah.	Maex.	Arrish.	Ni a pe.	Ka ka wen roo.
Great Spirit.	Mah ho peneta.	Cristoom.	Te wa rooh teh.	Wakon shecha.	Ye wunui yoh.
Evil Spirit.	Mahho penekbeka.	Cristoom seh.	Ka ke wa rooh teh.	Wakon tonka.	Katiculhraxhu.
Medicine (Mystery.)	Hopeneche.	Nahtova.	Wa rooh teh.	Wa kon.	Yunnu-kwat.
Mystery man.	New mohk hopeneche.	Nah tose.	So nish wa rooh teh.	We chasha wakon.	Yunnu kwat haw.
Sacrifice.	Wa pa shee.	Kits tah kee.	.....	We oh pa.	Yunnu wonus.
Drum.	Bereck hah.	Ogh tum.	.....	Chon ohe a ha.	Ye nuf bess.
Rattle.	Eeh na de.	.....	.....	Waga moo.	Wantis u runtha.
Sun.	Menahka.	Cristoque ahtose.	Sha-koona.	Wee.	Hiday.
Moon.	Esto menahka.	Cogue ahtose.	We-tah.	On wee.	Autsunyahaw.
Stars.	H'ka ka.	Ca cha tose.	Sa ca.	We obash pe.	Ojishnok.
Rain.	H'ka hoosh.	Shotta.	Tas sou.	Ma how jea.	Wara.
Snow.	Cop caze.	Cane.	Tah hah.	Wah.	Wun.
Night.	Estogr.	Caguay.	Ee nahght.	On ha pee.	Autsunye.
Day.	Hampah.	Cristoque.	Sha cona.	On pah.	Yor hah uh.
Dark.	Ham pah eristah.	Skaynatsee.	Te ka tistat.	Ee ohk pa zee.	Yor wets a yuh.
Light.	Edayhush.	Cristoquenats.	Sha koona.	O jan jee.	Yoohooks.
Heavy.	T'kash.	Sacoy.	Tah tash.	Te kay.	Wau wis na.

INDIAN VOCABULARIES—Continued.

English.	Mandan.	Blackfoot.	Riccaree.	Sionx.	Tuskarora.
Not heavy.	Ho hesh.	Mahits coay.	Kak a tash.	Ka po jel la.	Wau ri yos.
Yes.	K'ho.	Ah.	Nee coo la.	How.	Unhuh.
No.	Megosh.	Sah.	Ka ka.	Ea.	Gwass.
Good.	Shush.	Alphsee.	Toh nee.	Wash tay.	Wa gwast.
Bad.	K'he cunh.	Pah kapa.	Kah.	Shee cha.	Wa shuh.
Very bad.	Keks-cunsh.	Eehcoca pap kapa.	Koo nah hee.	Shee cha lahgha.	Array wa shuh.
How do you do?	Tush kah thah mah kah hush?	How ne tucka?	Chee na se nun?	How ke che wa?	Dati yoot hay ita?
Very well.	Mah shuse.	N'et ahkee.	Ah teesh te.	Tran wou an.	Array as gub.
I am sick.	Me au gana bush.	Este no stum.	Na too to rate.	Ma koo je.	Ee wak nu wax.
Are you tired?	E da e teache?	Cho hettake tesistico?	Kah ka nee now a?	Won no too ka?	Was na rahuh?
I am not tired.	Wah ee wah to hish.	Nemah tesistico.	.....	Won no tooka shee ne.	Grons a runk na rahouk.
Look there.	Etta hant tah.	Esummissa.	Hay pah ho too tayrick.	Wi a ka.	Tostkathoo.
Come here.	Roo-hoo tah.	Pohke a poke.	Shee sha.	Ta ha na dah pe.	Ka jee.
Hot.	Dsa shosh.	Ea cristochis.	Tow war ist.	Mush ta.	Yoo man ri hun.
Cold.	Shinee hu.	Stuya.	Teep se.	Sinnee.	Aut hoo.
Long.	Hash kah.	Innuya.	Tao chess.	Ilonska.	Ie wats.
Short.	Sannah ka.	Sah kee.	Nee hootch.	Pe tah cha.	Di wats a.
War eagle.	Mah sish.	Pehla.	Nix war too.	Wa me day wah kee.	Akwiah.
Buffalo.	Ptemday.	Encub.	Wa tash.	Pe tay.	Ilolats.
Elk.	Omepah.	Ponokah.	Wah.	Opon.	Joowaroowa.
Deer.	Mah man a coo.	Onacease.	A noo nach.	Teh cha.	Awgway.
Beaver.	Warrahpa.	Kekstakee.	Chee tooghs.	Chapa.	Jonockuh.
Porcupine.	Pahhee.	.....	Pan bic.	.....	Onhatau.
Horse.	Ompah meneda.	Ponokah meta.	Ha wah rooh te.	Shon ka wakon.	Tyanootsruhuh.
Robe.	Mah he toh.	Ailabwa.	Sa hooche.	Shee na.	Otekiyatsra.
Moccasins.	Hoompah.	Itsekist.	Hooche.	Hong pa.	On ok qua.
Shirt.	Ema shotah.	Assokas.	Kratch.	O ken dee.	.....
Leggings.	Hoh shee.	Ahtsaika.	Kah hooche.	Ilons ka.	Oristeh.
Bow.	Warah e noo pah.	Netsinam.	Nache.	Eta zee pah.	A waw.
Quiver.	Eebkticka.	.....	Nish kratch.	O ju ah.	Yonats ronarhoost pah.

Arrow.	Mahla.	Ohpsia.	Neeche.	Wonhee.	Kanah.
Shield.	Wah kee.	.....	.....	Woh ha chon k.	Yunnay nahquaw.
Lance.	Monna etorock shoka.	Sapa pistata.	Na se wa roo.	Wow oo ke za.	.....
Wigwam.	Oto.	Moese.	Acane.	Wah kee on.	Onassahunwa.
Woman.	Mela.	Ahkeea.	Sa pat.	Wee on.	Kan nuh wuh.
Wife.	Moorse.	Netohkeman.	Tah ban.	We noh cha.	.....
Child.	Sookhomaba.	Polko.	Pe ra.	Chin cha.	Yetyatshooh.
Girl.	Sook mela.	Ahkoquoim.	Seo nahtch.	Wee chin cha.	.....
Boy.	Sook numohik.	Saa komape.	Wee nahtch.	Oksee chin cha.	Kunjoohar.
Head.	Pan.	Otakan.	Pahgh.	Pah.	Ohahra.
Arms.	Arda.	Gtchist.	Arrai.	Ees ta.	Orunja.
Legs.	Doka.	Ahcatees.	Algha.	Hoo.	Orusay.
Eyes.	Estume.	Owopspe .	Chee ree coo.	Ustah.	Ookary.
Nose.	Pahoo.	Ohoris.	.....	Pah soo.	Oojyasa.
Mouth.	Ea.	Mah o.	.....	Poo tay.	Oosharunwa.
Face.	Estah.	Oestocris.	.....	Ee tay.	Ookahsa.
Ears.	Nakoha.	Ohtokiss	Tickokite.	Noh ghee.	Ookahnay.
Hand.	Onka.	.....	Teho nane.	Non pay.	Ohahna.
Fingers.	On ka lah.	Obkitchis.	Pa rick.	.....	Osookway.
Foot.	Shce.	Ahocatchis.	Algh.	See.	Oosa.
Hair.	Pah hee.	Otokan.	Pa hi.	Pay kee.	Anwayah.
Canoe.	Menanka.	Ahkeesehts.	Lah kee hoon.	Wahla.	Oohuwa.
River.	Passah ah.	Naya tohta.	Sa hon nee.	Wah ta pah.	Kinah.
Paddle.	Manuk pah sho.	.....	Natch-catogh.	Eee chah bo ka.	Okawetsreh.
Fish.	Poh.	Mummea.	.....	Oh hong.	Runjuh.
Vermilion.	Wah sah.	Ahsian.	Pa hate.	.....	Yout kojun ya.
Painter.	Wah ka pooska.	Ahsinahkee.	.....	Ee cha zoo kah ga.	Ah ah.
Whisky.	Men o pah da.	Nah heeh hee.	Te son nan.	Me ne wah ka.	Wis ky.
Pipe.	E ludka.	Ahquayneman.	Laps.	Tchon de oopa.	Yet jy arhoot hah.
Tobacco.	Mannah sha.	Pistacan.	Lapscon.	Tchondee.	Jarhooh.
Gun.	Eroopal.	Nahma.	Tnan kee.	Mon za wakon.	An naw.
A man runs.	Numothik ptabush.	Ohka kos moi nema.	Sa rish ka tar ree.	We chasha ee onka.	.....
He eats.	E roosh toosh.	Oyeet.	Te wa wa.	U tah pee.	Yusyhoory.
I think.	Wah push e dah hnsh.	Nectaata.	Nanto to wiska.	Ee me doo ke cha.	Kary.
I am old.	Wah k'hee hnsh.	Neetashpee.	Nanto co nahose.	We ma chah cha.	Ank hoor.

INDIAN VOCABULARIES—Continued.

English.	Mandan.	Blackfoot.	Piccarre.	Sioux.	Tuskarora.
She is young.	Ea sook me hom mehan.	Malito mahxim.	Tesoonck.	Ha chee nah tum pee.	Akatsah.
Scalp.	Pon dope khee.	Otokan.	San ish pa.	Wacha sha pa.	.....
Scalp dance.	Pon dope khee nah pish.	Otokan epascat.	Pah ta ra ka rohk.	Wah kee ta no wah.	Onahray na yun kwah.
War dance.	Keeruck sah nah pish.	Soopascac.	.....	.....	Ne yun kwah.
White buffalo.	Woka da.	Eneuh quixs sinnunum.	Toh n bah tah ka.	Ta his ka.	Owaryakuh.
Raven.	Ka ka.	Mastoa.	To kah ka.	Kong hee.	.....
Bear.	Mahto.	Keahyu.	Koo nooghk.	Matto.	Jotakry yukuh.
Antelope.	Ko ka.	Saw keo owa kasee.	Annoo notche.	Tah to ko no.	Ojruk.
Spirits or ghosts.	Mounon he ka.	Ah eene.	.....	Wo nough lgeee.	Onowak.
Wolf.	Harratta.	Alpacc.	Steerich.	.....	Nakwatinuh.
Dog.	Mones waroota.	A meeteh.	Ilalitch.	Shon ka.	Jir.
A brave.	Numohk harica.	Mahtsee.	Too ne roose.	O eet e ka.	.....
A great chief.	Numohk k'heso k'tich.	Ahecoo pin nah.	Nay shou tee rehoo.	We chasha on ta pe ka.	Yego wa nuh.
Old woman.	Rokah kah kaeo ha.	Kee pe tah kee.	Sooit sabat.	We kon kansa.	Kaskwary.
Fire.	Wareday.	Stee.	Te ki echt.	Pah ta.	Yoncks.
Council fire.	Kaherookah Wareday.	Nahito stee.	Ki eelt te warooht.	Pah ta wah ka.	.....
Council house.	Kaherookah kahar.	Nahito yewela.	Warooht ta ko.	Te be wah ka.	Yunt kunis ah thah.
Good-bye.	.....	How.	.....	How ke che wa.	Tyomits nah na.
One.	Mah ban nah.	Jeh.	Asco.	On je.	Unjl.
Two.	Nompah.	Nah tohk.	Pit co.	Non pa.	Nekty.
Three.	Namary.	No oks kum.	Tow wit.	Hi ami ni.	Au sul.
Four.	Tohpa.	Ne sooyim.	Tchee tish.	Tau pah.	Hun tak.
Five.	Kakhoo.	Ne seo tesa.	Tcheo hoo.	Za pe tah.	Wisk.
Six.	Kemah.	Nah oo.	Tcha pis.	Shah pal.	Ooyak.
Seven.	Koo pah.	E kitch ekum.	To tcha pis.	Shah co.	Jarnak.
Eight.	Ta tuck a.	Nah ne enyim.	To tcha pis won.	Shah en do ben.	Nakruh.
Nine.	Mah pa.	Paex o.	Nah o ne won.	Nen pe che onca.	Ni rub.
Ten.	Perug.	Kay pee.	Nah en.	Oka che min en.	Wutsuh.
Eleven.	Anga mahannah.	Kay pee nay tchee kopo chee.	Ko tchee to won.	Oka on je.	Unjits kahar.
Twelve.	Anga nompah.	Kay pee nah kopochee.	Pit co nah en.	Oka nenpa.	Nekty tsahar.

Thirteen.	Auga namary.	Kay pee nay ohk kopochee.	Tow wit nah en.	Oka biamini.	Au su tsakhar.
Fourteen.	Auga tohpa.	Kay pee nay say kopochese.	Tchee tish nah en.	Oka tau pah.	Untak tsakhar.
Fifteen.	Ag kak hoo.	Kay pee nee see tchee kopochee.	Tchee hoo nahen.	Oka ze petah.	Wisk tsakhar.
Sixteen.	Ag kemah.	Kay pee nay kopochee.	Tch a pis nahen.	Oka shah pai.	Oeyok tsakhar.
Seventeen.	Ag koopah.	Kay pee eh kee chio kopochee.	To tcha pis nahen.	Oka shahko.	Jarnuk tsakhar.
Eighteen.	Ag a tah tucka.	Kay pee nan esickopochee.	To tcha pis won nahen.	Oka shah en do hen.	Nakruh tsakhar.
Nineteen.	Ag a mahpa.	Kay pee paex sickopochee.	Nah e ne won nahen.	Oka nen pe chi on ka.	Niruh tsakhar.
Twenty.	Nompah perug.	Natchip pee.	Weetah.	Oka chiminen non pa.	Na wots huh.
Thirty.	Namary amperug.	Ne hippe.	Sah wee.	Oka chiminen biamini.	Au suh tiwotshuh.
Forty.	Toh pa amperug.	Ne sippe.	Nahen tchee tish.	Oka chiminen tau pah.	Iiuntak tiwotshuh.
Fifty.	Kah hoo amperug.	Ne eee chippe.	Nahen tchee hoo.	Oka chiminen za petah.	Wisk tiwotshuh.
Sixty.	Keemah amperug.	Nah chippe.	Nahen tchee pis.	Oka chiminen shah pai.	Ooyak tiwotshuh.
Seventy.	Koopah amperug.	O kitch chippe.	Nahen to tcha pis.	Oka chiminen shahco.	Jannak tiwotshuh.
Eighty.	Ta tuck amperug.	Nahne sippe.	Nah en te tcha pis.	Oka chiminen sha ben do hen.	Nakruh tiwotshuh.
Ninety.	Mah pa amperug.	Paex sippe.	Nah en nah e ne won.	Oka chiminen nen pe chee on ca.	Ninuh tiwotshuh.
One hundred.	Be sooc mah hannah.	Kay pee pee pee pee.	Shoh tan.	O pounkrai.	Kau yaustry.
One thousand.	Be sooc perug.	Kay pee pee pee pee pee.	Shoh tan tera hoo.	Kaut o poun kra.	Wutsau kau yaustry.

APPENDIX C.—*Character.*

Original	Secondary.	Original.	Secondary.
Handsome.	Ugly.	Warlike.	Peaceable.
Mild.	Austere.	Proud.	Humble.
Modest.	Diffident.	Honest.	Honest.
Virtuous.	Libidinous.	Honorable.	Honorable.
Temperate.	Dissipated.	Ignorant.	Conceited.
Free.	Enslaved.	Vain.	Humble.
Active.	Crippled.	Eloquent.	Eloquent.
Affable.	Reserved.	Independent.	Dependent.
Social.	Taciturn.	Grateful.	Grateful.
Hospitable.	Hospitable.	Happy.	Miserable.
Charitable.	Charitable.	Healthy.	Sickly.
Religious.	Religious.	Long-lived.	Short-lived.
Worshipful.	Worshipful.	Red.	Pale-red.
Credulous.	Suspicious.	Sober.	Drunken.
Superstitious.	Superstitious.	Wild.	Wild.
Bold.	Timid.	Increasing.	Decreasing.
Straight.	Crooked.	Faithful.	Faithful.
Graceful.	Graceless.	Stout-hearted.	Broken-hearted.
Cleanly.	Filthy.	Indolent.	Indolent.
Brave.	Brave.	Full-blood.	Mixed-blood.
Revengeful.	Revengeful.	Living.	Dying.
Jealous.	Jealous.	Rich.	Poor.
Cruel.	Cruel.	Landholders.	Beggars.

ITINERARY FROM 1837 TO 1871.

I afterwards made my exhibition in New York, Philadelphia, Washington, and Boston, in 1837 and 1838, and then went to London in 1839, and opened in the Egyptian Hall, in 1840, paying a rent of £500 per annum for three years; then went to Paris with it, showed it in the "Salle Valentino," in 1845, and afterwards, by command of Louis Philippe, in the "Salle des Seances," in the Louvre. The revolution turned me out "neck and heels," and at great expense I got my collection out of Paris and to London, and opened in Place Waterloo, for two years, in 1848.

THE CATLIN INDIAN GALLERY IN THE UNITED STATES, 1837-1839.

Mr. Catlin exhibited his Indian gallery in New York, Philadelphia, Washington, Boston, and other cities during portions of the years 1837, 1838, and 1839. His success was great, pecuniarily and personally. He attracted the attention of scientific and other learned men in the several cities, and was given many social courtesies and attentions.

He made up his mind in 1839 to take his gallery and museum to Europe, and in the fall of that year, armed with letters of introduction from several gentlemen of character, given herein, he sailed for New York in the packet ship *Roscius*, Captain Collins.

CATLIN'S INDIAN GALLERY AND MUSEUM IN EUROPE, 1839, 1848,
AND 1862.

Mr. Catlin, in his "Notes in Europe," thus describes his voyage :

In the fall of the year 1839 I embarked at New York on board of the packet-ship *Roscus*, Captain Collins, for Liverpool, with my Indian collection, having received a very friendly letter of advice from the Hon. C. A. Murray, master of Her Majesty's household, who had formerly been a fellow-traveller with me on the Mississippi and other rivers in America, and who, on his return to London, had kindly made a conditional arrangement for my collection in the Egyptian Hall, in Piccadilly.

Mr. George Adlard, an Englishman, residing in the city of New York, had also exerted a friendly influence for me in procuring an order from the lords of Her Majesty's treasury for passing my collection into the Kingdom free from the customary duties ; and under these auspices I was launched upon the wide ocean, with eight tons freight, consisting of six hundred portraits and other paintings which I had made in my sojourn of eight years in the prairies and Rocky Mountains of America, several thousands of Indian articles, costumes, weapons, &c., with all of which I intended to convey to the English people an accurate account of the appearance and condition of the North American tribes of Indians.

On board also, as a part of my heavy collection, and as a further illustration of the rude inhabitants of the "Far West," I had, in a huge iron cage, two grizzly bears, from the Rocky Mountains, forming not only the heaviest and most awkward part of my freight, but altogether the most troublesome, as will be seen hereafter.

After the rescue of a ship's crew in mid-ocean, and a storm, the *Roscus* landed Mr. Catlin, with his gallery, museum, and the bears, at Liverpool, after a six weeks' voyage. The bears became troublesome at London, and were sent to the Zoological Gardens, Regent's Park, where they died.

Mr. Catlin, as shown in his notes of his Itinerary, exhibited his gallery and museum in Europe eight years. His experience and observations are given in his work entitled "Notes of Eight Years' Travels and Residence in Europe, with his North American Indian collection, with anecdotes and incidents of the travels and adventures of three different parties of American Indians whom he introduced to the courts of England, France, and Belgium: in two volumes octavo, with numerous illustrations. New York: Burgess, Stringer, & Co., 222 Broadway, 1848."

This work is singularly interesting, and in journal form, or jottings from time to time, describes his adventures. With Mr. Catlin were a nephew, Theodore Burr Catlin, and Daniel, an Irishman, his man Friday. Daniel he describes, with a portrait, on page 23, vol. 1, Catlin's "Notes in Europe."

THE GALLERY IN LONDON.

Mr. Catlin paid £550 per year rent for Egyptian Hall, Piccadilly, London, on a three years' lease, from 1840 to 1843.

Of this he writes, "Notes in Europe," vol. 1, pages 30 to 35:

I called upon my kind friend the Hon. C. A. Murray, at his office in Buckingham Palace, London, where I was received with all that frankness and sincerity peculiar

to him; and, with his kind aid, and that of Charles D. Archibald, esq., of York Terrace, to whom I am also much indebted, the arrangements were soon made for my collection in the Egyptian Hall, which I took on a lease for three years at a rent of £550 per annum.

My collection was soon in it, and preparing for its exhibition, while the grizzly bears were still howling at the Euston Station, impatient for a more congenial place for their future residence. It was quite impossible to give them any portion of the premises I had contracted for in the Egyptian Hall, and the quarters ultimately procured for them being expensive, and the anxieties and responsibilities for them daily increasing upon me, as they were growing stronger and more vicious in their dispositions, it was decided that they should be offered for sale, and disposed of as soon as possible. For this purpose I addressed letters to the proprietors of zoological gardens in Liverpool, in Dublin, and Edinburgh, and several other towns, and received in reply from most of them the answer that they already had them in their gardens, and that they were so complete a drug in England that they were of little value. One proprietor assured me that he had recently been obliged to shoot two that he had in his gardens, in consequence of mischief they were doing to people visiting the grounds, and to the animals in the gardens.

My reply to several of these gentlemen was, that since the death of the famous old grizzly bear, that had died a few months before in Regent's Park, it was quite certain that there had not been one in the Kingdom until the arrival of these, "and that if either of those gentlemen would produce me another living grizzly bear, at that time, in the Kingdom, I would freely give him my pair." This seemed, however, to have little weight with the proprietors of wild beasts; but I at length disposed of them for about the same price that I had given for them four years before, when they were not much larger than my foot (for the sum of £125); and they went to the Zoological Gardens, Regent's Park.

A word or two more of them and the reader will have done with the grizzlies, who had been much obliged to me, no doubt, for four years' maintenance, and for a sight of the beauties of the ocean and as much of the land of comforts and refinements as they were allowed to see through the bars of their cage while they were traveling from the rude wilds of the Rocky Mountains to the great metropolis, the seat and center of civilization and refinement. As in their new abode they were allowed more scope and better attendance, it was reasonable to suppose that their lives would have been prolonged, and their comfort promoted; but such did not prove to be the case. From the continual crowds about them, to which they had the greatest repugnance, they seemed daily to pine, until one of them died of exceeding disgust (unless a better cause can be assigned), and the other, with similar symptoms, added to loneliness, perhaps, and despair, in a few months afterwards.

Thus ended the career of the grizzly bears, and I really believe there were no tears shed for them, unless they were tears of joy, for they seemed to extend their acquaintance only to add to the list of their enemies, wherever they went.

OPENING OF THE GALLERY AND MUSEUM.

Mr. Catlin opened his gallery with a private view on the last three days of January, 1840.

He thus describes its appearance:

My business now and all my energies were concentrated at the Egyptian Hall, where my collection was arranged upon the walls. The main hall was of immense length, and contained upon its walls six hundred portraits and other paintings which I had made during eight years' travels among forty-eight of the remotest and wildest tribes of Indians in America, and also many thousands of articles of their manufacture, consisting of costumes, weapons, &c., forming together a pictorial history of those tribes which I had been ambitious to preserve as a record of them, to be per-

petuated long after their extinction. In the middle of the room I had erected also a wigwam (or lodge) brought from the country of the Crows, at the base of the Rocky Mountains, made of some twenty or more buffalo skins, beautifully dressed and curiously ornamented and embroidered with porcupine quills.

My friend the honorable C. A. Murray, with several others, had now announced my collection open to their numerous friends and such others as they chose to invite during the three first days when it was submitted to their private view, and by whom it was most of the time filled; and being kindly presented to most of them, my unsentimental and unintellectual life in the atmosphere of railroads and grizzly bears was suddenly changed to a cheering flood of soul and intellect which greeted me in every part of my room, and soon showed me the way to the recessed world of luxury, refinements, and comforts of London, which not even the imagination of those who merely stroll through the streets can by any possibility reach. * * *

My friend Mr. Murray was constantly present, and introduced me to very many of them, who had the kindness to leave their addresses and invite me to their noble mansions, where I soon appreciated the elegance, the true hospitality and refinement of English life. Amongst the most conspicuous of those who visited my rooms on this occasion were H. R. H. the Duke of Cambridge, the Duke and Duchess of Sutherland, the Duke and Duchess of Buccleuch, Duke of Devonshire, Duke of Wellington, the Bishop of London, the Bishop of Norwich, Sir Robert and Lady Peel, Lord Grosvenor, Lord Lennox, Duke of Richmond, Duke of Rutland, Duke of Buckingham, Countess-Dowager of Dunmore, Countess-Dowager of Ashburnham, Earl of Falmouth, Earl of Dunmore, Lord Monteagle, Lord Ashley, Earl of Burlington, Sir James and Lady Clark, Sir Augustus d'Este, Sir Francis Head, and many others of the nobility, with most of the editors of the press, and many private literary and scientific gentlemen, of whose kindness to me while in London I shall have occasion to speak in other parts of this work.

The editors of the leading literary and scientific journals of London, and the daily newspapers, were chiefly there, and with their very friendly and complimentary notices of my collection, with the usual announcements by advertisements, I opened it for the inspection of the public on the first day of February, 1840.

I was pleased also with the freedom which is granted to exhibitions in London, leaving them entirely independent of tithing or taxation, as well as of licenses to be obtained from the police, as is the case in France and some other countries.

I had entered upon this, at first, not as a task, but an amusement, from which I drew great pleasure whilst I was entertaining my visitors and cultivating their pleasing acquaintance. From an over desire and effort on my part to explain the peculiar and curious modes of those wild people, and from a determination on the part of my visitors to get these explanations from my own lips (although I had my man Daniel and several others constantly in the rooms for the same purpose), I was held in my exhibition rooms almost daily from morning until night.

Like most adventurers in wilderness life, I was fond of describing what I had seen; and, having the works of several years around me, in their crude and unfinished condition, spread before the criticising world, and difficult to be appreciated, I was doubly stimulated to be in the collection, and, with all the breath I could spare, to add to the information which the visitors to my rooms were seeking for. Under these conflicting feelings I struggled to keep away from my rooms, and did so for a part of the day, and that, as I soon found, only to meet a more numerous and impatient group when I re-entered.

LIVE INDIANS AT THE GALLERY.

To give life to his entertainment Mr. Catlin employed a body of men to represent Indians and to give representations of Indian dances, games, and customs in the gallery. This continued for some three years, and

up and to the arrival in England of the nine Chippewas, in 1844. Mr. Catlin (pages 94-97, *Catlin's Notes in Europe*, vol. 1) writes as to this :

I added much to my own labors by closing the exhibition at night and giving my lectures on three evenings of the week in an adjoining hall, illustrating them with *tableaux vivants*, produced by twenty living figures in Indian costumes, forming groups in their ceremonies, domestic scenes, and warfare. These were got up and presented with much labor to myself, and gave great satisfaction, as by them I furnished so vivid and life-like an illustration of Indian life as I had seen it the wilderness.

For these tableaux I had chosen my men for some striking Indian character in their faces or figures or action, and my women were personated by round-faced boys, who, when the women's dresses were on them, and long wigs of horses' hair spreading over their shoulders, and the faces and hands of all painted to the Indian color, made the most complete illusion that could be conceived. I had furnished each with his little toilet of colors, &c., and instructions how to paint the face before a mirror, and how to arrange their dresses; and then, with almost infinite labor, had drilled them through the Indian mode of walking with their "toes in," of using their weapons of war and the chase, and of giving their various dances, songs, and the war-whoop; and I have no hesitation in saying that when I had brought this difficult mode to its greatest perfection I had succeeded in presenting the most faithful and general representation of Indian life that was ever brought before the civilized world. Many of these scenes were enlivened by action, and by the various instruments of music used by the Indians, added to their songs, and the war-whoop, giving a thrilling spirit to them, whilst they furnished scenes for the painter of the most picturesque character, as will be easily imagined from the subjoined programme of them as announced at the time.

Catlin's lectures, with tableaux vivants, on the North American Indians, at the Egyptian Hall, Piccadilly, London.

[Programme for the first evening.]

WAR SCENES.

No. 1. *Group of warriors and braves in full dress*, reclining around a fire, regaling themselves with the pipe and a dish of pemican. In the midst of their banquet the chief enters in full dress; the pipe is lighted for him, he smokes it in sadness, and breaks up the party by announcing that an enemy is at hand, that a number of their men have been scalped whilst hunting the buffalo, and they must prepare for war.

No. 2. *Warriors enlisting*, by "smoking through the reddened stem." The chief sends "runners" (or criers) through the tribe with a pipe, the stem of which is painted red; the crier solicits for recruits, and every young man who consents to smoke through the reddened stem which is extended to him is considered a volunteer to go to war.

No. 3. *War dance*. The ceremony of "swearing in" the warriors, who take the most solemn oath by dancing to and striking the "reddened post" with their war-clubs.

No. 4. *Foot war-party on the march* (Indian file), armed with shields, bows, quivers, and lances, the chief of the party, as is generally the case, going to war in full dress.

No. 5. *War party encamped at night*, asleep under their buffalo robes, with sentinels on the watch. The alarm in camp is given, and the warriors roused to arms.

No. 6. *War party in council*, consulting with their chief as to the best and most effective way of attacking their enemies, who are close at hand.

No. 7. *Skulking*, or advancing cautiously upon the enemy to take them by surprise, a common mode and merit in war among the North American Indians.

No. 8. *Battle and scalping*, showing the frightful appearance of Indian warfare, and the mode of taking the scalp.

No. 9. *Scalp dance*, in celebration of a victory; the women in the center of the group, holding up the scalps on little sticks, and the warriors dancing around them, brandishing their weapons and yelling in the most frightful manner.

No. 10. *Treaty of peace.* The chiefs and warriors of the two hostile tribes in the act of solemnizing the treaty of peace, by smoking mutually through the calumet, or pipe of peace, which is ornamented with eagles' quills, the calumet resting in front of the group.

No. 11. *Pipe-of-peace dance,* by the warriors, with the pipes of peace, or calumets, in their hands, after the treaty has been concluded. This picturesque scene will be represented by the warriors all joining in the dance, uniting their voices with the beat of the Indian drum, and sounding the frightful war-whoop.

[Programme for the second evening.]

DOMESTIC SCENES.

No. 1. *The Blackfoot doctor, or mystery-man,* endeavoring to cure his dying patient by the operation of his mysteries and songs of incantation.

No. 2. *Mr. Catlin at his easel in the Mandan village,* painting the portrait of *Mah-toh-pa*, a celebrated Mandan chief. The costumes of the chief and the painter the same that were worn on the occasion.

No. 3. *An Indian wedding.* The chief, who is father of the girl, is seated in the middle of the group, receiving the presents which are laid at his feet by the young man, who (when the presents accumulate to what the father deems an equivalent) receives the consent of the parent and the hand of the girl, whom he leads off; and as she is the daughter of a chief, and admired by the young men, they are bestowing on her many presents.

No. 4. *Pocahontas rescuing Captain John Smith, an English officer.* "It had been decided in council, over which *Pow-ha-tan* presided, that Capt. John Smith should be put to death by having his head placed on a large stone and his brains beaten out by two warriors armed with huge painted clubs. His executioners were standing with their clubs raised over him, and in the very instant for giving the fatal blow, when *Pocahontas*, the chief's favorite daughter, then about thirteen years old, threw herself with folded arms over the head of the captain, who was instantly ordered by the chief to be released."

No. 5. *Wrestling,* a favorite amusement among many of the tribes. For these scenes, several distinguished young men are selected on each side, and the goods bet being placed in the care of the stakeholders, the wrestling commences at a signal given, and the stakes go to the party who count the greatest number of men remaining on their feet.

No. 6. *Ball play.* The most beautiful and exciting of all Indian games. This game is often played by several hundreds on a side. The group represents the players leaping into the air, and struggling to catch the ball, as it is descending, in their ball-sticks.

No. 7. *Game of Tchung-kee.* The favorite play of the Mandans, and used by them as their principal gambling game.

No. 8. *The Night dance of the Seminoles.* A ceremony peculiar to this tribe, in which the young men assemble and dance round the fire after the chiefs have retired to rest, gradually stamping it out with their feet, and singing a song of thanksgiving to the Great Spirit; after which they wrap themselves in their robes and retire to rest.

One will easily see that this opened a new field of amusement and excitement for my old friends, who were now nightly present, with their companions, and approving with rounds of applause. Amongst these was my untiring friend Mr. Murray, who, among the distinguished personages whom he introduced, made a second visit with the little Leopold, Duc de Brabant, whom he brought in his arms from his carriage. His Royal Highness, as the curtain rose and I stepped forward to give a brief lecture, seemed not a little disappointed, by the speech that he suddenly made—"Why, that is not an Indian; that is Mr. Catlin, who gave me the Indian pipe and the moccasins." However, a few moments more brought forth red faces and songs

and yelps that seemed more sensibly to affect His Royal Highness's nerves, and at which Mr. Murray removed with him to a more distant part of the room, from which point he looked on with apparent delight.

Several newspapers in London, in 1841, thus describe Catlin's Indian Gallery at Egyptian Hall.

[From the Spectator.]

Catlin's Indian Gallery, at the Egyptian Hall, Piccadilly, is a museum of the various tribes of North American Indians.

Mr. Catlin is an enterprising American artist, who has devoted eight years to the delineation of scenes and persons, and the collection of objects to form a permanent record of the characteristic features and customs of the different tribes of Indians in North America, now fast becoming extinct by the combined operation of small-pox, spirit-drinking, and war. The walls of a room one hundred and six feet in length are entirely covered with portraits of Indian men, women, and children, in their respective costumes, some small whole-lengths, others busts the life-size, to the number of three hundred and ten; and two hundred views of landscape scenery, native villages, games, customs, and hunting-scenes, all painted on the spot. Besides the pictures, the dresses worn by several tribes, and a numerous collection of weapons, pipes, ornaments, &c., are arranged round the room; and in the center is set up a wigwam of the "Crow" tribe, a conical tent, twenty-five feet high, made of buffaloeskins, dressed and painted, supported by thirty poles meeting at the top, and capable of sheltering eighty persons.

To attempt anything like a detailed description of the contents of such a museum would require a volume; to characterize it generally in our limited space is difficult. It would require hours of attentive study to become fully acquainted with the multifarious articles. The several tribes are distinguished in the catalogue; the dresses are all so fantastic and the physiognomies so varied that it would be difficult to class them.

[From the Morning Post.]

CATLIN'S INDIAN GALLERY.—This valuable collection of portraits, landscapes, scenes from savage life, weapons, costumes, and an endless variety of illustrations of Indian life, real as well as pictorial, continues to attract crowds of spectators. We are happy to find our prediction fully borne out by fact that the exhibition only required to be fully made known to the public to be properly appreciated. The most pleasing attention is paid by Mr. Catlin and his assistants to gratify the curiosity of visitors, to point out to notice the peculiarities of the various subjects through which they wander, and to explain everything which strikes the eye and attracts the observer to inquire into its use or meaning. During our visit on Saturday the company were startled by a yell, and shortly afterwards by the appearance of a stately chief of the Crow Indians stalking silently through the room, armed to the teeth and painted to the temples, wrapped up in a buffalo robe, on which all his battles were depicted, and wearing a tasteful coronet of war-eagle's quills. This personation was volunteered by the nephew of Mr. Catlin, who has seen the red man in his native wilds, and presents the most proud and picturesque similitude that can be conceived of the savage warrior. His war-whoop, his warlike appearance and dignified movements seem to impress the assemblage more strikingly with a feeling of the character of the North American Indian than all the other evidences which crowded the walls. Subsequently he appeared in another splendid costume, worn by the braves of the Mandan tribe, also remarkable for its costly and magnificent head-dress, in which we see "the horns of power" assume a conspicuous place. The crowds that gathered around him on each occasion were so dense that Mr. Catlin could scarcely find space to explain the particulars of the costumes; but we are glad to find he is preparing a central stage, where all may enjoy a full and fair sight of "the red man" as he issues from his wigwam, clad in the peculiar robe and ornaments of his tribe, to fight, hunt, smoke, or join in the dances, festivals, and amusements peculiar to each nation.

[From the East India Chronicle.]

NORTH AMERICAN INDIANS.—Of late years Cooper's American novels and various works of travels, and, more recently, the Hon. Mr. Murray's and Captain Marryat's attractive volumes, have deeply interested us respecting the red Indians of North America, their derivation, manners, customs, &c. Mr. Catlin, however, who has devoted eight years of his life to these miscalled savage people, who are now rapidly fading away from the face of the earth, sad victims of oppression, European vice and European disease, is enlightening us still further upon the subject. He has opened an exhibition at Egyptian Hall, Piccadilly, in which are assembled (all of his own painting) about five hundred portraits of Indian chiefs, warriors, squaws, &c., landscapes and other scenes, illustrating their warlike and religious ceremonies, their customs, dances, buffalo hunts, &c. The portraits, many of them valuable even as works of art, excite a strong and vivid interest from the almost exhaustless variety and force of character which they display. Many of the heads are bold and highly intellectual, and remarkable for their phrenological developments. Several of the young squaws, too, have considerable pretensions to beauty, with abundance of archness, vivacity, and good humor. Then, again, there is an immense collection of their weapons, pipes, musical instruments, dresses, &c.; amongst them a child's cradle, or whatever it may be termed, in which the women carry their children at their backs. It is impossible for persons of any age to find themselves otherwise than instructed and gratified by this exhibition. Besides what we have mentioned, Mr. Catlin lectures thrice a week in the evening, with the assistance of living figures for additional illustrations.

MR. CATLIN SOCIALLY IN LONDON.

Mr. Catlin during this time became much sought after in London society. He was entertained in private houses by the nobility and other gentlemen, and received attention from scientists and investigators. He was invited, July 14, 1842, and delivered a lecture before the Royal Institution, Albemarle street. He thus refers to it:

About this time I was highly complimented by an invitation to deliver a lecture in the Royal Institution, Albemarle street. The venerable members of that institution were nearly all present, and every seat was filled. I had, on the occasion, several living figures, dressed in Indian costumes, with weapons in hand, as well as many of my paintings exhibited on my easel, as illustrations; and I was highly gratified with the attention and repeated applause, convincing me that the subject and myself were kindly received.

I endeavored, in the compass of an evening's lecture, to give as comprehensive a view as I could of the motives which had led me into the Indian countries; of the time I had spent in them; of the extent and nature of the collection I had made; of the condition and numbers of the various tribes, and of their personal appearance and habits of life, which I illustrated by my numerous paintings, and by the curious manufactures of their own hands. I endeavored also to delineate their true native character, as I had found it in its most primitive condition, and to explain the principal causes that have been, and still are, leading to their rapid declension.

I took advantage of this occasion, likewise, to introduce a subject which had been for many years my favorite theme, which had constantly stimulated me through my toils in the Indian country, and which, as I was the first to propose in my own country, I believe I was the first to suggest on this side of the Atlantic—a "museum of mankind." A shout of enthusiastic applause burst from every part of the hall when the subject was named, and rounds of applause followed every sentence when I proceeded to say that in the toils and dangers of my remotest travels in the wilderness I had been strengthened and nerved by the hope and the belief that if I lived to

finish my studies and to return with my collection I should be able to show to the world the plan upon which a museum could be formed to contain and perpetuate the looks and manners and history of all the declining and vanishing races of man, and that my collection would ultimately form the basis of such an institution.

I agreed with all the world as to the great interest and value of their noble collections of beasts and birds and reptiles, of fossils, of minerals, of fishes, of insects, and of plants, all of which can be gathered hundreds of years hence as well as at the present time; and I believed that all of the reasoning world who would give the subject a moment's thought would agree with me that there was one museum yet to be made far transcending in interest and value all others yet designed, and which must needs be made soon or it will be forever lost—a museum containing the familiar looks, the manufactures, history, and records of all the remnants of the declining races of our fellow-men.

It occurred to me, and I said it then, that Great Britain has more than thirty colonies in different quarters of the globe, in which the numbers of civilized men are increasing and the native tribes are wasting away; that the march of civilization is everywhere, as it is in America, a war of extermination, and that of our own species. For the occupation of a new country the first enemy that must fall is man, and his like cannot be transplanted from any other quarter of the globe. Our war is not with beasts or with birds; the grizzly bear, the lion, and the tiger are allowed to live. Our weapons are not employed against them; we do not give them whisky, and rum, and the small-pox, nor the bayonet; they are allowed to live and thrive upon our soil, and yet their skins are of great value in our museums; but to complete a title, man, our fellow-man, the noblest work of God, with thoughts, with sentiments and sympathies like our own, must be extinguished; and he dies on his own soil, unchronicled and unknown (save to the ruthless hands that have slain him, and would bury his history with his body in oblivion), when not even his skin has a place assigned it amongst those of the beasts and birds of his country.

From England, from France, and the United States Government vessels, in this age of colonization, are floating to every part of the globe, and in them artists and men of science could easily be conveyed to every race, and their collections returned free of expense, were there an institution formed and ready to receive and perpetuate the results of their labors.

I believed that the time had arrived for the creation of such an institution, and that well directed efforts to bring it into existence would have the admiration and countenance of all the philanthropic world.

There was but one expression of feeling from every part of the hall at the close of these remarks, and every voice seemed to say, "Yes, the noble philanthropy of this Christian and enlightened and enlightening age calls for it, and it must be done before it is too late."

A few days after my lecture was delivered, I received with much satisfaction from the secretary of the institution the following communication, which the reader will allow me the vanity of inserting here:

"SIR: I have the honor to return you the thanks of the members of the Royal Institution of Great Britain for your interesting account of your residence and adventures among the native tribes of North American Indians, with notices of their social condition, customs, mysteries, and modes of warfare, communicated at the weekly meeting of the members on Friday the 14th February.

"I am, sir, your very obedient servant,

"EDWARD R. DANIELL,
"Secretary.

"To GEORGE CATLIN, Esq."

* The noble and unaided efforts of my best of friends, Captain Sheppard, to bring into existence such an institution, are, I believe, too well known and appreciated by the English public to require more of me here than barely to refer to his beautifully illustrated lectures on the "Arabians" and the "Ruined Cities of America;" and whilst wishing all success to his noble enterprise, I beg to refer the reader to Appendix B for a synopsis of his design.

Invitations from the other literary and scientific institutions of London afforded me the opportunity of repeating my lectures in most of their halls, where I was uniformly received with applause, which was also a source of much gratification to me. These interviews suddenly and delightfully led me into the society of literary and scientific men, and also into the noble collections and libraries under their superintendence. I was here at once ushered, as it were, into a new world, a new atmosphere, and in it was met and welcomed everywhere with the utmost cordiality and kindness. Libraries, museums, laboratories, and lectures were free to me; and not only the private tables of the advocates of science, but their public tables in their banqueting halls prepared a seat for me.

Thus were my labors being requited, and I was happy in the conviction that the claims of the poor Indians were being heard in the right tribunal, and that I was their advocate at the true source from which emanated most of the great and moral influences that govern and improve the world.

I was invited to the annual dinners of the Royal Geographical, Geological, and Historical Societies, and in responding to the compliments paid me at all of them, in proposing my health and the prosperity of my country, I was delighted to find that my advocacy of the rights of the poor Indian, and my scheme for a museum of mankind, were met and sanctioned with rounds of enthusiastic applause.—Pages 61-62, vol. 1, Catlin's Notes in Europe.

MR. CATLIN WITH THE ROYAL HIGHLAND SOCIETY.

In 1842 Mr. Catlin dined with the Royal Highland Society, in London, at their annual dinner. The Duke of Richmond presided. Of this he writes:

Most of the guests at the table were in full Highland dress, with their kilts, and with the badges and plaids of their peculiar clans. The scene was altogether a very picturesque one, and I observed that their chiefs wore the eagle's quills for the same purpose and in the same manner that the Indians do, but I did not see any of them painted red, as the Indians paint them, to adorn their heads as symbols of war when they are going to battle.

The banqueting hall was beautifully arranged, and two of Her Majesty's pipers, from the palace, in the most gorgeous Highland dress, were perambulating the table "in full blast" whilst we were eating. The Duke of Richmond, who is an easy, affable, and entirely unostentatious man, and the best president at a convivial table that I ever saw, offered the customary healths of the Queen, the Prince, the Duke, &c., which were drunk with the usual enthusiasm, and after that proceeded to pay his ingenious and judicious compliments to individuals at the table, by alluding in the most concise and amusing manner to their exploits or other merits, and then proposed their healths.

After we had all joined in the uproar of "hip, hip, hips," with one foot on our chairs and the other on the table, in a number of such cases, he arose and said:

"Gentlemen, I now rise quite confident of your approbation of the sentiment I am to propose and the sentiments I am to offer. The nations of the earth, like the individuals in the different branches of a great family, stand in certain degrees of relationship towards each other; and as those degrees of consanguinity are more or less remote, so are the friendships and attachments of those nations for each other. Now, gentlemen, as an individual component part of one of the great nations of that great national family, I feel proud to say that there are two of that family so closely related, not only in commercial interests, but by blood, as almost to identify them in a unity of existence. The relationship that I speak of, gentlemen (and which I believe will be familiar to many of you, as married men), is that of parent and child."

At this period commenced a tremendous cheering, and all eyes seemed to be in a

rotary motion, endeavoring to fix upon the representative of that nearly related country on whom the next responsibility was to fall. His grace proceeded:

"Gentlemen, the term parent and child I have used to express the endearments of one stage of domestic relations; but there is another, which lessens not the tie, but carries with it the respect that children do not win; I would call it father and son. (Immense cheering.) I perceive, gentlemen, that you all understand me, and are preparing for the sentiment I am to offer; but I would remark, that when a distinguished individual from one of those nearly-related countries pays a visit to the other, common courtesy demands that he should be treated with kindness and respect. If that individual, gentlemen, be one who, by the force and energy of his own mind, has struck out and accomplished any great undertaking for the advancement of science or the benefit of mankind, he is a philanthropist, a public benefactor, and entitled to our highest admiration. (Cheering.)

"Gentlemen, I have the satisfaction of informing you that there is at our table an individual whose name when I mention it will be familiar to most of you; who, contemplating several millions of human beings in his own country sinking into oblivion before the destructive influences of civilization, had the energy of character, the courage, and philanthropy, to throw himself, unprotected and unaided, into the midst of them, with his brushes and his pen endeavoring to preserve for future ages their familiar looks, and all that appertained to their native modes and history. In this noble enterprise, gentlemen, this individual labored eight years of his life; and having with incessant toil and hazard visited most of the native tribes of North America, he has brought home and to our city a collection (which I trust you have all seen) of vast interest and value, which does great honor to his name, and entitles him to our highest admiration and esteem. I now propose, gentlemen, the health of Mr. Catlin, and success to the great country that gave him birth."

Whilst these compliments were applying to my country only, I was fully confident there was some one of my countrymen present better able than myself to respond to them, but when they became personal, and all eyes were fixed upon me, I saw there was no alternative, and that I must reply as well as I could to the unexpected compliment thus paid me and answered to with a bumper and many rounds of applause, every guest at the table, as before, with one foot on his chair and the other on the edge of the table. An awful pause for a moment, while my name was echoed from every part of the room, brought me upon my feet, and I replied; but I never shall recollect exactly how. I believe, however, that I explained the views with which I had visited the Indian tribes, and what I had done, and put in a few words, as well as I could, for my country.

Mr. Catlin was seated by the side of Sir David Wilkie, the artist, by whom he was toasted. This incident is given in full herein, in the chapter on the artistic and scientific value of Mr. Catlin's work. Mr. Catlin concludes:

The pipers played, the wine flowed, many good songs were sung, a Highland dance was spiritedly flung by M'Ian, M'Donald, and several others, in Highland costume. An Indian song and the war-whoop were called for and given, and with other good-fellowship and fun this splendid affair was finished.—Pages 66-69, vol. 1, Catlin's *Notes in England*.

WITH C. A. MURRAY AT A BALL.

Mr. Charles Augustus Murray, in the fall of 1842, conceived the idea of a surprise for his friends who would be in attendance at the Caledonian Ball (Almack's). He enlisted Mr. Catlin and his nephew, Burr. The three were dressed in costumes at the Indian Gallery, Egyptian Hall. Mr. Murray acted as interpreter. The Caledonian Ball was, then the

finest, and attracted more beauty, fashion, and wealth than any of the society balls in London. In the evening they entered the ball-room at 8, and, making a decided sensation, remained until 7 o'clock the next morning. In volume 1 of Catlin's Notes in Europe, pages 69 to 76, Mr. Catlin very humorously describes this event.

A FORTNIGHT OF MR. CATLIN'S LIFE IN LONDON.

In illustration of events and incidents in connection with the Catlin Indian Gallery and Museum in London, for a fortnight in 1843 is given in full in chapter 8, pages 79 to 90, inclusive, of vol. 1 of Catlin's Notes in Europe, as follows:

Among the distinguished visitors to my rooms about this time were their royal highnesses the Duke of Coburg and Prince Ernest, the father and brother of Prince Albert, at that time on a visit to the Queen and the Prince. They were accompanied by Mr. Murray, who took great pains to explain the collection to the duke, who took me by the hand when he left the room, and told me I deserved the friendship of all countries for what I had done, and pronounced it "a noble collection." His second visit was made to it a few days after, when he was also accompanied by Mr. Murray, and remained in the rooms until it was quite dark.

His royal highness the Duc de Brabant, the infant son of the King of the Belgians, on a visit to the Queen, was also brought in by Mr. Murray. He was an intelligent lad, nine or ten years of age, and was pleased with a miniature Indian pipe which I presented to him, and also a small pair of Indian moccasins suitable for his age.

INTERVIEW WITH THE DUKE OF SUSSEX.

His royal highness the Duke of Sussex, though in feeble health, paid my collection his first visit. It was his wish, from the state that he was in, to meet me alone "in an Indian council," as he called it. My first interview with him lasted for an hour or more, when he told me that if his strength would have permitted it, he could have been amused the whole day. To this fine old venerable man my highest admiration clung. He expressed the deepest sympathy for the Indians, and seemed to have formed a more general and correct idea of them and their condition than any person I had met in the Kingdom. When he left my rooms he took me by both hands and thanked me for the rich treat I had afforded him, and assured me that for the benefits I was rendering to society, and the justice I was doing to the poor Indians, I should be sure to meet my reward in the world to come, and that he hoped I would also be recompensed in this.

The Duke of Sussex was a great amateur of pipes and good smoking, and took much interest in the hundreds of different designs and shapes of the carved pipes in my exhibition. He was curious to know what the Indians smoked, and I showed him their tobacco, a quantity of which I had brought with me. The Indians prepare it from the inner bark of the red willow, and when dried and ready for smoking, call it "*k'nick-k'neck*." I prepared and lit a pipe of it for his royal highness to smoke, with which he took a seat under the middle of the Indian wigwam, where our conversation was held at the moment; and as he drew the delicious fumes through the long and garnished stem which passed between his knees, with its polished bowl, carved in the red pipestone, resting on the floor, he presented for a few moments the finished personification of beatitude and enjoyment. He pronounced the flavor delicious, wanting only a little more strength, which he thought the addition of tobacco would give it.

I told him that the Indians were always in the habit of mingling tobacco with it when they could afford to buy it. "Good fellows," said he, "they know what is

good; their tastes are as good as ours are." After he had finished his pipe, and we were moving towards the front door, the moment before taking leave of me, as I have mentioned above, he asked me if I ever knew John Hunter, who wrote a work on the Indians of America; to which I replied in the affirmative. He seemed much pleased in learning this fact, and said to me, "You see what a feeble wreck I am at present; my strength is gone, and I must leave you; but you will take your breakfast with me at Kensington Palace to-morrow morning; I am all alone. I am too ill to see the world; they cannot find the way to me; but I will see you, and take great pleasure in your society. Your name will be made known to the servants at the entrance to the palace."

VISIT TO THE DUKE OF SUSSEX. REFERENCE TO JOHN HUNTER.

The next morning, at the hour named, found me at the door of the palace, where my name was recognized, and I at once was ushered into the apartment of the duke, where I found him in his arm-chair, wrapped in his morning gown of white flannel, and his head covered with a cap of black velvet richly embroidered with gold. He rose and took me by the hand in the most cordial manner, and instantly led me to another part of the room, in front of a portrait hanging on the wall. "There," said he, "do you know that face?" "Very well," said I; "that is the portrait of John Hunter; it is an admirable likeness, and looks to me like a picture by one of our American artists. If I had met it anywhere else but in this country I should have said it was by Harding, one of our most valued portrait painters." "Well," said he, "you know that portrait, too, do you?" "Very well; that is his royal highness, the Duke of Sussex." "Well," said the duke, "now I will tell you, they were both painted by Mr. Harding. Harding is a great favorite of mine, and a very clever artist."

I at this moment presented to the duke the Indian pipe, through which he had smoked the day before, and also an Indian tobacco-pouch, filled with the *k'nick-k'neck* (or Indian tobacco) with which he had been so much pleased.

He thanked me for the present, which he assured me delighted him very much; and, after showing me a great variety of curious and most ingenious pipes from various countries, we took our seats alone at the breakfast-table. In the course of our conversation, which ran upon pipes, upon Indians, and Indian countries, his royal highness said he had reasons for asking me if I had known Hunter, and should feel most happy if he found in me a person who had been acquainted with his history. He said he had known Hunter familiarly while he was in London, and had entertained him in his palace, and thought a great deal of him. He had thought his life a most extraordinary one, well entitling him to the attentions that were paid to him here; that he had been entertained and amused by his narrations of Indian life, and that he had made him several presents, amongst which was a very valuable watch, and had had his portrait painted, which he highly valued. He said he had learned, with deep regret, since Hunter had left here, that a learned French gentleman in Philadelphia, M. Duponceau, and some others, had held him up to the public, through the journals, as an impostor, and his narrations as fabulous. "This to me," said the duke, "you can easily see, has been a subject of much pain (as I took more pains to introduce him and his works in this country than any one else), and it explains to you the cause of my anxiety to learn something more of his true history."

I replied to his royal highness that I had been equally pained by hearing such reports in circulation in my own country, and that my acquaintance with Hunter had not been familiar enough to enable me wholly to refute them. I stated that I had been introduced to Mr. Hunter in New Orleans, where he was well known to many, and that I had met him in two or three other parts of the United States, and since reading his work I had visited many of the Indian villages in which he lived, and had conversed with chiefs and others named in his work, who spoke familiarly of him. I felt assured, therefore, that he had spent the Indian life that he describes

in his work; and yet that he might have had the indiscretion to have made some misrepresentations attributed to him, I was not able positively to deny. His work, as far as it treats on the manners and customs of the American Indians, and which could not have been written or dictated by any other than a person who had lived that familiar life with them, is decidedly the most descriptive and best work yet published on their every-day domestic habits and superstitions; and, of itself, goes a great way, in my opinion, to establish the fact that his early life was identified with that of the Indians.

I stated that I believed his character had been cruelly and unjustly libeled, and that I had the peculiar satisfaction of believing that I had justly defended it, and given the merited rebuke at the fountain of all his misfortunes, which I described as follows:

MR. CATLIN'S INTERVIEW WITH PETER DUPONCEAU AT PHILADELPHIA IN 1838.
HIS OPINION OF JOHN HUNTER.

"On my return from an eight years' residence amongst the remotest tribes of Indians in America, and paying a visit to my old friends in the city of Philadelphia, M. Duponceau, of whom your royal highness has spoken, an old and very learned gentleman, and deeply skilled in the various languages of America, and who was then preparing a very elaborate work on the subject, invited me to meet several of his friends at his table to breakfast; which I did. He was at this time nearly blind and very deaf, and still eagerly grasping at every traveler and trapper from the Indian country, for some new leaf to his book or some new word to his vocabularies, instead of going himself to the Indian fireside, the true (and in fact the only) school in which to learn and write their language.

"After our breakfast was finished and our coffee-cups removed this learned M. Duponceau opened his note-book upon the table and began in this way: 'My dear sir (addressing himself to me), I am so delighted with such an opportunity—I am told that you have visited some forty or fifty tribes of Indians, and many of them speaking different languages. You have undoubtedly in eight years learned to speak fluently; and I shall draw from you such a valuable addition to my great work—what a treat this will be, gentlemen, ha? Now you see I have written out some two or three hundred words, for which you will give me the Blackfoot, the Mandan, the Pawnee, Pict, &c. You have been amongst all these tribes?' 'Yes.' The old gentleman here took a pinch of snuff and then said. 'In this identical place and on this very table it was, gentlemen, that I detected the imposture of that rascal, Hunter! Do you know that fellow, Mr. Catlin?' 'Yes, I have seen him.' 'Well,' said he, 'I was the first to detect him; I published him to the world and put a stop to his impostures. I invited him to take breakfast with me as I have invited you, and in this same book wrote down the Indian translation of a list of words and sentences that I had prepared, as he gave them to me; and the next day when I invited him again, he gave me for one-third at least of those words a different translation. I asked for the translation of a number of words in languages that were familiar to me and which he told me he understood, and he gave them in words of other tribes. I now discovered his ignorance, and at once pronounced him an impostor, and closed my book.'

"'And now,' said I, 'M. Duponceau, lest you should make yourself and me a great deal of trouble, and call me an impostor also, I will feel much obliged if you will close your book again; for I am quite sure I should prove myself under your examination just as ignorant as Mr. Hunter, and subject myself to the same reproach which is following him through the world, emanating from so high an authority. Mr. Hunter and myself did not go into the Indian countries to study the Indian languages, nor do we come into the civilized world to publish them, and to be made responsible for errors in writing them. I can well understand how Mr. Hunter gave you, to a certain extent, a different version on different days; he, like myself, having learned a little of fifteen or twenty different languages, would necessarily be at a loss, with

many of his Indian words, 'to know what tribe they belong to; and our partial knowledge of so many tongues involves us at once in a difficulty not unlike the confusion at Babel, and disqualifies his responses or mine as authority for such works as I hope you are preparing for the world. With these views (though I profess to be the property of the world, and ready and pleased to communicate anything that I have distinctly learned of the Indians and their modes), I must beg to decline giving you the translation of a single word; and at the same time to express a hope that you may verbally, or in the valuable works which you are soon to bequeath to posterity, leave a repentant word at least, to remove the censure which you say you were the first to cast upon Hunter, and which is calculated to follow him to the grave.'"

His royal highness was much interested and somewhat amused by this narrative, and agreed with me, that such men as M. Duponceau and others, to whom the world is to look for a full and correct account of the Indian languages of America, should go themselves to the wigwams of the Indians, and there, in their respective tribes, open the books in which to record their various vocabularies, rather than sit at home and trust to the ignorant jargon that can be caught from the trapper and the trader and the casual tourists who make flying visits through the Indian countries. He related to me many curious anecdotes of poor Hunter, and as I left him enjoying his k'nick-k'neck through his Indian pipe, he said to me, "Your name, sir, will be familiar at my door, and I shall be delighted to see you again at the same hour, whenever you feel disposed to come."

ATTENDS A POLISH BALL IN INDIAN COSTUME.

Our fatigue, when we got home, seemed enough for one day; but, as it happened, on that day our sight-seeing was only begun; for it had been arranged that we were to go to the Polish ball at the Mansion House on that evening, and what was to make it a double task, it was arranged that we should all go, some five or six of us, in Indian costumes. My Indian wardrobe was therefore laid under heavy contributions for that night. My nephew Burr and myself were dressed as chiefs, and two or three more of my friends were arrayed as warriors. My dear little Christian Clara, whose sphere it was not, and who never wore an Indian dress or painted her fair face before, becoming inspired with a wish to see the splendor of the scene, proposed to assume the dress of an Indian woman and follow me through the mazes of that night as an Indian squaw follows her lord on such occasions. I selected for her one of the prettiest and most beautifully ornamented women's dresses, which was made of the fine white skin of the mountain sheep; and with her hair spread over her back, and her face and her arms painted to the color of a squaw, and her neck and ears loaded with the usual profusion of beads and other ornaments, and her fan of the eagle's tail in her hand, she sidled along with us amidst the glare and splendor, and buzz and din of the happy throng we were soon in the midst of, and dragging our awkward shields and quivers and heavy buffalo robes through, as well as we could. We took good care not to dance on that occasion, so we kept the paint on our faces, and by understanding no questions, answered none, and passed off with everybody as real Indians. We went resolved to gratify our eyes, but to give no gratification to others besides what they could take to themselves by looking at us. Our interpreter was true to his promise; he made out his own descriptions for us, and assured all who inquired that we could not speak a word of English. French, German, Russian, and Italian were all tried in vain upon us; and as they turned away, one after another, from us, they exclaimed, "What a pity! How unfortunate the poor things can't speak English! How interesting it would be to talk with them! That's a noble looking fellow, that big chief; egad, he is six feet and a half. I'll be bound that fellow has taken many a scalp. That's a nice-looking little squaw; upon my word, if she had a white skin she would be rather pretty!" And a thousand such remarks, as the reader can imagine, while we were wending our tedious way through the bewildering mazes of this endless throng. The task for my poor Clara soon became more than she had anticipated before entering the

room, and was growing too much for her delicate frame to bear; she had not thought of the constant gaze of thousands she was to stand in every moment of the evening; and another discipline (which she knew must be strictly adhered to, to act out the character she was supporting, and which had not occurred to her before she had commenced upon the toils of the evening) made her part a difficult one to act—that was the necessity of following in the wake of all the party of men when we were in motion, the place assigned to Indian women on the march, rather than by the side or on the arms of their husbands. This, in the street or in the wilderness or anywhere else, would have been tolerable, she said, but in her present condition was insupportable. The idea was so ridiculous to her, to be the last of a party of Indians (who always walk in single file) so far behind her husband, and then the crowd closing in upon her and in danger of crushing her to death. We soon, however, were so lucky as to find a flight of several broad steps which led to a side room, but now closed, which furnished us comfortable seats above the crowd, which we took good care to hold until our curiosity was all gratified, and we were ready to return home.

MR. CATLIN VISITS THE PROVINCES WITH THE GALLERY AND MUSEUM.

In 1844, Mr. Catlin writes :

COLLECTION REMOVED TO LIVERPOOL.

Several months after this passed on in the usual routine of my business and amusements (my collection opened during the days and my lectures and tableaux given at night) without incidents worth reciting, when I received an invitation from the Mechanic's Institute at Liverpool to unite my Indian collection to their biennial fair or exhibition, which was to be on a scale of great magnificence. They very liberally proposed to extend the dimensions of their buildings for the occasion, and I consented to join them with my whole collection for two months. My lease had expired at the Egyptian Hall, and my collection was soon on its way to Liverpool.

At the close of this exhibition I selected the necessary collection of costumes, weapons, &c., for my lectures and tableaux, and calling together my old disciplined troop from the city of London, I commenced a tour to the provincial towns of the Kingdom, leaving my collection of paintings behind. My career was then rapid, and its changes sudden, and all my industry and energies were called into action—with twenty men on my hands, and an average expense of £12 per day. This scheme I pushed with all the energy I could, and in the space of six months visited, with varied success, the towns of Chester, Manchester, Leamington, Rugby, Stratford-on-Avon, Cheltenham, Sheffield, Leeds, York, Hull, Edinburgh, Glasgow, Paisley, Greenock, Belfast, and Dublin. In all these towns I was received with kindness, and formed many attachments which I shall endeavor to cherish all my days.

ARRIVAL OF OJIBBEWAYS.

The first intimation of the cause which was to change the shape of my affairs was suggested to me in the following letter :

"SIR: Though a stranger to you, I take the liberty of addressing this letter to you, believing that its contents will show you a way of promoting your own interest, or at least be the means of my obtaining some useful advice from you.

"I have a party of nine Ojibbeway Indians on the way, and about at this time to be landed at Liverpool, that I am bringing over on speculation; and, having been in London some weeks without having made any suitable arrangements for them, I have thought best to propose some arrangement with you that may promote our mutual interests. If you think of anything you could do in that way, or any advice you can give me, I shall be most happy to hear from you by return of post.

"Several persons in London conducting exhibitions have told me that they will do nothing unless they are under your management.

"I remain, yours, very truly,

"ARTHUR RANKIN.

"To GEO. CATLIN, Esq."

To this letter I answered as follows:

"SIR: I received your letter of the 4th this morning, and hasten to reply. It will be directly opposite to my present arrangements if I enter into any new engagements such as you propose, as all my preparations are now made to embark for New York in the course of a fortnight from this time. I have always been opposed to the plan of bringing Indians abroad on speculation; but, as they are in the country, I shall, as the friend of the Indians under all circumstances, feel an anxiety to promote their views and success in any way I can. I could not, at all events, undertake to make any arrangement with you until I see what kind of a party they are; and, at all events, as you will have to meet them at Liverpool, you had better call on me in Manchester, when we can better understand each other's views.

"I remain, yours, &c.,

"GEO. CATLIN.

"To A. RANKIN, Esq."

On the third day after the posting of this letter, Mr. Rankin arrived in Manchester and called upon me in my exhibition rooms. After a little conversation with him, and without entering into any agreement, I advised him to lose no time in proceeding to Liverpool to receive them when they landed; and he took leave with the understanding that he would bring them to Manchester as soon as they arrived. The next evening, just after it was dark, my doorkeeper, who was not yet in the secret, came running in and announced that there was a "honnibus at the door quite full of 'orrible looking folks, and ee really believed they were hindians!" At that moment Daniel whispered to me, "The Ojibbeways are here, and they are a pretty black-looking set of fellows; I think they will do." I saw them a moment in the 'bus, and sent Daniel with them to aid Mr. Rankin in procuring them suitable lodgings. A crowd followed the 'bus as it passed off, and the cry of "Indians! Real Indians!" was started in Manchester, which soon rung through the Kingdom, as will be related. (Pages 99-102, vol. 1, Catlin's Notes in Europe.)

THE OJIBEWAYS OR CHIPPEWAS IN ENGLAND.

Daniel, Mr. Catlin's man "Friday," took charge of the Indians at Manchester and engaged rooms for them at a hotel, the landlord agreeing to take them, saying:

A REMARKABLE FACT—INDIANS FRIGHTEEN AN ENGLISH LANDLORD AT MANCHESTER.

"O yes, certainly; bring them in. Porter, see to their luggage." They were in his hall in a moment, having thoughtlessly sounded a yell of exultation as they landed on the pavement, and being wrapped in their robes, with their bows and arrows and tomahawks in their hands—as Indians are sure to be seen when entering a strange place—the landlord, taking a glance at them as he passed out, called out to Daniel, "What the devil is all this? I can't take in these folks; you must load them up again. You told me they were Indians." "Well! they are," said Daniel. "No, they're not; they're wild men, and they look more like the devil than anything else. Every lodger would leave my house before morning. They've frightened the cook and my women folks already into fits. Load them up as quick as you please." Daniel got them "on board" again, and drove to another hotel, which was just being opened to the public, and with a new landlord, with whom he had a slight acquaintance.

Here he was more successful, and, advising the Indians to keep quiet, had got them in comfortably and without much excitement. This very good and accommodating man, whose name I am sorry I have forgotten, being anxious to get his house and his name a little notoriety, seemed delighted at the thought of his house being the rendezvous of the Indians; and, upon Daniel's representations that they were a civil and harmless set of people, his family and himself all did the most they could to accommodate and entertain them.

Daniel told him that they would make a great noise in Manchester, and as they would be the lions of the day, and visited by the greatest people in town, the clergy and all, it would be a feather in his cap, and make his hotel more known in three days than it would otherwise be in three years. This had pleased the new landlord exceedingly, and he made Daniel agree that Mr. Catlin, in announcing their arrival in the papers, should say that they had taken lodgings at his house, which he thought would do him great service. The good man's wish was complied with the next morning, but there was scarcely any need of it, for the crowd that was already gathered and gathering around his new hotel were certain to publish it to every part of the town in a very little time.

After they had been landed awhile, and just when they were all seated around a long table and devouring the beefsteaks prepared for them, I made my way with great difficulty through the crowds that were jammed about the door and climbing to look into the windows, and entered the room, to take the first look at them.

As I stepped into the room I uttered their customary ejaculation of "How! how! how!"—to which they all responded; and rising from their seats, shook hands with me, knowing from my manner of addressing them who I was, or at least that I was familiar with Indians. I requested them to finish their suppers; and whilst conversing with Mr. Rankin I learned, from giving ear to their conversation, that one of the young men of the party had seen me whilst I was painting the portraits of chiefs at a grand council held at Mackinaw a few years before, and was coming forward to claim acquaintance with me. He finished his meal a little sooner than the rest, and made a dart across the room and offered me his hand, with a "How! how! how! ketch-e-wah!" and then telling me, with the aid of the interpreter, that he knew me—that he was at Mackinaw at the great council, when I painted the portraits of Gitch-e-gaw-ga-osh, and On-daig, and Ga-zaw-tue-dung, and others; and I recollected his face very well, which seemed excessively pleasing to him.

ARRANGEMENT WITH MR. RANKIN.

The poor fellows were exceedingly fatigued and jaded; and after a few minutes' conversation I left them, advising them to lie quiet for two or three days until they were rested and recruited after the fatigues of their long and boisterous voyage. Mr. Rankin, with the aid of my man Daniel, settled all the arrangements for this, and the next morning I met Mr. Rankin with a view to some arrangement for their exhibition in my collection, which was then open in the Exchange Rooms. He seemed alarmed about the prospects of their exhibition, from what had been told him in London, and proposed that I should take them off his hands by paying him £100 per month.

I instantly stated my objections to such an arrangement; that by doing so I should be assuming all the responsibilities for them while abroad.

Mr. Catlin finally agreed to share his receipts equally with them, they to be shown in his gallery; he to lecture and explain customs, &c. This was accepted by Rankin.

THE INDIANS IN CATLIN'S GALLERY.

Their first airing in Manchester was a drive in an omnibus to my exhibition rooms, which they had long wished to see.

The mayor of the city, with the editors of the *Guardian* and several other gentle-

men, had been invited there to see the first effect it would have upon them. It proved to be a very curious scene. As they entered the hall, the portraits of several hundreds of the chiefs and warriors of their own tribe and of their enemies were hanging on the walls and staring at them from all directions, and wigwams, and costumes and weapons of all constructions around them. They set up the most frightful yells, and made the whole neighborhood ring with their howlings; they advanced to the portraits of their friends and offered them their hands; and at their enemies, whom they occasionally recognized, they brandished their tomahawks or drew their bows as they sounded the war-whoop.

MR. CATLIN ADDRESSES THE OJIBBEWAYS.

This scene was truly exciting, and after our distinguished visitors had left the rooms, I spread some robes upon the floor, upon which we sat, and lighting an Indian pipe, opened our first council by saying:

"My friends, I am glad to see you, and to offer you my hand in friendship. You see by the paintings around you, of your friends and of your enemies, that I am no stranger to Indians, and that I am their friend. I am very happy to see you in my room, and all well after crossing the great ocean. Your friend here, Mr. Rankin, tells me you have come to this country to give your dances, &c.; and he has proposed that I should manage your exhibition, and have your dances all given in my rooms. This I have agreed to do, provided it meets your approbation."

To which they all instantly ejaculated, "How, how, how!" which is always an affirmative, literally meaning yes. When meeting a friend, it is the first salutation, meaning "How goes it?" or "How do you do?" and pronounced at the ends of sentences, when any one is speaking, implies assent, or approbation, as "Hear, hear!" is used in the English language.

"My good friends, I have agreed to this on two conditions: the first, that it shall please you; and the second, that you will pledge your words to me that you will keep yourselves all the time sober, and drink no spirituous liquors while you are in the country. I make this condition because I know that the Indians are generally fond of strong drink, which wicked white men carry into their country and teach them to use. I know that the Indians often drink it to excess, not knowing in their country the sin of doing so. I know that the people in England detest drunkards, and they have an idea that all Indians are drunkards; and that if you drink and get drunk in this country, it will ruin all your prospects, and you will go home poor and despised. ('How, how, how!') You are a good-looking and well-behaved set of men, and I have no fears of any difficulties if you will keep sober. The English people are the friends of the Indians, and you will make many friends if you take and keep my advice.

"I will ask but one solemn promise of you, and that is, that you will drink no spirituous liquors while you are in this country, and your friend Mr. Rankin will perfectly justify me in this. ('How, how, how!')

"If you will keep sober, you shall have plenty of good tobacco to smoke and roast beef to eat, and there is no doubt that I will get you permission to see the Queen."

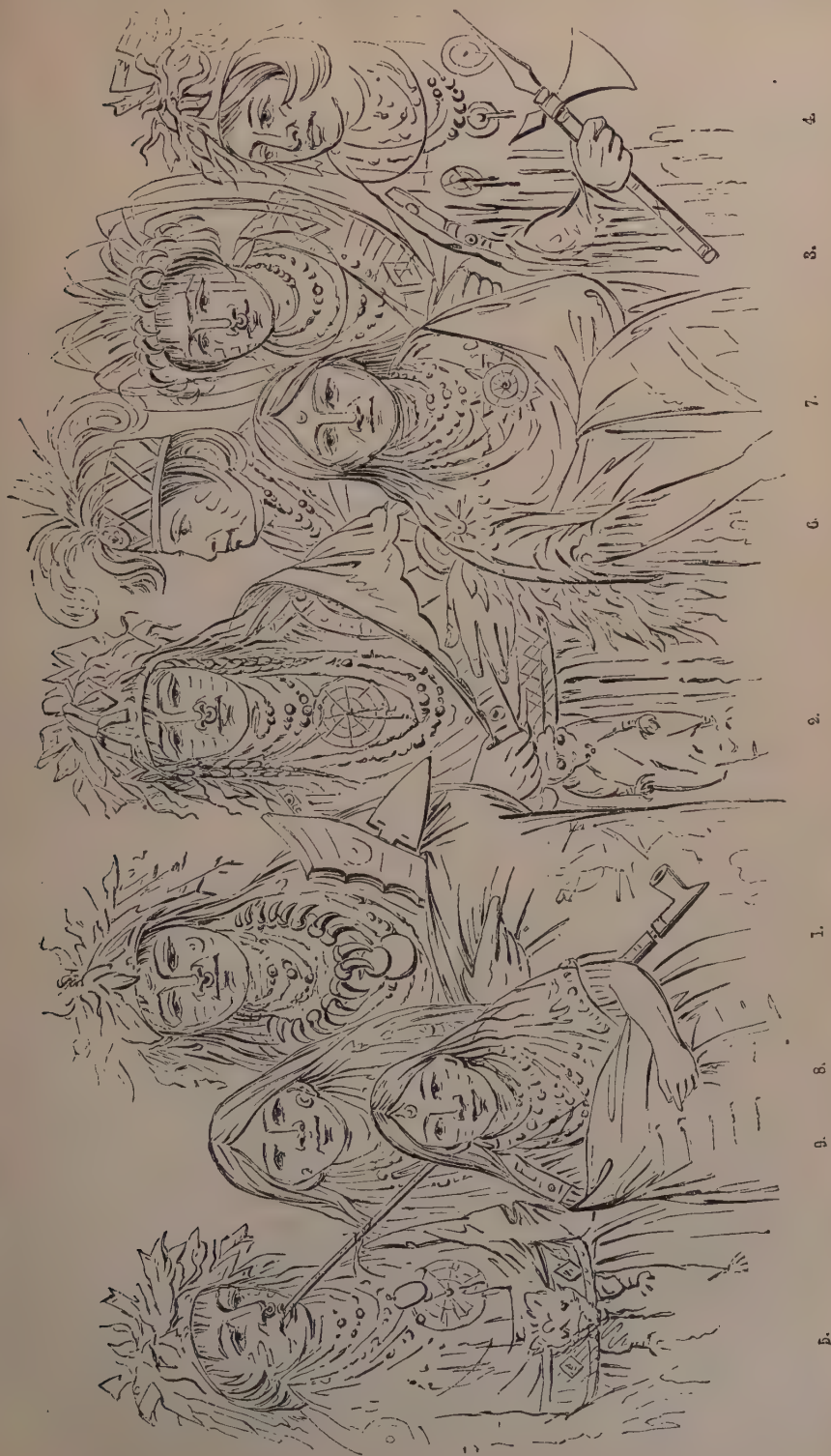
THE OLD CHIEF'S REPLY.

To this the old chief (Ah-quee-we-zaints, the Boy Chief) arose and replied:

"My friend, I give you my hand. The Great Spirit has been kind to us in keeping his eye upon us all in crossing the salt lake, and we are thanking him that we are all here safe and in good health. We had heard much of you when in our own country, where all the Indians know you, and we are now happy to meet you. ('How, how!')

"My friend, we are here like children in this strange country, and we shall feel happy and not afraid if you will be our father—the Great Spirit has put good counsel into your mouth, and we will follow it. ('How, how, how!')

"We all know the dangers of fire-water; we have all been fond of it, and have



THE NINE CHIPPEWYAS (CHIPPEWA) WHO VISITED LONDON IN 1845 AND EXHIBITED IN CATLIN'S GALLERY. Page 575.

been taught to drink it. We have been told that the Great Spirit sent it to us because he loved us; but we have learned that this is not true.

"We have learned that the English people do not drink it—they are wise; and we will all pledge our words to you in this council that we will not drink it while we are in this country, and we are ready to put our names on a paper. ('How, how, how!')

"My friends," said I, "I don't require your names on a paper; I am satisfied; if you were white men, perhaps I might—but no Indian who ever gave me his word has deceived me. I will take your names on paper, however, for another purpose, that I may know how to call you, how to introduce you, and to have your arrival properly announced in the newspapers. ('How, how, how!')

The names were then taken as follows, and the business of our first council being finished, it broke up.

1. Ah-quee-we-zaints (the Boy Chief).
2. Pat-au-a-quot-a-wee-be (the Driving Cloud), war-chief.
3. Wee-nish-ka-wee-be (the Flying Gull).
4. Sah-mah (Tobacco).
5. Gish-ee-gosh-e-gee (Moonlight Night).
6. Not-eeen-a-akm (Stong Wind), interpreter.
7. Wos-see-ab-e-neuh-quā, woman.
8. Nib-nab-ee-quā, girl.
9. Ne-bet-neuh-quā, woman.

After a stroll of an hour or so about my rooms, where they were inexpressibly amused with my numerous paintings, &c., they were driven awhile about the town, and landed at their hotel, where the crowd had become so general and so dense that it was almost impossible to approach it. The partial glance that the public got of their red faces and wild dresses on this day, as they were moving through the streets, and passing to and from the carriage, increased the cry of "Ob-jubbe ways!" in every part of the city, and established the fact as certain that "real Indians" had made their appearance in Manchester.

It should be known to the reader by this time that this party were from the northern shore of Lake Huron, in Canada, therefore Her Majesty's subjects, and part of one of the most numerous tribes in North America, inhabiting the shores of Lake Superior, Lake of the Woods, and Lake Huron, numbering some fifteen thousand or twenty thousand, and usually (in civilized parlance) called Chippeways, a mere refinement upon their native name, O-jib-be-way. The appearance of these wild folks so suddenly in the streets of Manchester was well calculated to raise an excitement and the most intense curiosity. They were all clad in skins of their own dressing, their head-dresses of eagles' quills and wild turkeys' feathers; their faces daubed and streaked with vermilion and black and green paint. They were armed with their war-clubs, bows, and quivers, and tomahawks and scalping-knives, just as they roam through the woods in their country; and their yells and war-whoops, which were occasionally sounded in the streets at some sudden occurrence that attracted their attention, gave a new excitement amid the smoke and din of Manchester. The leading man of this party, *Ah-quee-we-zaints* (the Boy Chief), was an excellent old man, of seventy-five years, with an intelligent and benignant countenance, and had been somewhat distinguished as a warrior in his younger days.

The next of consequence, *Pat-au-a-quot-a-wee-be* (the Driving Cloud), and called the war-chief (though I believe not a chief), was a remarkably fine man of thirty-five years of age, and had distinguished himself as a warrior in several battles in the war of 1812, having been engaged in the British lines, and in those engagements had been several times severely wounded, and of which he still carried and exhibited the most frightful scars.

Sah-mah (Tobacco) and *Gish-ee-gosh-e-gee* (Moonlight Night) were two fine young men, denoted warriors, having their wives with them; *Wee-nish-ka-wee-be* (the Flying Gull) was a sort of doctor or necromancer to the party, and a young fellow of much

drollery and wit. The Strong Wind, the interpreter, whose familiar name was *Cadotte*, was a half-caste, a young man of fine personal appearance and address, and the son of a Frenchman of that name who had long been an interpreter for the English factories in those regions.—Pages 103–110, vol. 1, Catlin's Notes in Europe.

The Indians remained at Manchester, Stockport, and other towns for some two months. They were entertained at many private and public places, and received many presents and much attention.

INDIANS COMMENT ON MANCHESTER.

After one day's inspection of Manchester, Mr. Catlin notes their comments:

The conversation of the Indians that evening, while they were passing their pipe around and making their comments upon what they had seen, was exceedingly curious, and deserves to be recorded. They expressed great satisfaction at the kind manner in which they had been entertained by the mayor, understanding that he was the headman of the town of Manchester—"chief of that village," as they called him; "they saw him and his squaw, and many other beautiful squaws, all drinking; and they saw many people through the windows and in the doors, as they passed along the streets, who were drinking; and they saw several persons in the streets who were quite drunk, and two or three lying down in the streets, like pigs; and they thought the people of Manchester loved much to drink liquor. They saw a great deal of smoke, and thought the prairies were on fire; they saw many fine-looking squaws walking in the streets, and some of them holding on to men's arms, and didn't look sick, neither. They saw a great many large houses, which it seemed as if nobody lived in. They saw a great many people in the streets, who appeared very poor, and looked as if they had nothing to eat. They had seen many thousands, and almost all looked so poor that they thought it would do no good for us to stay in Manchester."

I explained to them the extraordinary cause that had recently thrown so many thousands of poor people into the streets; that Manchester was one of the richest towns in the world; that the immense houses they had seen, and apparently shut up, were the great factories in which these thousands of poor people worked, but were now stopped, and their working people were running about the streets in vast numbers; that the immense crowd gathered around their hotel from day to day were of that class; that the wealthy people were very many, but that their dwellings were mostly a little out of town; and that their business men were principally shut up in their offices and factories, attending to their business whilst the idle people were running about the streets.

Such was a little of the gossip after their first visit and drive about the town, and the next morning, at an early hour, they were removed to their new lodgings in the Exchange buildings, and the kind landlord effectually, though very gradually, relieved from the nuisance he had had around his house for some days past.

CASTS MADE FROM THE CHIPPEWAS AT MANCHESTER.

I was waited on about this time by Mr. Bally, a gentleman of great eminence and skill in the science of phrenology, and who has one of the richest collections of casts from nature in the world. Mr. Bally is one of the most rapid and skillful men in the operation of casting from the living face, and was extremely anxious to procure casts from the Ojibbeways; and, to a gentleman of so much worth to science, as well as for his amiable and gentle disposition, I felt bound to lend my best efforts in gaining for him the privilege. I had much difficulty to overcome their superstitions; but, by assuring them that they were to be done as a present to me, and by their seeing the operation performed on one of my men, I succeeded in gaining their consent, and they were all taken with great success. They were a present to my collection; and

a copy of them in the noble collection of Mr. Bally will, I hope, continue to be subjects of interest and value.—G. C.

Some of these casts are now in the U. S. National Museum. Mr. Catlin used them for heads to his lay figures, described herein.

THE INDIANS AT THE CATLIN GALLERY AND MUSEUM IN LONDON IN 1845.

At Manchester he records the following amusing incident:

In the midst of our success and of their amusement and enjoyment, an occurrence took place that was near getting us into difficulty, as it raised a great excitement in the neighborhood and no little alarm to many old women and little children.

As I was leaving my exhibition-rooms one morning, I met, to my great surprise, an immense crowd of people assembled in front, and the streets almost completely barricaded with the numbers that were rapidly gathering, and all eyes elevated towards the roof of my building. I asked the first person I met what was the matter, supposing that the house was on fire, to which he replied, "I believes, sir, that the Hop-jib be-ways has got loose; I knows that some on 'em is hout, for I seed one on 'em runnin' hover the tops of the 'ouses, and they'll 'ave a 'ard matter to catch 'em, hin my hopinion, sir."

It seems that the poor fellows had found a passage leading from their rooms out upon the roof of the house, and that, while several of them had been strolling out there for fresh air, and taking a look over the town, a crowd had gathered in the street to look at them, and amongst the most ignorant of that crowd the rumor had become current that they "had broke loose, and people were engaged in endeavoring to take them."

I started back to my room as fast as I could, and to the top of the house, to call them down, and stop the gathering that was in rapid progress in the streets. When I got on the roof, I was as much surprised at the numbers of people assembled on the tops of the adjoining houses as I had been at the numbers assembled in the streets. The report was there also current, and general, that they had "broke out," and great preparations were being made on the adjoining roofs with ropes and poles, &c., to "take them," if possible, before any harm could be done. About the time I had got amongst them, and was inviting them down, several of the police made their appearance by my side, and ordered them immediately into their room, and told me that in the excited state of the town, with their mills all out, such a thing was endangering the peace, for it brought a mob of many thousands together, which would be sure not to disperse without doing some mischief. I was ordered by the police to keep them thereafter in the rooms, and not to allow them to show themselves at the windows, so great were their fears of a riot in the streets if there was the least thing to set it in motion. As an evidence of the necessity of such rigor, this affair of about fifteen minutes' standing had already brought ten or fifteen thousand people together, and a large body of the police had been ordered onto the ground, having the greatest difficulty during the day to get rid of the crowd.

THE INDIANS GO TO LONDON.

This seemed to please him very much, and we moved off pleasantly on our way to London, leaving the ungratified curiosity that remained in Manchester until a future occasion, when we might return again.

For our passage to London we had chartered a second-class carriage to ourselves, and in it had a great deal of amusement and merriment on the way. The novelty of the mode of traveling and the rapidity at which we were going raised the spirits of the Indians to a high degree, and they sang their favorite songs and even gave their 'ances as they passed along. Their curiosity had been excited to know how the train

was propelled or drawn, and at the first station I stepped out with them and forward to the locomotive, where I explained the power which pulled us along. They at once instituted for the engine the appellation of the "iron horse," and at our next stopping-place, which was one where the engine was taking in water, they all leaped out "*to see the iron horse drink.*"

Their songs and yells set at least a thousand dogs barking and howling on the way, and, as we came under the station at Birmingham, called up a fat old gentleman, who opened our door and very knowingly exclaimed, "What the devil have you got here? Some more of them damned grizzly bears, have you?" He was soon merged in the crowd that gathered around us, and, with doors closed, the Indians sat out patiently the interval until we were under way again.

THE INDIANS AT LONDON.

Arrived at the Euston Station, in London, an omnibus conveyed them suddenly to apartments in George street, which had been prepared for them. They were highly excited when they entered their rooms, talking about the Queen, whom they believed had just passed in her carriage, from seeing two footmen with gold-laced hats and red breeches and white stockings standing up and riding on a carriage behind, with large gold-headed canes in their hands; it proved, however, to have been the carriage of Lady S——n, familiarly known in that neighborhood; and the poor fellows seemed wofully disappointed at this information.

The good landlady, who took a glance of them as they came in, was becoming alarmed at the bargain she had made for the rooms, and came to Mr. Rankin, expressing her fears that the arrangement would never answer for her, as "she did not expect such wild, black-looking savages from the Indies." Mr. Rankin assured her that they were quite harmless, and much more of gentlemen than many white men she might get in her house, and he would be responsible for all damage that they would ever do to her property, even if she left the whole of it unsecured by lock and key. So she said she would venture to try them for a week, and see how they behaved. They were now in the midst of the great city of London, which they had been so anxious to see; and, upon putting their heads out of the windows to take a first peep, the smoke was so dense that they could see but a few rods, when they declared that the "*prairies must be on fire again.*"

Daniel was at this time remaining in Manchester to take down and bring on my collection, which it was agreed should be reopened in London. I was busy effecting a new arrangement for the Egyptian Hall, which I took for six months, and in a few days my collection was being replaced upon its walls.

VISITORS TO THE INDIANS IN LONDON.

The first visitor who came to see the party, and to wish them success in London, was my excellent friend the Hon. C. A. Murray, who was much pleased with them, and, learning their desire to gain an audience of Her Majesty, he proposed, as the surest way to bring it about, that his royal highness the Duke of Cambridge should have an interview with them first, and then it would be easy to get Her Majesty to see them. This plan was agreed to, and the next day Mr. Murray addressed me a note saying that the duke would meet them the next morning in the Queen's drawing-room, Hanover square concert-rooms. I immediately made the arrangement with the proprietor of the rooms, and at the appointed hour the next morning was there with them, and met his royal highness the Duke of Cambridge, with the Hon. Mr. Murray and Baron Kneesebeck, in attendance. The duke met them in the most familiar and cordial manner, offering them his hand, and smoking the Indian pipe with them. He conversed a great deal with them through their interpreter, Cadotte; and, after closely examining their costumes, weapons, &c., took a seat to see them dance.

They amused him with the war-dance and the *Wa-be-no* dance, giving several songs and the war-whoop. * * *

The duke most kindly took leave of them, presenting to the old chief 10 sovereigns, which he divided equally among the number, and sent them on the following day 10 pounds of the choicest smoking tobacco.

WAITING AN AUDIENCE WITH THE QUEEN.

The announcement of the arrival of the Ojibbeways, which had been made in the public papers, and the notice also of their interview with the Duke of Cambridge, were now gaining them a notoriety with the public, and, amongst my personal friends, was announcing that I had returned to London, which altogether brought me a flood of applicants for private interviews with them. We had resolved not to make any exhibition of their modes to the public until after they had seen the Queen, and the month that we remained idle, and waiting for Her Majesty's command, was rendered tedious and troublesome from the above causes. We were daily and hourly importuned for permissions to see them, which were in part granted, until it became quite necessary that I should absent myself from them, leaving instructions at the door that no communication could be had with them at present. Mr. Rankin during this time staid constantly with them, and I occasionally spent an evening of gossip and smoked a pipe with them. We made use of most of the time in endeavoring to show them as much of the great city as possible, driving them out in a 'bus during the day, and several times taking them into the country to spend a day running over the fields, for the benefit of their health.

THE INDIANS' IMPRESSIONS OF LONDON.

After one of their first drives about the city, when they had been passed through Regent street, the Strand, Cheapside, Oxford street, and Holborn, I spent the evening in a talk with them in their rooms, and was exceedingly amused with the shrewdness of their remarks upon what they had seen. They had considered the "prairies still on fire," from the quantity of smoke they met; one of the women had undertaken to count the number of carriages they passed, but was obliged to give it up; "saw a great many fine houses, but nobody in the windows; saw many men with a large board on the back, and another on the breast, walking in the street—supposed it was some kind of punishment; saw men carrying bags of coal, their hats on wrong side before; saw fine ladies and gentlemen riding in the middle of the streets in carriages, but a great many poor and ragged people on the sides of the roads; saw a great many men and women drinking in shops where they saw great barrels and hogsheads; saw several drunk in the streets. They had passed two *Indians* in the street with brooms, sweeping away the mud; they saw them hold out their hands to people going by, as if they were begging for money; they saw many other people begging, some with brooms in their hands and others with little babies in their arms, who looked as if they were hungry for food to eat. They had much to say about the two *Indians* they had passed. "It could not be that white people would dress and paint themselves like *Indians* in order to beg money, and they could not see how *Indians* would consent to stand in the streets and sweep the mud away in order to beg for money." They appealed to me to know whether they were really *Indians*, and I said, "Yes; they are natives from the East Indies, called *Lascars*. They are naturally, most probably like yourselves, too proud to work or to beg; but they have been left by some cruel fate to earn their living in the streets of London or to starve to death, and, poor fellows, they have preferred begging to starvation." The *Indians* seemed much affected by the degradation that these poor fellows were driven to, and resolved that they would carry some money with them when they went out, to throw to them,

A MINISTER DESIRES TO KNOW IF THE INDIANS HAVE ANY RELIGION. HE VISITS THEM.

I had about this time several communications from the Rev. Mr. S——, who was desirous, if possible, to have an interview with the Indians for the purpose of learning from them what notions they had of religion, if any; and to endeavor to open their minds to a knowledge of the Christian religion, which it was the wish of himself and many others of his friends to teach to them for their eternal welfare. I at once wrote to those reverend gentlemen and assured them that their kind endeavors would be aided in every possible way by Mr. Rankin and myself; and I appointed an hour at once, when they could converse with the Indians on the subject. Their visit was made at the hour appointed, and the conversation was held in my presence. The reverend gentlemen most kindly and humanely greeted the Indians on their safe arrival in this country, where they were glad to meet them as brothers. They called upon them, not in any way to interfere with their amusements or objects for which they had come to England, but to wish them all success, and at the same time to learn from them whether as poor children of the forests they had been kept in the dark, and out of the light of the true Christian religion, which it was their desire to make known to their minds. The old chief had lit his pipe in the mean time, and having taken a few moments to smoke it out, after the reverend gentleman had stopped, said (without rising up to speak) that he was much pleased to see them, and shake hands with them, for he knew their views were good and friendly. He said that they had heard something about the white man's religion in the wilderness where he lived, but they had thought it too difficult for them to understand. He said he was much obliged to them for offering to explain it at this time, but that they would take a little time to think of it first; and as they had not yet seen the Queen, they thought it best to do no more about it at present.

A GREAT MEDICINE FEAST.

Poor fellows, they were daily asking for reports from the palace, becoming impatient for the permission to see Her Majesty. They had waited so long that they were beginning to think that their application had failed, and they were becoming dispirited and desponding.

I said to them one morning, "Now, my good fellows, don't despair—you have not tried what you can do yourselves yet; in your own country, if you wish it to rain, you have *rain-makers* who can make it rain; if you wish it to stop raining, you have *rain-stoppers* who cook up a grand medicine feast and cause it to stop raining. If buffaloes are scarce, your medicine-men can make them come; why not 'put on the Big Kettle,' and see what you can do in the present dilemma? You have your *medicine-man* with you, and your *medicine-drum* and your *Shi-she-quoi* (mystery rattle); you are all prepared; go to work—you will certainly do no harm, and I fully believe you will bring it about."

As I was leaving the room their interpreter overtook me, and said that the medicine-man wanted the money to buy five fat ducks—that they had resolved on having a *medicine feast* that afternoon, and that they would expect me to be of the party to partake of it.

I came in at the hour appointed, and found them all with their faces painted black on one side and red on the other (their mode of ornamenting when they supplicate the Great or other Spirit for any gift or favor), and prepared to take their seats at the feast, which was then smoking, on the floor in the adjoining room. Buffalo robes were spread upon the floor, on which we were seated, when the following dialogue took place between their kind (and now no longer terrified) landlady and the interpreter Cadotte: "Why," said she (as she was completing the last arrangement for our feast upon the floor), "you have left no room for the women, poor things." "Women!" said Cadotte, "why do you suppose that women can eat at a *medicine feast*?" "Why

not?" said the landlady, "are they not as good as the men? They are a nice set of women, and that little girl is a dear little creature. I cooked the ducks as much for them as I did for you, and I think it would be cruel not to invite them to eat with you; you are no better now than you were this morning; they ate with you then. If I had known this, I would have kept one of the ducks for them." "Devil a bit!" said Cadotte, "do you know what medicine is?" "No, I don't suppose I do; but there are the three women all crying now in the other room, poor creatures." "And there they are *obliged* to cry while we are in a *medicine feast*, or we have no luck." "Oh, dear me, what a strange set of beings!" said the old lady, as she returned to the kitchen, "I won't interfere with them; they must take their own way."

THE RESULT OF THE FEAST.

With closed doors we went through all the peculiar solemnities of this feast; and, having devoured all the ducks, leaving "none for the poor women," the medicine-man took about a quarter of an hour to recite a sort of prayer or thanks to the Great Spirit, which, from the extreme rapidity with which he repeated it, I supposed to be some established form peculiar to such occasions. After this, and while the last pipe was passing around, my man Daniel (in pursuance of my previous instructions) entered the room, and delivered to me a large letter, which he said he thought was from Mr. Murray, as it had the household stamp upon it. The most impatient excitement prevailed until I broke the seal and read as follows:

BUCKINGHAM PALACE, *Thursday Morning.*

DEAR SIR: I have great pleasure in informing you that Her Majesty has expressed a desire to see the party of Ojibbeway Indians, and has appointed Thursday next, at 2 o'clock, as the hour when she will receive you with the party in the Waterloo Gallery, Windsor Castle. I pray that you will be punctual at the hour, and I will meet you at the threshold, rendering all the facilities that may be in my power.

Yours, sincerely,

C. A. MURRAY,

Master of H. M. Household.

GEO. CATLIN, Esq.

The reader can readily imagine what was the pleasure of these poor people when they heard this letter read; but it would be difficult to know what were their feelings of surprise, that the efficacy of their medicine should have brought it in at that opportune moment. The reader will also suppose what their superstition prevented them from ever imagining that this letter was in my pocket several hours before the ducks were bought, and therefore cost me about twenty shillings.

A pipe was here lit by the old chief, and passed around, and smoked to the kind spirit they had successfully invoked, and with it all the anxieties of this day passed away.

THE NINE OBJIBEWAYS AT WINDSOR CASTLE, 1845.

Mr. Catlin's description of the visit to the Queen and Prince Consort contains so much that is of interest that it is given in full:

A new chapter commenced here with the Indians, as it commences with my book. All "omnibus drives" were postponed for the present; all communications with the world entirely interdicted; and all was bustle and preparation for the grand event which was to "cap the climax" of their highest ambition—the point to which they had looked ever since they had started, and beyond which it is not probable their contemplations had as yet visibly painted anything.

Colors and ribbons and beads of the richest hues were called for and procured from various parts of the city; and both night and day all, men and women, were constantly engaged in adding brilliancy and richness of color to their costumes.

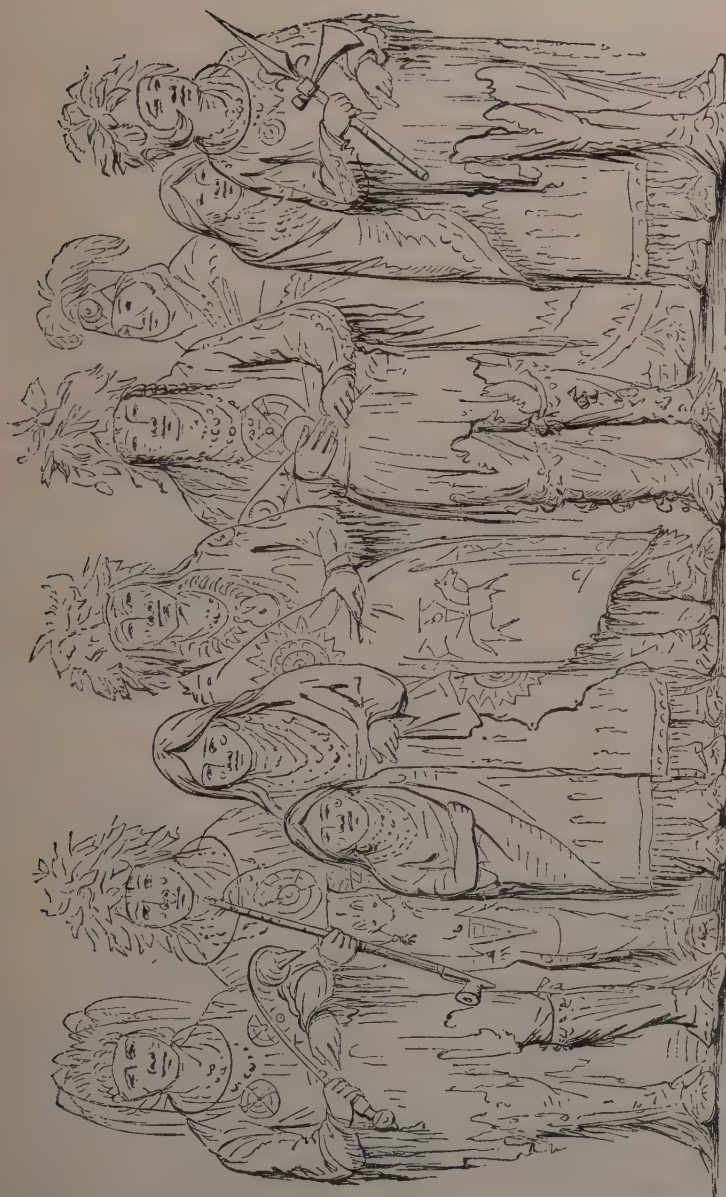
The old chief was painting the stem of his pipe of peace (or calumet) sky-blue, emblematical of the feelings they carried in their breasts; and decorating it also with blue and red ribbons, as a suitable gift to royalty. The little girl, *Nib-nab-e-qua*, was crying, as she embroidered with red and white porcupine-quills, fearing that her new moccasins would not look so brilliant as she had sometimes made them. Her mother was arranging black mourning plumes in the cradle in which her infant had died, and which, by the custom of the country, she was obliged yet to carry on her back. The war chief was repainting his shield and arranging his scalps on a little hoop to give proper effect to the scalp-dance. The *medicine-man* was preparing his *wa-be-no* drum. *Gish-ee-gosh-ee-gee* was stringing beads with his wife; and *Sah-mah* was brightening his tomahawk and his scalping-knife for a glittering effect in the war-dance. Cadotte, during this time, was parading before the mirror, examining, arranging, and rearranging the ostrich-plumes in his cap, and the fit of a laced frock he had just had made; and (I had almost forgotten myself) I was anxiously awaiting the arrival of a new coat I had ordered at my tailor's for the occasion.

On the morning appointed all were satisfactorily prepared, and, being seated in an omnibus posted with four horses, we were on our way, and soon after that arrived at the gates of Windsor Castle. Descending from the carriage, the poor old chief, whose eyes were getting a little dim with age, was completely nonplussed at beholding the magnificent figure (in scarlet and gold lace and powdered wig) of (his apparent majesty) Sykes, the well-known porter of the palace, who had him by the elbow, and was conducting him and his heavy paraphernalia towards the door. The good old chief turned around and gave him his hand, not knowing as yet what to say, as they had none of them contemplated anything so brilliant and dazzling, short of majesty itself. He was at this moment, however, saved from committing himself or bestowing his pipe of peace by the sudden approach of several others of the household in liveries equally splendid, who conducted us into the hall, at which moment we met our friend the honorable Mr. Murray, whom we followed to the waiting-room adjoining to the Waterloo Gallery, in which our reception was to take place. Here we were seated, and awaited the anxious moment when it was to be announced that Her Majesty was ready to see us.

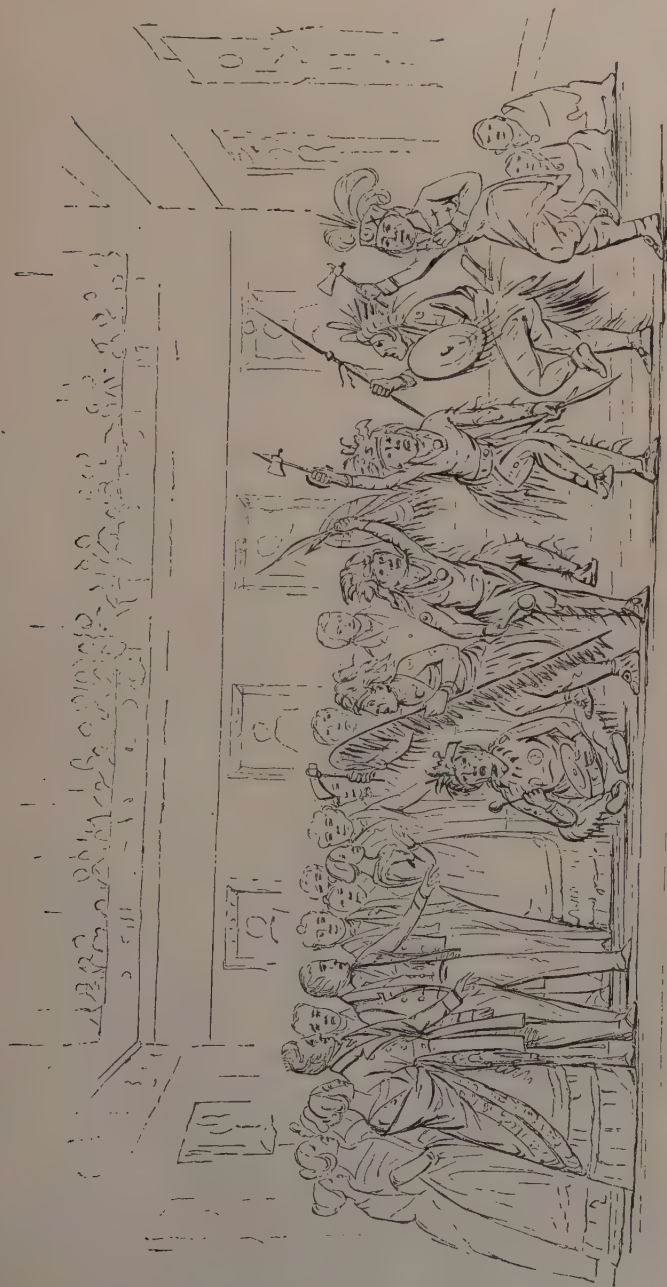
The Indians were here parading before the large and splendid mirrors and adjusting their feathers and ornaments, and suggesting many surmises about the long table which was dressed out in the room where we were, and which they supposed was the place where the Queen and all her officers about her took their dinners. This, as the sequel will show, was a very great error, as it was preparing for another and entirely different purpose.

After waiting half an hour or so, an officer in full dress came into the room and informed us that the Queen was in the adjoining room and ready to receive us, and showed us the way. There was a moment of jingling and rattling of trinkets as the Indians were throwing on their robes and gathering up their weapons; and when they responded to my question "if they were all ready?" by their "*how! how! how!*" I led the way, and they followed into the Waterloo Gallery. They were now all at full length before Her Majesty and the prince, who most graciously received them. (Plate 5.) The Queen arose from a sofa in the middle of the room, having Her Majesty the Queen Dowager and H. R. A. the Duchess of Kent by her side; and, advancing towards the Indians, was joined by H. R. H. Prince Albert and the Hon. Mr. Murray. Her Majesty desired that the interpreter and myself should advance nearer to her, and at her request I introduced each individually by their appropriate names, explaining their costumes, weapons, &c. Her Majesty beckoned the little girl up to her, and held her some time by both hands, evidently much pleased with her appearance, and also the woman with the cradle on her back, in whom she seemed to take much interest. She asked many questions, as well as the prince, relative to their costumes, modes, &c., and they then took their seats on the sofa to witness the dances which the Indians had come prepared to give.

The Indians were at this time seated in a circle on the floor, when the *medicine-man*



THE NINE OJIBBEWAYS (CHIPPEWA) BEFORE QUEEN VICTORIA, WINDSOR CASTLE, 1845. Pages 581, 582.



THE NINE OJIBWEAYS (CHIPPEWA) DANCING A WAR DANCE BEFORE QUEEN VICTORIA, WATERLOO GALLERY, WINDSOR CASTLE, 1845. Page 583.

gradually commenced tapping on his drum and singing in a low tone. In a few moments the house jarred with the leap of the war-chief, who was upon his feet, and after him all the party, in the din of the war dance.

This dance finished, they were again seated on the floor, when the old chief, seventy-five years of age, having lighted his pipe and passed it around, arose and made the following address to Her Majesty : *

"Great mother, I have been very sorrowful since I left my home, but the Great Spirit has brought us all safe over the great waters, and my heart will now be glad that we can see your face. We are now happy.

"These are all the words I have to say. My words are few, for I am not very well to-day. The other chief will tell you what I intended to say."

The war-chief then rose, and in a very energetic manner made the following speech, which was also literally interpreted to Her Majesty :

"Great mother, the Great Spirit has been kind to us, your children, in protecting us on our long journey here. And we are now happy that we are allowed to see your face. It makes our heart glad to see the faces of so many Saganoshes (English) in this country, and all wearing such pleasant looks. We think the people here must be very happy.

"Mother, we have been often told that there was a great fire in this country ; that its light shone across the great water ; and we see now where this great light arises. We believe that it shines from this great wigwam to all the world.

"Mother, we have seen many strange things since we came to this country. We see that your wigwams are large, and the light that is in them is bright. Our wigwams are small, and our light is not strong. We are not rich, but yet we have plenty of food to eat.

"Mother, myself and my friends here are your friends—your children. We have used our weapons against your enemies. And for many years we have received liberal presents from this country, which have made us quite happy and comfortable in our wigwams.

"Mother, the chief who has just spoken and myself have fought and bled by the side of the greatest warrior who ever lived—Tecumseh.

"Mother, our hearts are glad at what we have this day seen ; that we have been allowed to see your face. And when we get home our words will be listened to in the councils of our nation.

"This is all I have to say."

After his speech, the war-chief resumed his seat upon the floor, and as Her Majesty could not be supposed to reply to his speech, she called upon the prince, who thanked them for the amusement they had afforded Her Majesty, who felt a deep interest in their welfare, and thankful to the old chief for the noble and religious sentiments expressed in his remarks.

After this the Indians rose and gave their favorite, the pipe dance, which seemed to afford much amusement to the royal party. The Queen and the prince then graciously bowed and took leave, thanking them, through the interpreter, for the amusement they had afforded them. The Indians at the same moment shouldered their robes and retired, sounding their war-whoop to the amusement of the servants of the household, who had assembled to the amount of some hundreds in the galleries of the hall.

They were now in the waiting-room again, where, to their surprise (and no little satisfaction), they found that the table they had seen so splendidly arranged was intended for their own entertainment, and was now ready for the "set-to." Mr. Mur-

* The poor old chief met with a sudden embarrassment at this moment that he had not thought of, and was not prepared consequently to know how to proceed. He had, according to the custom of his country, prepared and brought with him a beautiful calumet or pipe of peace to present, and on rising to make his speech (the moment when it is customary to present it) it for the first time occurred to him that he was about to present it to a woman, the impropriety of which was evident to him. He thought of the prince, but as the pipe of peace can only be given to the highest in power, he had another misgiving ; and, unlike to orators in the Indian countries, continued to hold it in his hand while he was speaking, and brought it away with him.

ray announced it as ready, and we all went to work. Mr. Rankin, who had been seated in the gallery during the presentation, having joined the party, had now taken his seat with them at the table. With his usual kindness, Mr. Murray insisted on carving the roast-beef and helping them around, and next in drinking the Queen's health, which is customary at all public dinners. For this the first bottle of champagne was opened; and when the cork flew and the wine was pouring into glasses, the Indians pronounced the word "*Chick-a-bob-boo!*" and had a great laugh. A foaming glass of it was set before each Indian; and when it was proposed to drink to Her Majesty's health they all refused. I explained to Mr. Murray the promise they were under to drink no spirituous liquor while in the Kingdom. Mr. Murray applauded their noble resolution, but said at the same time that this was not *spirituous liquor*—it was a light wine, and could not hurt them; and it would be the only time they could ever drink to Her Majesty so properly, and Her Majesty's health could not be refused by Her Majesty's subjects. When again urged they still refused, saying, "We no drink; can't drink." They seemed, however, to be referring it to me, as all eyes were alternately upon me and upon their glasses, when I said to them, "Yes, my good fellows, drink; it will not hurt you. The promise you have made to Mr. Rankin and myself will not be broken; it did not contemplate a case like this, where it is necessary to drink the Queen's health. And again, this is *champagne*, and not *spirituous liquor*, which you have solemnly promised to avoid." "*How! how! how!*" they all responded, and with great delight all joined in "health to the Queen!" And as each glass was emptied to the bottom, they smacked their lips, again pronouncing the word "*Chick-a-bob-boo! Chick-a-bob-boo!*" with a roar of laughter among themselves.

Mr. Murray and I becoming anxious to know the meaning of *chick-a-bob-boo*, it was agreed that the war-chief (who had a dry but amusing way of relating an anecdote) should give us the etymology of the word *chick-a-bob-boo*, which they said was manufactured but a few years since in their country. The old Boy Chief, who was not a stranger to *chick-a-bob-boo*, nor to good jokes, said that the "war-chief couldn't tell a story well unless his lips were kept moist," and he proposed that we should drink Mr. Murray's health before he commenced. So the champagne was poured again, and the Hon. Mr. Murray's health being drunk, the war-chief proceeded by saying that "Only a few years since, when the white men were bringing so much rum and whisky into the little village where he lives that it was making them all sick and killing a great many, the chiefs decided in council that they would tomahawk every keg of whisky the white men should bring in; and it had the effect of keeping them away, and their people who had been drunk and sick were getting well.

"Not long after that," continued he, "a little old man with red hair, who used to bring us bags of apples, got in the way of bringing in one end of his bag a great many bottles filled with something that looked much like whisky, but which, when we smelled it and tasted it, we found was not fire-water, and it was much liked by the chiefs and all, for they found, as he said, it was good, and would not make Indians drunk. He sold much of this to the Indians, and came very often; and when he had carried it a great way on his horse and in the sun, it sometimes became very impatient to get out of the bottles; and it was very amusing to see the little old man turn a crooked wire into the bottle to pull out the stopper, when one was holding a cup ready to catch it. As he would twist the wire in, it would go *chee—e—*, and when he poured it out it would say *pop-poo, pop-poo*." This amused the women and children very much, and they called it at first *chee-pop-poo*, and since *chick-a-bob-boo*. And this the old man with red hair told us at last was nothing but the juice of apples, though we found it very good; and yet it has made some very drunk."

This story of the war-chief amused Mr. Murray very much, and he ordered one of the waiters to "twist the crooked wire" into the neck of another bottle or two of the *chick-a-bob-boo*, and "pull out the little stoppers," for he was going to propose that

* This word must be *whispered*, as the war-chief gave it, and not *spoken*, to be appreciated—after the mode of Indians in their imitations, or exclamations of surprise.

we all drink to the health of Prince Albert, who could never be neglected when Her Majesty's health was drunk. This was done with enthusiasm; and the old chief soon proposed to drink Mr. Rankin's health and my health, which were attended to; and he at length thought of the fat porter in scarlet and gold lace, whom he had passed at the door, and who at this moment, with several others in gold lace and powdered hair, were gathering around the table to take a glass or two of *chick-a-bob-boo* with them. This happened at a good time and Mr. Rankin commenced the anecdote of the old chief having mistaken the porter Sykes for Prince Albert just as Mr. Murray and I withdrew from the room to proceed to town.

I visited the Indians in their rooms that evening, and found them in good spirits, having been well pleased by Her Majesty's kind reception, and also delighted with the *chick-a-bob-boo*, and the liberal construction that had been put upon their sacred engagement "not to drink spirituous liquors." Mr. Rankin gave me an amusing account of the old chief's second interview with the porter Sykes, and their manner of taking leave when they were parting to meet no more. "Their pipes," he said, "were lit when they took their omnibus to return, and their joyful songs and choruses made it a traveling music-box the whole way to town."

I had come upon them at the moment when they were taking their coffee—a habit they had got into as one of the last things before going to bed. When they finished their coffee they lit the pipe, and there were many comments from different parts of the room upon what they had seen during the day. The Queen was, of course, the engrossing theme for their thoughts and their remarks; and though so well pleased with her kindness to them, they were evidently disappointed in her personal appearance and dress. Her Majesty was attired in a simple and unadorned dress of black, and wore apparently no ornaments whatever at the time of their presentation, affording the poor fellows nothing either in her stature or costume to answer to the fancied figure of majesty which they had naturally formed in their minds, and were convinced they were going to see. They had, on first entering the room, taken the Duchess of Kent for the Queen, and said they were not apprised of their error until they heard me address the Queen as "Her Majesty."

They were advancing many curious ideas (over the pipe) as to the government of the greatest and richest country in the world being in the hands of a woman, and she no larger than many of the Indian girls at the age of twelve or thirteen years. I explained to them the manner in which she was entitled to the crown, and also how little a king or queen has actually to do in the government of such a country; that it is chiefly done by her ministers, who are always about her, and men of the greatest talents, and able to advise her. And the old chief, who had been listening attentively to me, as he was puffing away at his pipe, said, he was inclined to think it was the best thing for the country. "I am not sure," said he, "but it is the safest way; for if this country had a king instead of a queen, he might be ambitious as a great warrior, and lead the country into war with other nations; now, under her government there is peace, and the country is happy."

Many jokes were passed upon the old chief for having mistaken the porter Sykes for Prince Albert, and for having brought his pipe of peace back, having been afraid to present it. They had many remarks to make also upon the little girl whom Her Majesty took by the hand; they told her she turned pale, and they were afraid she would grow up a white woman. They now, for the first time, thought of the Queen's little children, and wondered they had not seen them; they thought they ought at least to have seen the Prince of Wales. Daniel, they said, had long since told them how old he was, and that he was to be the next King of England. He had also read to them his long names, which had pleased them very much, which they never could recollect, but would have written down.

The conversation again, and for some time, ran upon the deliciousness of Her Majesty's *chick-a-bob-boo*, and also upon the presents which they had imagined would have been made to them, and which I assured them they might feel quite easy about, as

they would come in due time according to the custom. So were they whiling away the evening of this memorable day, and I left them.

THEIR FIRST EVENING IN THE CATLIN GALLERY.

The grand point having been made, their visit to the Queen, the Indians seemed in good spirits to meet the greetings of the public, amongst whom the daily paragraphs in the papers, and their occasional drives through the streets, had excited the most intense curiosity. The place for their operations was prepared for them in the Egyptian Hall; and in the midst of my Indian collection, as in Manchester, a platform was erected on which their dances and other amusements were to be given.

Having been without any exciting occupation for more than a month, in daily anticipation of their visit to the Queen, the Indians had become, as well as the public, impatient for the opening of their exhibition, which seemed requisite for their amusement as well as necessary for their accustomed bodily exercise.

Their first evening's amusements being announced, the large room of the Egyptian Hall was filled at an early hour, and the Indians received with a roar of applause as they entered and advanced upon the platform. I came on by their side, and, after they had seated themselves upon the platform, entered upon my duty, that of explaining to the audience who these people were, whence they came, and what were their objects in visiting this country. I also introduced each one personally by his name to the audience, and briefly described their costumes, weapons, &c., and they were then left to commence as they chose, with their dances and other amusements. Indian looks and Indian costumes, &c., were supposed to have been pretty well understood before this, by most of the audience, who had studied them at their leisure in my rooms on former occasions; but Indian dances and Indian yells, and the war-whoop, had been from necessity postponed and unappreciated until the present moment, when the sudden yell and scream of the whole party (as they sprang upon their feet) announced the war-dance as having commenced. The drum was beating, rattles were shaking, war-clubs and tomahawks and spears were brandishing over their heads, and all their voices were shouting (in time with the beat of the drum and the stamps of their feet) the frightful war-song!

With the exception of some two or three women (whose nerves were not quite firm enough for these excitements, and who screamed quite as loud as the Indians did, as they were making a rush for the door) the audience stood amazed and delighted with the wildness and newness of the scene that was passing before them; and, at the close of the dance, united in a round of applause, which seemed to please the Indians as much as seeing the Queen.

Like all actors, they were vain of their appearance, and proud of applause, and (rather luckily for them, and unlike the painful excitements that fall to the lot of most actors' lives) they were sure of the applause which sympathy brings, and exempt from that censure which often falls heavily upon those whose acting the audience is able to criticise.

According to their custom, after the war-dance was finished, the Indians seated themselves upon the platform and lit their long pipe, which they were almost constantly smoking. This pipe was filled with their own native tobacco (k'nick-k'neck) and passed around from one side to the other for a few whiffs, according to the usage of all the American tribes. I took this opportunity of explaining to the audience the meaning of the war-dance, the war-whoop, &c., and whilst I was up was so overwhelmed with questions (all of which I felt disposed to answer) that I found it exceedingly difficult to sit down again. These questions were put for the purpose of gaining information which it was my wish to give; and having patiently answered a number of them, I stated to the audience that I believed the explanations I should throw out in the course of the evening in my own way would answer nearly every question that they would be disposed to put, and I begged they would allow me as much time and opportunity to give them as possible. This was responded to by acclamation

all around the room, and the exhibition proceeded by the Indians wishing me to announce that they were to give the *wa-be-no* (or mystery) dance. This eccentric and droll dance caused much merriment among the audience, and gave them hearty applause again; after which, they being seated as usual, with the pipe passing around, I proceeded with my explanation, which done, I was requested by the interpreter to announce that the old chief had something which he wished to say to the audience, and was going to make a speech. There was a great expression of satisfaction at this evinced among the crowd, which seemed to give fire to the eye and youth to the visage of the old man as he rose and said:

"My friends, it makes our hearts glad when we hear your feet stamp upon the floor, for we know then that you are pleased, and not angry. (Great applause.)"

The old man then straightened himself up in the attitude of an orator, and, throwing his buffalo robe over his shoulder, and extending his right arm over the heads of his audience, he proceeded:

"My friends and brothers, these young men and women and myself have come a great way to see you, and to see our great mother, the Queen. The Great Spirit has been kind to us, for we are all well, and we have seen her face. ('How, how, how!')

"My friends, we know that the Saganoshes in our country all come from this place; they are our friends there, and we think they will not be our enemies here. ('How, how, how!' and immense applause, with 'Hear, hear, hear,' from the audience.)

"My friends, you see I am old, and my words are few; some of my younger men may talk longer than I can. I hope our noise is not too great. ('No, no,' from every part of the room; 'The more noise the better, my good fellows.')

"Brothers, my young men will finish their dances in a little while, when we will be glad to give you our hands. ('How, how, how!' great applause, and 'Hear, hear.')

The venerable old man then resumed his seat; and at that moment, as the pipe was preparing, Daniel was making his way through the crowd, with one hand raised above the heads of the audience, conveying a large square letter, which he was endeavoring to hand to me. On opening the letter and reading, I found it was from the honorable Mr. Murray, and, with permission of the audience, I read thus:

"DEAR SIR: I have great pleasure to inform you that I am instructed by Her Majesty to transmit to you the inclosed twenty-pound note to be given to the Ojibbeway chiefs; and also to say that Her Majesty has instructed me to order to be made, as soon as possible, an entire piece of plaid, of Her Majesty's colors, which is also to be presented to them in her name, as an evidence of Her Majesty's friendship for them and solicitude for their welfare. I have transmitted the order for the plaid, and as soon as it can be prepared I shall send it to them.

"I have the honor to be, dear sir, yours, &c.,

"CHAS. AUG. MURRAY,

"Master of Her Majesty's Household, Buckingham Palace."

"To GEO. CATLIN, Esq."

The reading of this letter called forth a round of applause, which the Indians did not seem to understand until its contents were interpreted to them by Cadotte, when they received the bank-note with a yell or two, and then gathered around it to examine it, and to make out, if they could, how it could be a present of twenty pounds, or (in American currency, which they were a little more familiar with) one hundred dollars. That they might better appreciate it, however, I sent Daniel to the door with it, who in a few moments brought back twenty sovereigns, which were placed in the chief's hands, and, being better understood, were soon divided equally, and put into the pouches which were attached to their belts.

The war-chief (who was not much of an orator, and always seemed embarrassed when he spoke) then rose, and advanced to the front of the platform to offer his acknowledgments. He held his long pipe to his lips, and, drawing several deep

breaths of smoke to his lungs, and pouring it out through his nostrils, at length began:

"My friends, I can't speak—I never speak. (Great applause, and he smoked again.)

"My friends, my heart and my tongue were never made to live together. (Roar of applause, and 'How, how, how!') Our chief is old, and his words few; he has told you that the Great Spirit has been kind to us, and that we have seen the face of our great mother the Queen. We have all thanked the Great Spirit for this, and we all wish to thank our great mother now for the presents she has sent us. She is not here, and we can't thank her; but we see these presents pass through your hands and we wish to thank you. ('How, how, how!' and 'Hear.')

"Brothers, I have no more to say, but I shall be glad in a little time to offer you my hand. ('How, how, how!' and applause.)"

The audience were now prepared, and the Indians also, for the *pipe dance*, one of the most spirited and picturesque of their dances, and which they gave with great effect. It was then announced that the Indians would seat themselves on the front of the platform, where all the visitors who desired it might have an opportunity to advance and shake hands with them. This afforded the visitors a gratifying opportunity of getting nearer to them, and disposed many to be liberal to them, who gave them money and trinkets to a considerable amount. * * *

Mr. Rankin and myself, as usual, went into the Indians' apartments to smoke a pipe with them after the fatigues of the evening were over, and we found the poor fellows in an unusually pleasant humor, counting over and showing the money and trinkets which they had received from the visitors, and also the money sent by the Queen, which, to be divided more exactly *per capita* (their mode of dividing presents), they had got changed into silver.

THE OJIBBEWAYS VISITED BY TWO CLERGYMEN IN LONDON.

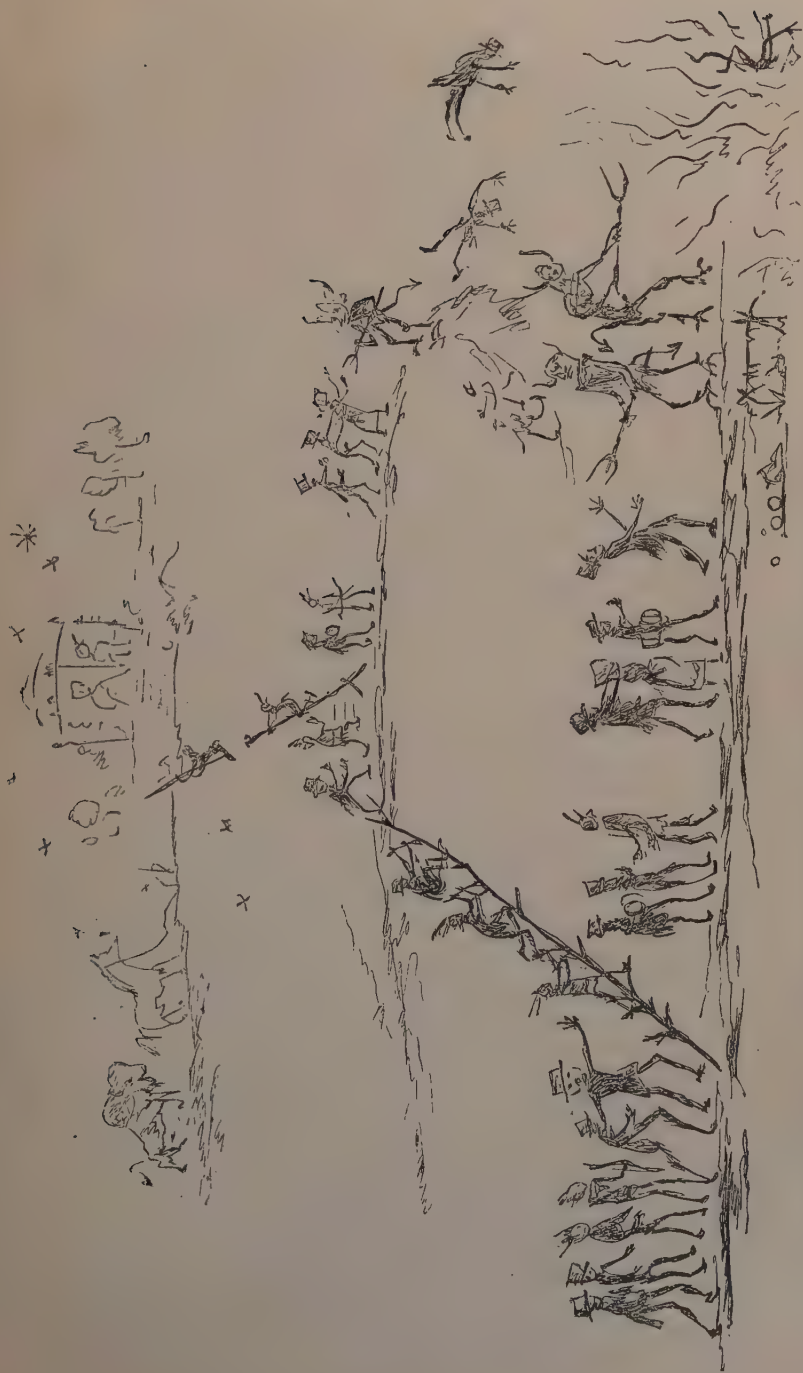
Several times during the period the Ojibbeways were on exhibition at Catlin's Indian Gallery in London Mr. Catlin was visited by two clergymen who desired to converse with the Indians. An interview was finally arranged, after some trouble, and is detailed by Mr. Catlin as follows:

The next morning at 10 o'clock (the hour appointed) the Rev. Mr. S—— and friend called, and were conducted by me to the Indians' apartments. They were met with cordiality by the Indians and by Mr. Rankin; and when the kind and reverend gentleman reminded them of the promise made him for that morning, they all responded "How, how, how!"

They then, at the order of the chief, all spread their robes upon the floor, upon which they took their seats, and at once were in council.

The reverend gentleman then, in a tone and a manner the most winning, and calculated to impress upon them the sincerity of his views, told them "he was aware that they were religious, that they all worshiped the Great Spirit, but that he did not exactly know in what way; that he did not come here to tell them anything to give them offense, but with the hope of learning something more of their belief and modes of worship, of which he confessed he was ignorant, and also of explaining to them what he and the other divines in the civilized world believed to be the best, if not the only true religion." (Here the old chief lighted his pipe, which he commenced smoking.)

The reverend gentleman then explained, in the briefest manner possible, and in the mode the best calculated for their understanding (and which was literally interpreted them), the system of the Christian religion and the mode of redemption.



A CHIPPEWA'S IDEA OF RELIGION AFTER A CONVERSATION WITH TWO CLERGYMEN IN LONDON, 1845. Page 589.

THE INDIANS REPLY.

When the reverend gentleman had finished his remarks, the old chief filled his pipe again, and sitting with his eyes cast down until he had smoked it partly out, he handed it to the war-chief, and (instead of rising, as an Indian does to speak on any other subject) the old man rested his elbows on his knees and answered as follows:*

"My friends, we feel thankful for the information and advice which you come to give us, for we know that you are good men and sincere, and that we are like children, and stand in need of advice.

"We have listened to your words, and have no fault to find with them. We have heard the same words in our own country, where there have been many white people to speak them, and our ears have never been shut against them.

"We have tried to understand white man's religion, but we cannot; it is medicine to us, and we think we have no need of it. Our religion is simple, and the Great Spirit who gave it to us has taught us all how to understand it. We believe that the Great Spirit made our religion for us, and white man's religion for white men.

"Their sins we believe are much greater than ours, and perhaps the Great Spirit has thought it best therefore to give them a different religion.

"Some white men have come to our country and told us that if we did not take up white man's religion and give up our own we should all be lost. Now, we don't believe that; and we think those are bad or blind men.

"My friends, we know that the Great Spirit made the red men to dwell in the forests, and white men to live in green fields and in fine houses; and we believe that we shall live separate in the world to come. The best that we expect or want in the future state is a clear sky and beautiful hunting-grounds, where we expect to meet the friends whom we loved; and we believe that if we speak the truth we shall go there. This we think might not suit white people, and therefore we believe that their religion is best for them.

"If we follow the religion of our fathers we shall meet them again; if we follow a different religion we are not sure of it.

"My friends, we are here but a few, and we are a great way from our homes, and we shall have but little time to waste in talking on this subject. When a few white men come into our country to make money, we don't ask them to take up our religion. We are here away from our wives and children to try to get some money for them, and there are many things we can take home to them of much more use than white man's religion. Give us guns and ammunition, that we can kill food for them and protect them from our enemies, and keep whisky and rum-sellers out of our country.

"My friends, we love you, and give you our hands; but we wish to follow the religion of our fathers, and would rather not talk any more on the subject. ('How, how, how!')

When the old man had thus closed his remarks, *Gish-ee-gosh-ee-gee* took the pipe and puffed away a few minutes as hard as he could, when he spoke as follows:

"My friends, the words of our chief, which you have just heard, are good; they are the words of nearly all of our nation. Some of the Ojibbeways say that the words of the white people are the best; but we believe that they have two tongues.

"My friends, a few years ago a *black coat* came amongst us in the town where I live, and told us the same words as you have spoken this morning. He said that the religion of the white men was the only good religion; and some began to believe him, and after awhile a great many believed him; and then he wanted us to help build him a house; and we did so. We lifted very hard at the logs to put up his house, and when it was done many sent their children to him to learn to read, and some girls got

* The numerous conversations held on the subjects of religion and education with the three different parties of Indians in various parts of England, as well as on the Continent, I consider form one of the most interesting features of this work; and as I have been present at them all, I have taken down all the Indians' remarks on those occasions, and I have inserted them in all cases in this book as I wrote them from their lips, and not in any case from recollection.—G. C.

so as to read the 'good book,' and their fathers were very proud of it; and at last one of these girls had a baby, and not long after it another had a baby, and the *black-coat* then ran away, and we have never seen him since. My friend, we don't think this right. I believe there is another *black-coat* now in the same house. Some of the Indians send their boys there to learn to read, but they dare not let their girls go.

"My friends, this is all I have to say. ('How, how, how!')"

The reverend gentlemen kindly thanked the Indians for their patience, and, telling me that it would be cruel and useless, under their present circumstances, to question them longer, thanked Mr. Rankin and myself for the kind assistance we had rendered them, and retired, leaving with them as a present several very handsome Bibles. As I was leaving the room I heard the old chief complaining that talking made his lips very dry, and Mr. Rankin ordered for them a jug of *chickabobboo*.*

THE INDIANS IN LONDON, FALL OF 1845.

THE OLD CHIEF'S DREAM, AND A FEAST OF THANKSGIVING.

While in London, at the Indian Gallery, Mr. Catlin relates the following:

It is impossible for me to recollect the day, but it was about this time the old chief related to Mr. Rankin a dream which he had had the night before, which made it incumbent upon them to make a feast, and of course necessary for Mr. Rankin and myself to furnish all the requisite materials for it.

In his dream (or "vision," as he seemed disposed to call it) he said the Great Spirit appeared to him, and told him that he had kept his eye upon them, and guarded and protected them across the great ocean, according to their prayers which he had heard; that he had watched them so far in this country; that they had been successful in seeing their Great Mother, the Queen, and that they were now all happy and doing well. But in order to insure a continuance of these blessings, and to make their voyage back across the ocean pleasant and safe, it now became necessary that they should show their thankfulness to the Great Spirit in giving their great annual feast of thanksgiving, which is customary in their country at the season when their maize is gathered and their dried meat is laid in and secured for their winter's food.

This injunction, he said, was laid upon him thus, and he could not from any cause whatever neglect to attend to it; if he did, he should feel assured of meeting the displeasure of the Great Spirit, and they should all feel at once distressed about the uncertainty of their lives on their way back. This feast of thanksgiving must be given the next day, and they should wish us to procure for them a whole goat or a sheep, and said that it must be a *male*, and they would require a place large enough to cook it without breaking a bone in its body, according to the custom of their country.

The request of this good old man was of course granted with great pleasure; and Mr. Rankin, in a short time, returned from the market with the sheep, which, on close inspection, seemed to please them; and a large chamber in Egyptian Hall, which Mr. Clark, the curator of the building, had placed at their service, was decided on as the place where the feast should be prepared and partaken of. Mr. Clark and his wife, who are kind and Christian people, afforded them all the facilities for cooking, and rendered them every aid they could in preparing their feast; and the next day, at the hour appointed, it was announced to Mr. Rankin and myself that the "feast was ready, and that we were expected to partake of it with them."

*The minds of the Indians had been so much engrossed for several days with the subject of religion, that the inventive powers of the little *Sah-mah* (Tobacco) had been at work; and when I called on them the next morning one of them handed me his ideas, as he had put them on paper with a lead pencil, and I give them to the reader (Plate 8) as near as my own hand could copy them from his original sketch now in my portfolio. If the reader can understand the lines, he will learn from it something of the state of the arts in the Indian country, as well as their native propensity to burlesque,

When we entered the room we found the feast arranged on the floor in the center of the large hall, and smoking, and the men all seated around it on buffalo robes, and the only two guests besides ourselves, my man Daniel and Mr. Clark, who were also seated. Two robes were placed for Mr. Rankin and myself, and we took our seats upon them. The three women of the party came in after we were all arranged, and spreading their robes, seated themselves in another group at a little distance from us. A short time before the feast was ready, they sent Cadotte to me to request that I would buy for them a small cup of whisky, which was to be partaken of, "not as *drink for the belly*, but as *drink for the Spirit*," which by the custom of their country was absolutely necessary to the holding of their feast of thanksgiving. In this they were also, of course, indulged; and when we were seated we found the whisky standing in front of the *medicine-man* in a small pewter mug.

Everything now being in readiness, the pipe was lit by the war-chief, who rose up with it, and, presenting its stem towards the *north* and the *south*, the *east* and the *west*, and then upwards to the Great Spirit, and then to the earth, smoked through it himself a few breaths, and then, walking around, held it to the lips of each one of the party (the women excepted), who smoked a whiff or two through it; after which he made a short and apparently vehement appeal to the Great Spirit to *bless* the food we were then to partake of. When he had taken his seat, the *medicine-man* took his *wa-be-no* (medicine-drum) and commenced beating on it as he accompanied its taps with a medicine song to the Great Spirit. When the song was finished he arose, and, shaking a rattle (*she-shee-quoin*) in his left hand, and singing at the same time, he handed the cup of whisky around to the lips of each guest, all of whom tasted of it it was then passed to the women, who also tasted it, and returned it to its former position but partially emptied.

The war-chief then rose upon his feet, and, drawing his large knife from his belt plunged the thumb and fore finger of his left hand into the sockets of the sheep's eyes, by which he raised the head as he severed it from the body with his knife, and held it as high as he could reach. At this moment he returned his knife to its scabbard, and, seizing the *she-shee-quoin* (or rattle) in his right hand, he commenced to sing a most eccentric song as he shook his rattle in one hand and brandished the sheep's head in the other, and danced quite around the circle between the feast and the guests, going so slow as to require some eight or ten minutes to get around. Having got around to his seat, he gave a frightful yell, and, raising the sheep's head to his mouth, bit off a piece of it, and again danced until he had swallowed it. He then laid the head and the rattle at the feet of another, who sprang upon his feet, and, taking the sheep's head and the rattle, performed the same maneuver, and so did a second and a third, and so on until each male of the party had performed his part. After this, the flesh was carved from the bones by the war-chief, and placed before us, of which we all partook. Parts of it were also carried to the women, and after a little time the greater part of the flesh of the carcase had disappeared.

It is worthy of remark, also, that at this strange feast there was nothing offered but the flesh of the sheep; but which was cooked in a manner that would have pleased the taste of an epicure.

When the eating was done, the war-chief took the rattle in his hand, and, lightly shaking it as a sort of accompaniment, took at least a quarter of an hour to repeat a long prayer, or return of thanks, to the Great Spirit, which was spoken (or rather sung than spoken) in a very remarkable and rapid manner. After this the pipe was lit, and, having been some three or four times passed around, the feast was finished, and we took leave.

I leave this strange affair (having described it as nearly as I possibly could) for the comments of the curious, who may have more time than I can justly devote to it at this moment, barely observing that the old chief, after this, seemed quite contented and happy that he had acted in conformity to the sacred injunction of the Great Spirit, and strictly adhered, though in a foreign country, to one of the established

and indispensable customs of his race; for which, and for another cogent reason (that "his lips were getting very dry after eating so much"), he thought we would be willing (as of course we were) to let Daniel go for a jug of *chickabobboo*.

The whole party now seemed to be completely happy, and in the midst of enjoyment. They were excited and amused every night in their exhibitions, which afforded them wholesome exercise; and during the days they took their drives through the city and into the country, and beheld the sights of the great metropolis, or reclined around their rooms on their buffalo robes, enjoying their pipes or counting their money, of which they had received some thirty or forty pounds, presented to them in the room at various times, independent of that received from Her Majesty, and their wages, and trinkets, and other presents.

THE INDIANS SEE THE PROCESSION AT THE OPENING OF PARLIAMENT, 1845.

Of their drives, one of the most exciting and interesting that they had or could have in London was about this time, when Her Majesty rode in state to the opening of Parliament. They were driven through the immense concourse of people assembled on the line and along Parliament street, and conducted to a position reserved for them on the roof of St. Mary's chapel, near Westminster Abbey. From this elevated position they had a splendid bird's-eye view of the crowd below, and the progress of the Queen's state carriage, as it rolled along on its massive wheels of gold, and drawn by eight cream-colored horses. So grand a pageant filled their rude, uncultivated minds with the strangest conjectures, which were subjects for several evenings' curious gossip. And what seemed to please them most of all the incidents of the day was, as they said, "that Her Majesty and the Prince both most certainly looked up from their golden carriage to see them on the top of the church."

A DAY'S SHOOTING WITH THE ST. GEORGE'S ARCHERY CLUB.

They were also most kindly invited by the members of the St. George's Archery Club to witness their bow-and-arrow shooting on one of their prize-days. This was calculated to engage their closest attention; and at night they returned home in great glee. They had been treated with the greatest kindness by the gentlemen of that club. They had put up a gold medal for the Indians to shoot for, which was won by *Sah-mah* (Tobacco), and other prizes were taken by others of the party.* The first shot made by the young man who bore off the golden prize was said to have been one of the most extraordinary ever made on their grounds; but in their subsequent shooting they fell a great way short of it, and also of that of the young gentlemen belonging to the club. After the shooting of the Indians, and also of the members of the club, contending for their valuable prizes, the Indians were invited to their table, where a sumptuous dinner was partaken of. Many toasts were drunk, and many speeches made; and to their agreeable surprise, as they said, they had plenty of the Queen's *chickabobboo*!—Pages 169–179, Vol. 1, Catlin's Notes in Europe.

* It was stated in some of the papers of the day that the Indian won the golden prize from the members of the club, which was not the case. It was put up, most liberally, by the young men of the society for the Indians to shoot for among themselves, and won in this way, not from the members of the club.

There are no Indians in North America who can equal the shooting of these young gentlemen, who practice much this beautiful and manly exercise. I have often, at their kind invitations, visited their grounds, and I have had the opportunity of seeing the shooting amongst most of the American tribes. The Indian tribes who use the bow and arrow at the present time are mostly the prairie tribes, who are mounted, and from their horses' backs, at full speed, throw their arrows but a very few paces, and use a short bow of two feet or two feet and a half in length, and therefore never practice at the target at the distance of one or two hundred yards. Their skill and power, however, in that mode of using the bow is almost inconceivable, and might puzzle the best archers in England or in the world to equal.

CADOTTE, THE INTERPRETER, AN OBJECT OF INTEREST TO AND
MARRIES AN ENGLISH LADY.

During the exhibition of the nine Ojibbeways at Egyptian Hall with the Catlin Indian Gallery, Cadotte became an object of interest to an English lady, known as the "jolly fat dame." She courted him, but his eyes and heart were on a pretty English girl, whom finally he married. Mr. Rankin, Mr. Catlin writes, encouraged this, and he discouraged it. The marriage was used as an advertising scheme. It ended in the withdrawal of the Indians from the Gallery which broke up the exhibition. Of this Mr. Catlin writes—

This sudden break-up of our establishment at the Egyptian Hall, just at the commencement of the fashionable season, when considerable outlay had been made, and the receipts daily increasing, was disastrous to all parties, and particularly so to me, who had the hall, at a heavy rent, for three months longer, left on my hands. The excitement of the exhibition being thus removed, my Indian collection, which had already been three years in the same building, scarcely drew visitors enough to meet its expenses, and I left its management entirely to my faithful man Daniel, while I devoted my time to getting out my second book.—Pages 185–192, vol. 1, Catlin's Notes in Europe.

ARRIVAL OF A PARTY OF FOURTEEN IOWA INDIANS IN LONDON.

See also Nos. 250–266 and notes herein, and plate facing this page.

Mr. Catlin writes (page 197, vol. 1, Catlin's Notes on Europe):

My large work being now published in London, and, like my former one, kindly noticed and highly approved by the press, I felt as if my labors in England were coming near to a close; and, having a little leisure, I was drawing my little children (of whom I now had four) nearer to me than ever, and, with my dear Clara, was endeavoring to see the remainder of the sights of London before our departure for our native land.

At this time Mr. Catlin contemplated returning to the United States.

His gallery was not paying expenses. Owing to the departure of the live Indians, sufficient attractions were not furnished to draw audiences. He writes:

The Ojibbeways having left London, and my large work being published to the world, I was turning my eyes to my native country again, where, with my little ones and my collection, I was preparing to go; but even this was not to be as we had designed it, for it was announced just then that another party of fourteen Indians had arrived at Liverpool and were on their way to the metropolis.

Mr. Catlin at once changed his mind as to returning to America and began a new enterprise.

Fourteen Iowa Indians were in the party under charge of G. H. C. Melody, who brought them to England under permission of Hon. J. M. Porter, Secretary of War, and Vespasian Ellis, Commissioner of Indian Affairs.

Mr. Catlin called upon them at No. 7 St. James street, and thus describes his first visit:

Mr. Melody called upon me immediately on his arrival in London, and I went with him to see his party, several of whom I at once recognized as I entered their rooms. On seeing me they all rose upon their feet and offered me their hands, saluting me by their accustomed word, "How, how, how! *Chip-pe-ho-la!*" and evidently were prepared for great pleasure on meeting me. *White Cloud* (No. 256), the head chief of the tribe, was of the party, and also the war-chief *Neu-mon-ya* (the Walking Rain, No. 258). These two chiefs, whose portraits were then hanging in my collection, had stood before me for their pictures several years previous in their own village, and also one of the warriors now present whose name was *Wash-ka-mon-ya* (the Fast Dancer). These facts being known, one can easily imagine how anxious these good fellows had been, during a journey of two thousand miles from their country to New York, and then during their voyage across the ocean, to meet me in a foreign land, who had, several years before, shared the hospitality of their village, and, to their knowledge, had done so much to collect and perpetuate the history of their race. They had come also, as I soon learned, in the full expectation to dance in my collection, which they were now impatient to see.

This first interview was during the evening of their arrival, and was necessarily brief, that they might get their night's rest and be prepared to visit my rooms in the morning. A few pipes were smoked out as we were all seated on the floor, in a "talk" upon the state of affairs in their country and incidents of their long and tedious journey, at the end of which they now required rest, and I left them. * * *

Their rooms had been engaged before their arrival, but the good woman [land-lady] "had no idea they were going to look so savage and wild; she was very much afraid that their red paint would destroy her beds," not yet knowing that they were to wash the paint all off before they retired to rest, and that then they were to spread their buffalo robes upon the floor and sleep by the side of, and under her beds, instead of getting into them. These facts, when they became known, amused her very much; and Mr. Melody's representations of the harmlessness and honesty of the Indians put her at rest with respect to the safety of her person and her property about her house.

The objects of these being the same as those of the former party, of seeing the country, and making money by their exhibitions, I entered into a similar arrangement with Mr. Melody, joining with my collection, conducting their exhibitions, and sharing the expenses and receipts of the same, on condition that such an arrangement should be agreeable to the Indians.

THE IOWAS VISIT CATLIN'S GALLERY.

After taking their breakfasts and finishing their toilets, they stepped into carriages and paid their first visit to my collection, then open in the Egyptian Hall. Instead of yelling and shouting as the Ojibbeways did on first entering it, they all walked silently and slowly to the middle of the room, with their hands over their mouths, denoting surprise and silence. In this position, for some minutes (wrapped in their pictured robes, which were mostly drawn over their heads or up to their eyes), they stood and rolled their eyes about the room in all directions, taking a general survey of what was around them, before a word was spoken. There was an occasional "she-e" in a lengthened whisper, and nothing more for some time, when at length a gradual and almost imperceptible conversation commenced about portraits and things which they recognized around the room. They had been in a moment transferred into the midst of hundreds of their friends and their enemies, who were gazing at them from the walls—amongst wigwams and thousands of Indian costumes and arms, and views of the prairies they live in—altogether opening to their view, and to be seen at a glance, what it would take them years to see in their own country. They met the portraits of their chiefs and other friends upon the walls, and extended their hands towards

them; and they gathered in groups in front of their enemies, whom the warriors had met in battle, and now recognized before them. They looked with great pleasure on a picture of their own village, and examined with the closest scrutiny the arms and weapons of their enemies. One may easily imagine how much there was in this collection to entertain these rude people, and how much to command their attachment to me, with whom they had already resolved to unite.

A council was held and the pipe lit under the Crow wigwam, which was standing in the middle of my room; when Mr. Melody explained to the Indians that he had now got them safe across the ocean as he had promised, and into the midst of the greatest city in the world, where they would see many curious things, and make many good and valuable friends, if they conducted themselves properly, which he was confident they would do.

"You have met," said he, "your old friend *Chip-pe-ho-la*, whom you have talked so much about on the way; you are now in his wonderful collection, and he is by the side of you, and you will hear what he has to say. ('How! how! how!')

I reminded the White Cloud of the time that I was in his village, and lived under his father's tent, where I had been kindly treated, and for which I should always feel grateful. That in meeting them here, I did not meet them as strangers, but as friends. ("How! how! how!") That they had come a great way, and with a view to make something to carry home to their wives and little children; that Mr. Melody and I had entered into an arrangement by which I was in hopes that my efforts might aid in enabling them to do so. ("How! how! how!") That I was willing to devote all my time, and do all that was in my power, but the continuation of my exertions would depend entirely upon their own conduct, and their efforts to gain respect, by aiding in every way they could, and keeping themselves entirely sober and free from the use of spirituous liquors. ("How! how! how!")

Mr. Melody here remarked that they had pledged their words to him and their Great Father (as the condition on which they were allowed to come) that they would drink no ardent spirits while absent, and that he was glad to say they had thus far kept their promise strictly. ("How! how! how!")

I told them I was glad to hear this, and I had no doubt but they would keep their word with me on that point, for everything depended on it. We were amongst a people who look upon drunkenness as low and beastly, and also as a crime; and as I had found that most white people were of opinion that all Indians were drunkards, if they would show by their conduct that such was not the case they would gain many warm and kind friends wherever they went. ("How! how! how!") I told them that the Ojibbeways whom I had had with me, and who had recently gone home, gave me a solemn promise when they arrived that they would keep entirely sober and use no spirituous liquors, that they kept that promise awhile, but I had been grieved to hear that before they left the country they had taken up the wicked habit of drinking whisky and getting drunk, by which they had lost all the respect that white people had for them when they first came over. (A great laugh, and "How! how! how!")

Neu-mon-ya (the War Chief) replied to me, that they were thankful that the Great Spirit had kept them safe across the ocean and allowed them to see me, and to smoke the pipe again with me, and to hear my wise counsel, which they had all determined to keep. ("How! how! how!") He said that they had been very foolish to learn to drink fire-water in their country, which was very destructive to them, and they had promised their Great Father, the President, that they would drink none of it whilst they were abroad. He said he hoped I would not judge them by the Ojibbeways who had been here, "for," said he, "they are all a set of drunkards and thieves, and always keep their promises just about as well as they kept them with you." (A laugh, and "How! how! how!")

* Some allowance will be made for the freedom with which the Iowas occasionally speak of their predecessors, the Ojibbeways, as these two tribes have lived in a state of constant warfare from time immemorial.

THE INTERPRETER.

This talk, which was short, was ended here, to the satisfaction of all parties, and the Indians were again amusing themselves around the room, leaving the wigwam and further conversations to Mr. Melody, the interpreter, and myself. Mr. Melody, though a stranger to me, bearing the high recommendations contained in the letter of the Secretary at War, already published, at once had my confidence (which I am pleased to say his conduct has kept up) as an excellent and honest man.

Their interpreter, Jeffrey Doraway (a mulatto), and who had been one of the first to recognize and hail me when I entered their rooms, had been an old and attached acquaintance of mine while traveling in that country, and that acquaintance had several times been renewed in Saint Louis and New York and at other places where I had subsequently met him. He had been raised from childhood in the tribe, and the chiefs and all the party were very much attached to him, and his interest seemed to be wholly identified with that of the tribe. He was of a most forbearing and patient disposition, and of temperate habits, and as he was loved by the chiefs, had great influence with them, and control over the party.

I related to Mr. Melody and Jeffrey the difficulties that laid before us; the prejudices raised in the public mind by the conduct of Mr. Rankin with his party of Ojibbeways, and the unfortunate season of the year at which they had arrived in London. That the middle of July was the very worst season in which to open an exhibition, and that it might be difficult to raise a second excitement sufficiently strong to pay the very heavy expenses we must incur. * * *

THE DOCTOR ON THE ROOF OF THE HALL.

Finishing our conversation here, we found the Indians adjusting their plumes, and their robes, and their weapons, preparing to step into their "omnibus and four," to take their first rapid glance at the great city of London, in "a drive," which was to pass them through some of its principal thoroughfares for their amusement. At this moment of excitement it was suddenly announced that one of the party (and a very essential one), the *doctor* (or *medicine-man*) was missing! Search was everywhere making for him, and when it was quite certain that he could not have passed into the street, Jeffrey inquired of the curator of the hall if there was any passage that led out upon the roof, to which the curator replied, "Yes." "Well then," said Jeffrey, "we may be sure that he is there, for it is a way that he has; he always is uneasy until he gets as high as he can go, and then he will stay there all night if you will let him alone." I went immediately to the roof, and found him standing on one corner of the parapet, overlooking Piccadilly—wrapped in his buffalo robe and still as a statue, while thousands were assembling in the streets to look at him, and to warn him of the danger they supposed him in.

The readers who have not had the pleasure of seeing this eccentric character will scarcely be able to appreciate the oddity of this freak until they become better acquainted with the doctor in the following pages. I invited him down from his elevated position, which he seemed reluctant to leave, and he joined his party, who passed into their carriage at the door. In this moment of confusion, of escaping from the crowd and closing the door, heads were counted, and the old doctor was missing again. A moment's observation showed, however, that his ascending propensity had gained him a position over their heads, as he had seated himself by the side of the driver, with his buffalo robe wrapped about him, the long and glistening blade of his spear passing out from underneath it, near to his left ear, and his vermilioned face surmounted by a huge pair of buffalo horns, rising out of a crest of eagle's quills and ermine skins. Thus loaded, and at the crack of the whip, and amidst the yelling multitude that had gathered around them, did the fourteen Iowas dash into the streets, to open their eyes to the sights and scenes of the great metropolis.

THE IOWAYS IMPRESSION OF LONDON.

An hour or so in the streets, in a pleasant day, enabled them to see a great deal that was unlike the green prairies where they lived; and the old doctor, wrapped in his robe, and ogling the pretty girls, and everything else that he saw that was amusing as he passed along, raised a new excitement in the streets, and gave an extensive notification that "the wedding party had actually got back," or that another party of redskins had arrived. They returned to their lodgings in great glee, and amused us at least for an hour with their "first impressions" of London; the leading, striking feature of which, and the one that seemed to afford them the greatest satisfaction, was the quantity of fresh meat that they saw in every street hanging up at the doors and windows—pigs, and calves, and sheep, and deer, and prairie hens, in such profusion that they thought "there would be little doubt of their getting as much fresh meat as they could eat." Besides this, they had seen many things that amused them, and others that excited their pity. They laughed much about the "black fellows with white eyes" who were carrying bags of coal, and "every one of them had got their hats on the wrong side before." They had seen many people who seemed to be very poor, and looked as if they were hungry; for they held out their hands to people passing by as if they were asking for something to eat. "They had passed two Indians, with brooms in their hands, sweeping the dirt in the streets!"

This occurrence had excited their greatest anxieties to know "what Indians they could be that would be willing to take a broom in their hands and sweep the dirt from under white men's feet, and then hold out their hands to white people for money to buy food to eat." They all agreed "that Iowas would not do it, that Sioux would not, that Pawnees would not;" and when they were just deciding that their enemies, the Objibbeways, might be slaves enough to do it, and that these were possibly a part of the Objibbeway party that had been flourishing in London, I explained the mystery to them, by informing them that their conjectures were wrong—that it was true they were Indians, but not from North America. I agreed with them that no North American Indian would use that mode of getting his living, but that there were Indians in different parts of the world, and that these were from the East Indies, a country many thousands of miles from here; that these people were Indians from that country, and were of a tribe called Lascars; that many of them were employed by the captains of English ships to help to navigate their vessels from that country to this; and that in London they often come to want, and are glad to sweep the streets and beg, as the means of living, instead of starving to death. It seemed still a mystery to them but partly solved, and they made many further remarks among themselves about them. The good landlady at this moment announced to Mr. Melody and Jeffrey that the dinner for the Indians was ready, and in a moment all were seated save the doctor; he was missing. "That old fool," said Jeffrey; "there's no doubt but he has found his way to the top of the house." I was conducted by one of the servants through several unoccupied rooms and dark passages, and at last through a narrow and almost impassable labyrinth that brought me out upon the roof. The doctor was there; and wrapped in his buffalo robe, with his red face and his buffalo horns, was standing like a Zealand penguin, and smiling upon the crowds of gazers who were gathering in the streets, and at the windows, and upon the house-tops in the vicinity. * * *

They had much amusement at this time also about a man they said they had seen with a remarkably big nose, which they said looked like a large potato (or *wapsapinnakan*), and one of the women sitting near the door of the omnibus declared "that it was actually a *wapsappinnakan*, for she could distinctly see the little holes where the sprouts grow out." The bus, they said, had passed on rather too quick for all to have a fair look, but they believed they would at some future time meet him again, and takoa geod look at him.

THE IOWAYS OPEN AT EGYPTIAN HALL.

The evening for their first appearance before the public having arrived, the Ioways were prepared in all their rouge and fine dresses, and made their *début* before a fashionable but not a crowded audience. Their very appearance as they entered the room was so wild and classic that it called forth applause from every part of the hall. The audience was composed chiefly of my friends and others who had been familiar with the other group and who were able to decide as to the comparative interest of the two parties; and it was proclaimed in every part of the room that they were altogether more primitive in their appearance and modes, and decidedly a finer body of men. I had accompanied them on to the platform, and when they had got seated and were lighting their pipe I introduced them by stating that in the exhibition of this party of Indians I felt satisfied that I was bringing before the eyes of the audience the most just and complete illustration of the native looks and modes of the red men of the American wilderness that had ever been seen on this side of the Atlantic, and that I should take great pleasure in introducing them and their modes, as they so satisfactorily illustrated and proved what I had been for several years laboring to show to English people, by my numerous paintings and Indian manufactures which I had collected, as well as by my notes of travel among these people, which I had recently published:

That the Ioway was one of the remote tribes, yet adhering to all their native customs and native looks; and that this party, composed as it was of the two principal men of the tribe and several of its most distinguished warriors, not only conveyed to the eyes of people in this country the most accurate account of primitive modes, but was calculated to excite the deepest interest, and to claim the respect of the community; that the position of this tribe being upon the great plains between the Missouri and the Rocky Mountains, one thousand miles farther west than the country from which the Ojibbeways came, their modes and personal appearance were very different, having as yet received no changes from the proximity of civilization.

That I had visited this tribe several years before, during my travels in the Indian countries, and that I had there formed my first acquaintance with the two chiefs who were now here, and which acquaintance, from the hospitable manner in which they had welcomed me in their humble wigwams, I now felt great pleasure in renewing. ("Hear!" "Hear!" and applause.)

That these facts being known, with others which would be incidentally given, I felt fully assured that they would meet with a kind reception in this country, and that the audience were prepared for the introduction I was now to make of them and their modes.* (Great applause.)

I then pointed out and explained to the audience the characteristic differences between the appearance and modes of this party and the Ojibbeways, whom they had seen, and

* Names of the Indians.

1. Mew-hew-she-kaw (the White Cloud), the first chief of the nation.
2. Neu-mon-ya (the Walking Rain), war-chief.
3. Se-non-ti-yah (the Blistered Feet), the medicine man (or doctor).
4. Wash-ka-mon-ya (the Fast Dancer).
5. Shon-ta-yi-ga (the Little Wolf).
6. No-ho-mun-ya (One who Gives no Attention), or Roman Nose.
7. Wa-ton-ye (the Foremost Man).
8. Wa-ta-we-buck-a-na (Commanding General).

Women.

9. Ru-ton-ye-wee-ma (Strutting Pigeon), wife of White Cloud.
10. Ru-ton-wee-me (Pigeon on the Wing).
11. O-kee-wee-me (Female Bear that Walks on the Back of Another).
12. Koon-za-ya-me (Female War Eagle Sailing).
13. Ta-pa-ta-me (Wisdom), girl.
14. Corsair (pappoose).



1 2 3 4 5 6 7 8 9 10 11 12 13 14
FOURTEEN IOWAS WHO VISITED LONDON IN 1845-6, AND WERE EXHIBITED IN CATLIN'S GALLERY.
Pages 143, 598.

which will be obvious to the reader in the annexed illustration (Plate 9). The Ioways, like three other tribes only in North America, all adhere to their national mode of shaving and ornamenting their heads. This is a very curious mode, and presents an appearance at once that distinguishes them from the Ojibbeways and other tribes, who cultivate the hair to the greatest length they possibly can, and pride themselves on its jet and glossy black. Every man in the Ioway tribe adheres to the mode of cutting all the hair as close as he can, excepting a small tuft which is left upon the crown, and being that part which the enemy takes for the scalp, is very properly denominated the scalp-lock. He then rouges with vermilion the whole crown of his head (and oftentimes his whole face), and surmounts his scalp-lock by a beautiful crest, made of the hair of the deer's tail, dyed of vermilion red.

The chief man of this party, the *White Cloud*, the son of a distinguished chief of the same name who died a few years since, was thirty-five years of age, and hereditary chief of the tribe. By several humane and noble acts, after he received his office of chief, he gained the admiration and friendship of the officers of the United States Government, as well as of his tribe, and had therefore been countenanced by the Government (as has been shown) in the enterprise of going abroad.

Neu-mon-ya (the Walking Rain), and war-chief of the tribe, was 54 years of age, and nearly six feet and a half in height. A noble specimen of the manly grace and dignity that belong to the American wilderness, and also a man who had distinguished himself in the wars that he had led against his enemies.

Se-non-ti-yah (the Blistered Feet), the *medicine* (or mystery) *man*, was a highly important personage of the party, and held a high and enviable position (as physician, soothsayer, and magician) in his tribe.

These personages are found in every tribe, and so much control have they over the superstitious minds of their people that their influence and power in the tribe often transcend those of the chief. In all councils of war and peace they have a seat by the chiefs, and are as regularly consulted by the chiefs as soothsayers were consulted in ancient days, and equal deference and respect is paid to their advice or opinions, rendering them oracles of the tribe in which they live.

A good illustration of this was given by this magician while on their voyage to this country, a few weeks since, when near the land off the English coast. The packetship in which the Indians were passengers was becalmed for several days, much to the annoyance of the Indians and numerous other passengers, when it was decided by the Indian chief that they must call upon the *medicine man* to try the efficacy of his magical powers in the endeavor to raise a wind. For this purpose he very gradually went to work, with all due ceremony, according to the modes of the country, and after the usual ceremony of a mystery feast and various invocations to the spirit of the wind and the ocean, both were conciliated by the sacrifice of many plugs of tobacco thrown into the sea; and in a little time the wind began to blow, the sails were filled, and the vessel soon wafted into port, to the amusement of the passengers and much to the gratification of the Indians, who all believed, and ever will, that the vessel was set in motion by the potency of the doctor's mysterious and supernatural powers.

Of the Warriors, *Shon-ta-yi-ga* (the Little Wolf) and *No-ho-mun-ya* (called the Roman Nose) were the most distinguished, and I believe the world will agree with me that it would be an act of injustice on my part should I allow the poor fellows to carry through this country, without giving them publication, the subjoined documents,* by which it

*"KNOW ALL MEN BY THESE PRESENTS, That *Shon-ta-yi-ga*, or the Little Wolf, an Ioway brave, is well entitled to be called a brave, from the fact of his having been engaged in many expeditions against the enemies of his tribe; in all such excursions he has, I am informed, universally behaved bravely. But especially is he entitled to the love and confidence of all men, whether white or red, on account of his humanity and daring conduct in arresting from the cruel nation of which he is a member a party of Omahaws. On last Sabbath day he saved from the tomahawk and scalping-knife ten unoffending Omahaws. One of the party was decoyed out of sight and murdered; the

will be seen that they saved, in a humane manner and worthy of warriors of better caste, the lives of ten unarmed and unoffending enemies.

OFFICE OF INDIAN AFFAIRS, SAINT LOUIS, MO., April 10, 1844.

SIR: Permit me to introduce to you the bearer, *No-ho-mun-ya* (Roman Nose), an Ioway brave. Roman Nose, in company with *Shon-la-yi-ga* (or Little Wolf), in October last defended and rescued from impending death by a party of his own nation, ten Omahaw Indians, consisting of four respected chiefs, braves, and squaws, under circumstances highly flattering to their bravery and humanity.

I would recommend that a medal be presented to *No-ho-mun-ya* (Roman Nose) as a testimonial of his meritorious conduct on the occasion referred to. Medals from the Government are highly esteemed by the Indians; and if bravery and humanity are merits in the Indian, then I think Roman Nose richly merits one. His character in every respect is good.

A notice by the Government of meritorious acts by the Indians has a happy tendency in making a favorable impression in reference to the act that may be the cause of the notice.

I have presented Little Wolf with a medal that was in the office. On receiving it, he very delicately replied, that "he deserved no credit for what he had done—that he had only done his duty, but was gratified that his conduct had merited the approbation of his nation and his father."

I have the honor to be, very respectfully, sir, your obedient servant,

W. H. HARVEY,
Superintendent Indian Affairs.

To his Excellency JOHN TYLER, President of the United States, Washington City.

I concur with Mr. Harvey in thinking this Indian chief entitled for his bravery and humanity to a medal.

J. TYLER,
President United States, Washington City.

June 8, 1844.

Medal delivered accordingly to Mr. George H. C. Melody, for the chief.

T. HARTLEY CRAWFORD.

June 8, 1844.

Okec-wee-me (the wife of the Little Wolf) is the mother of the infant pappoose called Corsair. This child is little more than three months old, and slung in the cradle on the mother's back, according to the general custom practiced by all the American tribes, and furnishes one of the most interesting illustrations in the group.

All tribes in America practice the same mode of carrying their infant children for several months from their birth upon a flat board resting upon the mother's back, as she walks or rides, suspended by a broad strap passing over her forehead, or across her breast. By this mode of carrying their children the mothers, who have to perform all the slav-

other ten consisting of the well-known and much-loved chiefs, *Big Elk*, *Big Eyes*, and *Washkamonia*, one squaw, and six young men. This party was on a visit of friendship, by special invitation from the Ioways. When they arrived within ten miles of this post they were seen and conversed with by the son-in-law of *Neu-mon-ya*, a chief of the Ioways, who undertook to bring the tobacco and sticks to the Ioway chiefs, as is the custom of Indians when on a begging expedition. This young man proved treacherous, and failed to deliver his message to his chiefs, and gave information of the approach of the Omahaws to a man who was preparing to go on a war party. He and two-thirds of the nation started out to murder their visitors, and were only prevented by the timely assistance and interference of the Little Wolf, or *Shon-la-yi-ga*, and one other Ioway, whose name is the *Roman Nose*.

"This man (the Little Wolf) interfered, as he says, and doubtless he tells the truth, because he considered it treacherous and cowardly to strike a brother after having invited them to visit their nation. Such treachery is rare indeed among the wildest North American Indians, and never occurred with the Ioways before. I met him and Jeffrey, the Ioway interpreter, together with two other Ioways, guarding the *Big Elk* and his party on to my agency, in a short time after this occurrence took place.

"I cannot close this communication without expressing my sincere thanks to the Little Wolf and his comrade for their good conduct; and I most respectfully beg leave to recommend them to the kind attention of their great father, the President of the United States, and all gentlemen to whom this paper may be shown.

"W. P. RICHARDSON.

"GREAT NEMAHAW SUB-AGENCY, October 23, 1843."

ish duties of the camp, having the free use of their hands and arms, are enabled to work most of the time, and in fact exercise and labor nearly as well as if their children were not attached to their persons. These cradles are often, as in the present instance, most elaborately embroidered with porcupine quills, and loaded with little trinkets hanging within the child's reach, that it may amuse itself with them as it rides, with its face looking from that of its mother, while she is at work, so as not to draw upon her valuable time.

This rigid and seemingly cruel mode of binding the child with its back to a straight board seems to be one peculiarly adapted to Indian life, and, I believe, promotes straight limbs, sound lungs, and long life.

I having thus introduced the party to their first audience in England, and left other remarks upon them for their proper place, the Indians laid by their pipe and commenced their evening's amusements by giving first their favorite, the eagle dance. The drum (and their eagle whistles, with which they imitate the chattering of the soaring eagle), with their voices, formed the music for this truly picturesque and exciting dance. At their first pause in the dance the audience, who had witnessed nothing of this description in the amusements of the Ojibbeways, being excited to the highest degree, encouraged the strangers with rounds of applause. The song in this dance is addressed to their favorite bird, the war eagle, and each dancer carries a fan made of the eagle's tail in his left hand as he dances, and by his attitudes endeavors to imitate the motions of the soaring eagle. This, being a part of the war-dance, is a boasting dance, and at the end of each strain in the song some one of the warriors steps forth and in an excited speech describes the time and the manner in which he has slain his enemy in battle, or captured his horses, or performed some other achievement in war. After this the dance proceeds with increased spirit; and several in succession having thus excited their fellow-dancers, an indescribable thrill and effect are often produced before they get through.

THE DOCTOR'S SPEECH.

In the midst of the noise and excitement of this dance the doctor (or *mystery man*) jumped forward to the edge of the platform, and making the most tremendous flourish of his spear which he held in his right hand, and his shield extended upon his left arm, recited the military deeds of his life—how he had slain his enemies in battle and taken their scalps; and, with singular effect fitting the action to the word, acting them out as he described.

The thrilling effect produced by the Doctor's boast brought him showers of applause, which touched his vanity, and at the close of the dance he imagined all eyes in admiration fixed upon him, and no doubt felt himself called upon for the following brief but significant speech, which he delivered, waving his right hand over the heads of the audience from the front of the platform where he stood, and from which he dropped his most humble and obsequious smiles upon the groups of ladies who were near him and applauding at the end of every sentence:

"My friends, it makes me very happy to see so many smiling faces about me, for when people smile and laugh I know they are not angry—"

Jeffrey, the interpreter, now made his *début*; the doctor had beckoned him up by his side to interpret his speech to the audience; and when he explained the above sentence the doctor received a round of applause, and particularly from the ladies, who could not but be pleased with the simple vanity of the speaker and the self-complacent smiles he always lavished upon the fair sex who were around him. * * *

The doctor yet stood, the concentration of smiles and anxious looks from every part of the room, and at length proceeded (Plate 10):

"My friends, I see the ladies are pleased, and this pleases me, because I know that if they are pleased they will please the men."

It was quite impossible for the doctor to proceed further until he had bowed to the burst of laughter and applause from all parts of the room, and particularly from the

ladies. This several times ceased, but suddenly burst out again, and too quick for him to resume. He had evidently made a "hit" with the ladies, and he was braced strong in courage to make the best use of it, although the rest of his comrades, who were seated and passing the pipe around, were laughing at him and endeavoring to embarrass him. One of the party, by the name of *Wash-ka-mon-ya*, and a good deal of the braggart, had the cruelty to say to him, "You old fool, you had better sit down; the white squaws are all laughing at you." To which the doctor, deliberately turning around, sarcastically replied, "You badger, go into your burrow backwards; I have said more in two sentences than you ever said in your life." He then turned round, and calling Jeffrey nearer to his side, proceeded:

THE DOCTOR'S DESCRIPTION OF A RAILROAD.

"My friends (here was a burst of irresistible laughter from the ladies, which the drollness of his expression and his figure excited at the moment, and in which, having met it all in good humor, he was taking a part, but continued)—

"My friends, I believe that our dance was pleasing to you, and that our noise has not given you offense. (Applause.)

"My friends, we live a great way from here, and we have come over a great salt lake to see you, and to offer you our hands. The Great Spirit has been kind to us; we know that our lives are always in his hands, and we thank him for keeping us safe. ('How, how, how!' from the Indians, and applause, with 'Hear, hear, hear!')

"My friends, we have met our friend *Chip-pe-ho-la* here, and seen the medicine things that he has done, and which are hanging all around us, and this makes us happy. We have found our chiefs' faces on the walls, which the Great Spirit has allowed him to bring over safe, and we are thankful for this. ('How, how, how!')

"My friends, this is a large village, and it has many fine wigwams; we rode in a large carriage the other day and saw it. ('A laugh, and Hear!') We had heard a great deal about the people on this side of the water, but we did not think they were so rich; we believe that the *Sagano-shes* know a great deal. ('How, how, how!')

"My friends, we have come on your great medicine road, and it pleased us very much. When we landed from our ship we came on your medicine road, and were told it would be very fine; but when we started we were all very much alarmed; we went in the dark; we all went right down into the ground, under a high mountain; we had heard that a part of the white people go into the ground when they die, and some of them into the fire; we saw some fire; there was a great hissing, and a great deal of smoke coming out of this place,* and we could not get out; we were then somewhat afraid; my friends and I began to sing our *death-song*; but when we had commenced our hearts were full of joy; we came out again in the open air, and the country was very beautiful around us. ('How, how, how!' and great applause.)

"My friends, after we got out from under the ground, we were much pleased all the way on the medicine road until we got to this village. There were many things to please us, and I think that before the trees were cut down it was a very beautiful country. My friends, we think there were Indians and buffaloes in this country then. ('How, how, how!')

"My friends, we think we saw some of the *k'nick k'neck*† as we came along the medicine road, and some *quash-e-gon-ch-co*,‡ but we came so fast that we were not certain; we should like to know. My friends, this is all I have to say." ("How, how, how!" and great applause.)

* The railway tunnel at Liverpool.

† The red willow, from the inner bark of which the Indians make their substitute for tobacco.

‡ A medical herb, the roots of which the Indians use as a cathartic medicine.

A WAR DANCE.

I now announced to the audience that the Indians were about to give the *Warrior's dance* as performed by their tribe. I explained the meaning of it, the circumstances under which it was given, and the respects in which it differed from the war dance as given by the Ojibbeways. After which they were all upon their feet, and, with weapons in hand, proceeded to give it the most exciting and even alarming effect.

They received great applause at the end of this dance, and also a number of presents, which were handed and thrown onto the platform. This created much excitement and good cheer among them, and I was not a little surprised, nor was I less amused and gratified, to discover at this moment that the (so-called) "jolly fat dame" of Ojibbeway notoriety was alongside of the platform, at her old stand, and, in her wonted liberality, the first one to start the fashion of making the poor fellows occasional presents. I regretted, however, that I should have been the ignorant cause of her bestowing her first present upon a person for whom she did not intend it. The finest looking man of the party, and one of the youngest, was *No-ho-mun-ya* (the Roman Nose), upon whom it seems this good lady's admiration had been fixed during the evening, notwithstanding the smiles that had been lavished by the Doctor and the eloquence which he had poured forth in his boastings and speeches.

The elegant limbs, Herculean frame, and graceful and terrible movements of this six-foot-and-a-half young man, as she had gazed upon him in this last dance, had softened her heart into all its former kindness and liberality, and she had at this moment, when I first discovered her, unclasped a beautiful bracelet from one of her arms, and was just reaching over the platform to say to me, as she did, "Wonderful! wonderful! Mr. Catlin; I think it one of the wonders of the world! Will you hand this to that splendid fellow, with my compliments? Give him my compliments, will you—it's a bracelet for his arm (Cadotte has got the other, you know). Oh! but he is a splendid fellow!—give him my compliments, will you? I think them a much finer party than the other—oh, far superior! I never saw the like; hand it to him, will you, and if he can't put it on, poor fellow, I will show him how."

GOLD BRACELET PRESENTED TO THE DOCTOR.

All this had been run over so rapidly that I scarcely could recollect what she said, for several were speaking to me at the same time; and at that unfortunate moment it was that I committed the error, for which I was almost ready to break my own back when I found it out. I presented it by mistake to the Doctor who I supposed had of course been winning all the laurels of the evening, and with them the good lady's compliments, which it would have been quite awkward on her part and mine also to have unrepresented. The Doctor raised up the bracelet as high as he could reach, and made the house ring and almost tremble with the war-whoop, which he several times repeated.* What could be done? She was too gallant, and I did not yet know the mistake. The Doctor happened to know how to put it on; it fitted to his copper-colored arm above the elbow; and his true politeness led him to bow and to smile a thousand thanks upon the fair dame as he bent over her upon the platform.

The *Approaching dance*† was now given, in which the Doctor took the lead in great glee, and of course with great effect. He tilted off with a light and elastic step, as he was "following the track of his enemy," and when he raised his brawny arm to beckon

* The frightful war-whoop is sounded at the instant when Indians are rushing into battle, as the signal of attack. It is a shrill-sounded note, on a high key, given out with a gradual swell, and shaken by a rapid vibration of the four fingers of the right hand over the mouth. This note is not allowed to be given in the Indian countries unless in battle, or in the war or other dances, where they are privileged to give it.

† The *Approaching dance* is a spirited part of the *War dance*, in which the dancers are by their gestures exhibiting the mode of advancing upon an enemy, by hunting out and following up the

on his warriors to the attack, he took great pains to display the glistening trinket which he had accepted with such heartfelt satisfaction.

This dance finished, they all sat down upon the platform and passed the pipe around, whilst I was further explaining upon their appearance and modes and the dance which they had just given. I asked them what amusement they proposed next, and they announced to me that as the Doctor was taking all the honors and all the glory to himself on that night (and of whom they all seemed extremely jealous), they had decided that he should finish the amusements of the evening by singing the *Wolf song*. He was so conscious of having engrossed the principal attention of the house that he at once complied with their request, though at other times it required a great effort to get him to sing it. I had not myself heard this song, which seemed, from their preparations, to promise some amusement, and which Jeffrey told me belonged exclusively to the Doctor, he having composed it. The Doctor was ready to commence, and wrapping his robe around him, having his right arm out, he shook a rattle (she-she-quoin) in his right hand, as he tilted about the platform, singing alone; at the end of a sentence he commenced to bark and howl like a wolf, when another jumped upon his feet and ran to him, and another, and another, and joined in the chorus, with their heads turned up like wolves when they are howling. He then sang another strain as he moved about the platform again, all following him, singing, and ready to join in the deafening chorus. This strange and comic song drew roars of laughter, and many rounds of applause for the Doctor, and left him, sure enough, the lion of the evening.*

After he had finished his song he traversed the platform a few times, lavishing his self-complacent smiles upon the ladies around the room, and then desired me to say to the audience that on the next evening they were going to give the *Pipe of Peace dance* and the *Scalp dance*, which he wished all the ladies to see, and that *now* the chiefs and himself were ready to shake hands with all the people in the room.

* * * * *

track, discovering the enemy, and preparing for the attack, &c., and the song for this dance runs thus:

O-ta-pa!

I am creeping on your track,
Keep on your guard, O-ta-pa!
Or I will hop on your back.
I will hop on you, I will hop on you.

Stand back, my friends, I see them;
The enemies are here, I see them!
They are in a good place,
Don't move, I see them!

&c. &c. &c.

* **WOLF SONG.**—This amusing song, which I have since learned more of, and which I believe to be peculiar to the Ioways, seems to come strictly under the province of the *medicine* (or mystery) *man*. I will venture to say that this ingenious adaptation will excite a smile, if not some degree of real amusement, as well as applause, whenever it is fairly heard and understood by an English audience. The occasion that calls for this song in the Ioway country is when a party of young men who are preparing to start on a war excursion against their enemy (after having fatigued the whole village for several days with the war dance, making their boasts how they are going to slay their enemies, &c.) have retired to rest, at a late hour in the night, to start the next morning, at break of day, on their intended expedition. In the dead of that night, and after the vaunting war-party have got into a sound sleep, the serenading party, to sing this song, made up of a number of young fellows who care at that time much less about taking scalps than they do for a little good fun, appear back of the wigwams of these men of war and commence serenading them with this curious song, which they have ingeniously taken from the howling of a gang of wolves, and so admirably adapted it to music as to form it into a most amusing duet, quartet, or whatever it may be better termed; and with this song, with its barking and howling chorus, they are sure to annoy the party until they get up, light the fire, get out their tobacco and other little luxuries they may have prepared for their excursion, which they will smoke and partake with them until daylight, if they last so long, when they will take leave of their morning friends who are for the "death," thanking them for their liberality and kindness in starting, wishing them a good night's sleep (when night comes again) and a successful campaign against their enemies.

Much curiosity was kept up yet about the Doctor. The impression that his countenance and his wit had made upon the women had secured a knot of them about him, from whom it was difficult to disengage him. Some complained that they were sick, and desired him to feel their pulse; he did so, and being asked as to the nature of their disease, he replied that "they were in love;" and as to the remedy, he said, "Get husbands, and in a day and a night you will be well." All this they could have got from other quarters, but coming from an Indian, whose naked shoulders were glistening around the room, it seemed to come with the freshness and zest of something entirely new, and created much merriment.

* * * * *

The Ioways were visited in London by Dr. Thomas Hodgkin, a member of the Society of Friends. They visited his house, where for the first time they tried the use of the knife and fork in the English style. They named him Tchon-a-wap-pa (the Straight Coat).

DRESS AND MAKE-UP OF ROMAN NOSE.

He had been selected to lead in the *Scalp dance*, which was to be given that night; and for this purpose, in pursuance of the custom of the country, he had left off his shirt and all his dress save his beautifully garnished leggings and moccasins, and his many-colored sash and kilt of eagles' quills and ermine around his waist. His head was vermillioned red, and dressed with his helmet-like red crest, and surmounted with a white and a red eagle's quill, denoting his readiness for peace or for war. His shoulders and his arms were curiously streaked with red paint, and on his right and his left breast were the impresses, in black paint, of two hands, denoting the two victims he had struck, and whose scalps he then held attached to his painted tomahawk, which he was to wield in triumph as he had in the *Scalp dance*. Thus arrayed and ornamented, he appeared in his "war dress," as it is termed; and as he arose from his seat upon the platform, and drew his painted shield and quiver from his back, shouts of applause rang from every part of the hall.

* * * * *

WELCOME SONG AND DANCE.

The amusements allotted for the evening had commenced, and were progressing amidst the roars of applause that were ready at the close of each dance. They commenced by giving the *Welcome dance and song*,* peculiar to their tribe. The sentiment of this being explained by me gave great pleasure to the audience, and prepared them for the dances and amusements which were to follow.

THE BEAR DANCE.

They next announced the *Bear dance*, and amused the audience very much in its execution. This curious dance is given when a party are preparing to hunt the black bear for its delicious food; or to contend with the more ferocious and dangerous grizzly bear, when a similar appeal is made to the *Bear Spirit* and with similar results, *i. e.*, all hands having strictly attended to the important and necessary form of conciliating in this way the good will and protection of the peculiar spirit presiding over the destinies of those animals, they start off upon their hunt with a confidence and prospect of suc-

* This peculiar dance is given to a stranger or strangers whom they are decided to welcome in their village; and out of respect to the person or persons to whom they are expressing this welcome, the musicians and all the spectators rise upon their feet while it is being danced.

The song is at first a lament for some friend or friends, who are dead or gone away, and ends in a gay and lively and cheerful step, whilst they are announcing that the friend to whom they are addressing it is received into the place which has been left.

cess which they could not otherwise have ventured to count upon. In this grotesque and amusing mode each dancer imitates with his hands alternately the habits of the bear when running and when sitting up upon its feet, its paws suspended from its breast.

IOWAY SCALP DANCE.

The frightful *Scalp dance** was then announced. All parties, the modest squaws (of whom they had four with them) as well as the men, were arranging their dresses and implements to take part in it. The drums struck up and the splendid *Roman Nose* led off, waving his two scalps on the point of a lance until he was once around the circle, when they were placed in the hands of a squaw to carry, whilst he wielded his tomahawk and scalping knife and showed the manner in which his unfortunate enemies had fallen before him. This was probably the first time that the Scalp dance, in its original and classic form, was ever seen in the city of London, and embellished by the presence of real and genuine scalps.

This exciting scene, with its associations, had like to have been too much for the nerves and tastes of London people; but having evidently assembled here for the pleasure of receiving shocks and trying their nerves, they soon seemed reconciled, and all looked on with amazement and pleasure, whilst they were sure for once in their lives, at least, that they were drawing information from its true and native source. This dance was long and tedious, but when it was finished, it was followed by a deafening round of applause, not of approbation of the shocking and disgusting custom, but of the earnest and simple manner in which these ignorant and thoughtless people were endeavoring to instruct and to amuse the enlightened world by a strict and emphatic illustration of one of the barbarous, but valued, modes of their country.

The subject and mode of scalping, and of thus celebrating their victories, so little understood in the enlightened world, afforded me an interesting theme for remarks at this time; and when the Indians were again seated and taking a smoke, I took the occasion of this complete illustration to explain it in all its parts and meanings, for which, when I had done, I received five times as much applause as I deserved for doing it.

PIPE OF PEACE OR CALUMET DANCE.

The *Pipe of Peace* (or calumet) *dance*† was the next announced; and was danced with great spirit, and gained them much applause. At the close of this, their favorite dance, it became peculiarly the privilege of the War Chief to make his boast, as the dance is given only at the conclusion of a treaty of peace between hostile tribes, and at which

* This barbarous and exciting scene is the Indian mode of celebrating a victory, and is given fifteen nights in succession, when a war party returns from battle having taken scalps from the heads of their enemies. Taking the scalp is practiced by all the American tribes, and by them all very much in the same way, by cutting off a patch of the skin from a victim's head when killed in battle; and this piece of skin, with the hair on it, is the scalp, which is taken and preserved solely for a trophy, as the proof positive that its possessor has killed an enemy in battle, and this because they have no books of history or public records to refer to for the account of the battles of military men. The scalp dance is generally danced by torchlight, at a late hour in the night; and, in all tribes, the women take a conspicuous part in it, by dancing in the circle with the men, holding up the scalps just brought from battle, attached to the top of a pole, or the handle of a lance.

A scalp, to be a genuine one, must have been taken from the head of an enemy, and that enemy dead. The living are sometimes scalped, but whenever it occurs, it is on a field of battle amongst the wounded, and supposed to be dead, who sometimes survive, but with the signal disgrace of having lost a patch of the skin and hair from the top of their heads.

† The *pipe of peace* (or calumet) is a sacred pipe, so held by all the American tribes, and kept in possession of the chiefs, to be smoked only at times of peace-making. When the terms of a treaty have been agreed upon, this sacred pipe, the stem of which is ornamented with eagles' quills, is brought forward, and the solemn pledge to keep the peace is passed through the sacred stem by each chief and warrior drawing the smoke once through it. After this ceremony is over, the warriors of the two tribes unite in the dance, with the pipe of peace held in the left hand, and a *she-she-quot* (or rattle) in the right.

treaty he is supposed to preside. For this purpose he rose, and straightening up his tall and veteran figure, with his buffalo robe thrown over his shoulder and around him, with his right arm extended over the heads of his fellow-warriors, made a most animated speech to them for several minutes (with his back turned toward the audience), reminding them of the principal exploits of his military life, with which they were all familiar. He then called upon one of the younger men to light his pipe, which being done, and placed in his hand, he took several deliberate whiffs through its long and ornamented stem; this done, and his ideas all arranged, he deliberately turned around, and passing his pipe into his left hand, extended his right over the heads of the audience and commenced:

SPEECH OF THE WAR CHIEF.

"My friends, we believe that all our happiness in this life is given to us by the Great Spirit, and through this pipe I have thanked Him for enabling me to be here at this time, and to speak to you all who are around me. ('How, how, how!' and applause.)

"My friends, we have had a long journey, and we are still very much fatigued. We prayed to the Great Spirit, and He has heard our prayers; we are all here, and all well. ('How, how, how!' and 'hear!')

"My friends, we are poor and live in the woods, and though the Great Spirit is with us, yet He has not taught us how to weave the beautiful things that you make in this country; we have seen many of those things brought to us, and we are now happy to be where all these fine things are made. ('How, how, how!')

"My friends, the Great Spirit has made us with red skins, and taught us how to live in the wilderness, but has not taught us to live as you do. Our dresses are made of skins and are very coarse, but they are warm; and in our dances we are in the habit of showing the skins of our shoulders and our arms, and we hope you will not be angry with us—it is our way. ('How, how, how!' and great applause.)

"My friends, we have heard that your chief is a woman, and we know that she must be a great chief, or your country would not be so rich and so happy. (Cheers and hear!) We have been told that the Ojibbeways went to see your queen, and that she smiled upon them; this makes us the more anxious to see her face, as the Ojibbeways are our enemies. ('How, how, how!')

"My friends, we hope to see the face of your queen, and then we shall be happy. Our friend *Chippewah** has told us that he thinks we shall see her. My friends, we do not know whether there are any of her relations now in the room. ('How, how, how!' and a laugh.)

"My friends, we shall be glad to shake your hands. This is all I have to say." (Great applause.)

At the close of his speech, and as he turned around to meet the approbation of his fellow-warriors, there was a sudden burst of laughter amongst the Indians, occasioned by the sarcastic and exulting manner in which the old Doctor told him he had better say something more before he sat down, "because," said he, "you have not made half as much laugh yet as I did last night." "I should be sorry if I had," said the war-chief; "the audience always laugh the moment they see your ugly face."

CONVERSATION WITH THE IOWAYS ON RELIGION.

The next morning after this the Rev. Mr. — and Mr. — called upon me at my family residence, to ask if it would be consistent with my views and the views of the Indians for them to have some conversation with them in private on the subject of religion and education. I replied that it was one of the greatest satisfactions I could have during their stay in England, to promote as far as in my power such well-meant efforts to enlighten their minds, and to enable them to benefit in that way by their visit

*George Catlin.

to this country. I told them also that I was very glad to say that this party was under the charge of Mr. Melody, a man who was high in the confidence of the American Government, and that I knew him to be a temperate and moral man. As he was interested in the missionary efforts being made in this very tribe, I felt quite certain that he would do all in his power to promote their object, and they had better call on him. They did so, and an appointment was made for them to visit the Indians in the afternoon, subsequent to their usual daily "drive."

Mr. Melody had had a conversation with the Indians on the subject, and although they felt some reluctance at first, on account of the little time they would have to reflect upon it, they had agreed to see the reverend gentlemen in the afternoon, and I was sent for to be present. I was there at the time, and when the reverend gentlemen called I introduced them to the Indians in their rooms. The Indians were all seated on the floor, upon their robes and blankets, and passing around the pipe. After the usual time taken by strangers to examine their curious dresses, weapons, &c., one of the reverend gentlemen mentioned to the chiefs, in a very kind and friendly manner, the objects of their visit, and with their permission gave them a brief account of the life and death of our Saviour, and explained as well as he could to their simple minds the mode of redemption. He urged upon them the necessity of their taking up this belief, and though it might be difficult for them to understand at first, yet he was sure it was the only way to salvation. This gentleman took full time to explain his views to them, which was done in the most suitable language for their understanding, and every sentence was carefully and correctly interpreted to them by Jeffrey, who seemed to be himself much interested in hearing his remarks.

REPLY OF WHITE CLOUD AND WAR CHIEF.

After the reverend gentleman had finished Mr. Melody stated to the Indians that he believed all that the gentleman said was true, and that he knew it to be worth their closest and most patient consideration. He then asked White Cloud if he had anything to answer; to which he said: "he had but a few words to say, as he did not feel very well, and *Neu-mon-ya* (the war chief) was going to speak for him." He thought, however, that it was a subject which they might as well omit until they got home.

Neu-mon-ya during this time was hanging his head quite down, and puffing the smoke as fast as he could draw it through his pipe, in long breaths, and discharging it through his nostrils. He raised up after a moment more of pause, and passing the pipe into White Cloud's hand, folded his arms, with his elbows on his knees, when he drew a deep sigh, and followed it with the last discharge of smoke from his lungs, which was now passing in two white streams through his distended nostrils, as he said:

"My friends:* The Great Spirit has sent you to us with kind words, and he has opened our ears to hear them, which we have done. We are glad to see you and to hear you speak, for we know that you are our friends. What you have said relative to our learning to read and to write, we are sure can do us no good—we are now too old; but for our children, we think it would be well for them to learn; and they are now going to schools in our village, and learning to read and to write. As to the white man's religion which you have explained, we have heard it told to us in the same way, many times, in our own country, and there are white men and women there now trying to teach it to our people. We do not think your religion good, unless it is so for white people, and this we don't doubt. The Great Spirit has made our skins red and the forests for us to live in. He has also given us our religion, which has taken our fathers to 'the beautiful hunting grounds,' where we wish to meet them. We don't believe that the Great Spirit made us to live with pale-faces in this world, and we think He has intended we should live separate in the world to come.

"My friends, we know that when white men come into our country we are unhappy—

*Being a silent listener to these conversations, I took out my note-book and wrote down the remarks here given as they were translated by Jeffrey.

the Indians all die, or are driven away before the white men. Our hope is to enjoy our hunting grounds in the world to come, which white men cannot take from us. We know that our fathers and our mothers have gone there, and we don't know why we should not go there too.

"My friends, you have told us that the Son of the Great Spirit was on earth, and that he was killed by white men, and that the Great Spirit sent him here to get killed. Now we cannot understand all this. This may be necessary for white people, but the red men, we think, have not yet got to be so wicked as to require that. If it was necessary that the Son of the Great Spirit should be killed for white people, it may be necessary for them to believe all this; but for us, we cannot understand it."

He here asked for the pipe, and having drawn a few whiffs, proceeded.

"My friends, you speak of the *good book* that you have in your hand; we have many of these in our village; we are told that 'all your words about the Son of the Great Spirit are printed in that book, and if we learn to read it it will make good people of us.' I would now ask why it don't make good people of the pale-faces living all around us? They can all read the good book, and they can understand all that the *black-coats** say, and still we find they are not so honest and so good a people as ours. This we are sure of. Such is the case in the country about us, but here we have no doubt but the white people who have so many to preach and so many books to read are all honest and good. In our country the white people have two faces, and their tongues branch in different ways. We know that this displeases the Great Spirit, and we do not wish to teach it to our children."

He here took the pipe again, and while smoking, the reverend gentleman asked him if he thought the Indians did all to serve the Great Spirit that they ought to do—all that the Great Spirit required of them; to which he replied:

"My friends, I don't know that we do all that the Great Spirit wishes us to do; there are some Indians, I know, who do not; there are some bad Indians as well as bad white people; I think it is very difficult to tell how much the Great Spirit wishes us to do."

The reverend gentleman said:

"That, my friends, is what we wish to teach you; and if you can learn to read this good book, it will explain all that."

The chief continued:

"We believe the Great Spirit requires us to pray to Him, which we do, and to thank Him for everything we have that is good. We know that he requires us to speak the truth, to feed the poor, and to love our friends. We don't know of anything more that he demands; he may demand more of white people, but we don't know that."

The reverend gentleman inquired:

"Do you not think that the Great Spirit sometimes punishes the Indians in this world for their sins?"

WAR CHIEF. "Yes, we do believe so."

REVEREND GENTLEMAN. "Did it ever occur to you that the small-pox that swept off half of your tribe, and other tribes around you, a few years ago, might have been sent into your country by the Great Spirit to punish the Indians for their wickedness and their resistance to his word?"

WAR CHIEF. "My friends, we don't know that we have ever resisted the word of the Great Spirit. If the Great Spirit sent the small-pox into our country to destroy us, we believe it was to punish us for listening to the false promises of white men. It is white man's disease, and no doubt it was sent amongst white people to punish them for their sins. It never came amongst the Indians until we began to listen to the promises of white men, and to follow their ways; it then came amongst us, and we are not sure but the Great Spirit then sent it to punish us for our foolishness. There is another disease sent by the Great Spirit to punish white men, and it punishes them in the right place—

*Clergymen.

the place that offends. We know that disease has been sent to punish them; that disease was never amongst the Indians until white men came—they brought it, and we believe we shall never drive it out of our country."

The war chief here reached for the pipe again for a minute, and then continued:

"My friends, I hope my talk does not offend you; we are children, and you will forgive us for our ignorance. The Great Spirit expects us to feed the poor; our wives and children at home are very poor; wicked white men kill so many of our hunters and warriors with *fire-water* that they bring among us, and leave so many children among us for us to feed, when they go away, that it makes us very poor. Before they leave our country they destroy all the game also, and do not teach us to raise bread, and our nation is now in that way, and very poor; and we think that the way we can please the Great Spirit first is to get our wives and children something to eat and clothes to wear. It is for that we have come to this country, and still we are glad to hear your counsel, for it is good."

The reverend gentlemen, and several ladies who had accompanied them, here bestowed some very beautiful Bibles and other useful presents upon the Indians, and thanking them for their patience, were about to take leave of them when Mr. Melody begged their attention for a few moments while he read to them several letters just received from reverend gentlemen conducting a missionary school in this tribe, giving a flattering account of its progress, and presented them a vocabulary and grammar, already printed in the Ioway language by a printing press belonging to the missionary school in their country. This surprised them very much and seemed to afford them great satisfaction.

IOWAYS AT BENJ. DISRAELI'S HOUSE.

The comments of the press, as well as the remarks of the public who had seen them, now being made upon the superior interest of this party, they were receiving daily calls from distinguished persons, and also numerous invitations to gentlemen's houses, which daily increased their consequence, and, of course, their enjoyment. Amongst the first of these kind invitations was one from Mr. Disraeli, M. P., for the whole party to partake of a breakfast at his house, in Park Lane.

This was for the next morning after the interview just described; and, not knowing or even being able to imagine what they were to see, or what sort of rules or etiquette they were to be subjected to, they were under the most restless excitement to prepare everything for it, and the greatest anxiety for the hour to approach. They were all up at an unusually early hour, preparing every trinket and every article of dress, and spent at least an hour at their toilets in putting the paint upon their faces.

INDIANS' TOILETTE AND DRESS.

The doctor had been told that he would sit down at the table amongst many very splendid ladies; and this, or some other embarrassment, had caused him to be dissatisfied with the appearance of the paint which he had put upon his face, and which he was carefully examining with his little looking-glass. He decided that it would not do, and some bear's grease and a piece of deer-skin soon removed it all. He spent another half hour with his different tints, carefully laying them on with the end of his forefinger; and, displeased again, they were all demolished as before. Alarm about time now vexed him, and caused him to plaster with a more rapid and consequently with a more masterly touch. The effect was fine. He was ready, and so were all the party, from head to foot. All their finest was on, and all were prepared for the move, when I came in at about eight o'clock to advise them of the hour at which we were to go, and which I had forgotten to mention to them the evening before. I then referred to the note of invitation, and informed them that the hour appointed was twelve o'clock. The whole party, who were at that time upon their feet around me, wrapped in their robes, their shields

and quivers slung, and the choice tints upon their faces almost too carefully arranged to be exposed to the breath of the dilapidating wind, expressed a decided shock when the hour of twelve was mentioned. They smiled, and evidently thought it strange, and that some mistake had been made. Their conjectures were many and curious; some thought it was dinner that was meant instead of breakfast, and others thought so late an hour was fixed that they might get their own breakfasts out of the way and then give the Indians theirs by themselves. I answered, "No, my good fellows, it is just the reverse of this; you are all wrong; it is to breakfast that you are invited, and lest their family, and their friends whom they have invited to meet you, should not have the honor of sitting down and eating with you, they have fixed the hour at twelve o'clock, the time that the great and fashionable people take their breakfasts. You must have your breakfasts at home at the usual hour, and take your usual drive before you go, so you will have plenty of time for all, and be in good humor when you go there, where you will see many fine ladies and be made very happy."

THE DOCTOR AND WASH-KA-MON-YA.

My remarks opened a new batch of difficulties to them that I had not apprehended, some of which were exceedingly embarrassing. To wait four hours, and to eat and to ride in the mean time, would be to derange the streaks of paint and also to soil many articles of dress which could not be put on excepting on very particular occasions. To take them off and put them on, and to go through the vexations of the toilet again at eleven o'clock, was what several of the party could submit to and others could not. As to the breakfasts of huge beefsteaks and coffee which was just coming up, I had felt no apprehensions; but when it was on the table I learned that the old doctor and *Wash-ka-mon-ya* and one or two others of the young men were adhering to a custom of their country, and which in my rusticity (having been seven or eight years out of Indian life) I had at the moment lost sight of.

It is the habit in their country, when an Indian is invited to a feast, to go as hungry as he can, so as to be as fashionable as possible, by eating an enormous quantity, and for this purpose the invitations are generally extended some time beforehand, paying the valued compliment to the invited guest of allowing as much time as he can possibly require for starving himself and preparing his stomach by tonics taken in bitter decoctions of medicinal herbs. In this case the invitation had only been received the day before, and of course allowed them much less than the usual time to prepare to be fashionable. They had, however, received the information just in time for the doctor and *Wash-ka-mon-ya* and the *Roman Nose* to avoid the annoyance of their dinners and suppers on that day, and they had now laid themselves aside in further preparation for the feast in which they were to be candidates for the mastery in emptying plates and handling the knife and fork (or knife and fingers), the custom of their country.

FASTING FOR THE OCCASION.

In this condition, the doctor particularly was a subject for the freshest amusement, or for the profoundest contemplation. With all his finery and his trinkets on, and his red and yellow paint—with his shield and bow and quiver lying by his side, he was straightened upon his back, with his feet crossed, as he rested in a corner of the room upon his buffalo robe, which was spread upon the floor. His little looking-glass, which was always suspended from his belt, he was holding in his hand, as he was still arranging his beautiful feathers, and contemplating the patches of red and yellow paint, and the *tout ensemble* of the pigments and copper color with which he was to make a sensation where he was going to feast (as he had been told) with ladies, an occurrence not known in the annals of the Indian country. He had resolved, on hearing the hour was 12, not to eat his breakfast (which he said might do for women and children), or to take his usual ride in the bus, that he might not injure his growing appetite, or disturb a

line of paint or a feather, until the hour had arrived for the honors and the luxuries that awaited them.

I reasoned awhile with these three epicures of the land of buffaloes' tongues and beavers' tails, telling them that they were laboring under a misconception of the ideas of gentility as entertained in the civilized and fashionable world; that in London the genteel people practised entirely the opposite mode from theirs; that light dinners and light breakfasts were all the fashion, and the less a lady or gentleman could be seen eating, the more sentimental he or she was considered, and consequently the more transcendently genteel; and that when they went to breakfast with their friends at 12, or to dine at 7 or 8, they were generally in the habit of promoting gentility by eating a little at home before they started.

My reasoning, however, had no other effect than to excite a smile from the doctor, and the very philosophic reply, "That they should prefer to adhere to their own custom until they got to the lady's house, when they would try to conform to that of the white people of London. * * *

AT MR. DISRAELI'S.

Mr. Melody and myself accompanied the Indians, and all together were put down at the door, where we met a host of waiters in livery, ready to conduct us to the kind lady and gentleman, whom they instantly recollected to have seen and shaken hands with in the exhibition room. This gave them confidence, and all parties were made easy in a moment by a general introduction which followed. Through the interpreter, the ladies complimented them for their dances and songs, which they had heard, and pronounced to be very wonderful. Their women and little children were kindly treated by the ladies, and seats were prepared for them to sit down. The men were also desired to be seated, but on looking around the room, upon the richness of its furniture, the splendid carpet on which they stood, and the crimson velvet of the cushioned chairs that were behind them, they smiled, and seemed reluctant to sit upon them for fear of soiling them. They were at length prevailed upon to be seated, however, and after a little conversation were conducted by Mr. Disraeli through the different apartments of his house, where he put in their hands and explained to them, much to their gratification, many curious daggers, sabers, and other weapons and curiosities of antiquity. In passing through the dining-saloon they passed the table, groaning under the weight of its costly plate and the luxuries which were prepared for them. Upon this the old doctor smiled as he passed along, and he even turned his head to smile again upon it as he left it.

KIND RECEPTION AT MR. DISRAELI'S.

After we had surveyed all below the party were invited to the top of the house, and Mr. Disraeli led the way. The ladies, of whom there were a goodly number, all followed; and altogether, the pictured buffalo robes, the rouged heads and red feathers, the gaudy silks and bonnets and ribbons, glistening lances and tomahawks and black coats formed a novel group for the gaze of the multitude who were gathering from all directions under the ever-exciting cry of "Indians! Indians!"

Hyde Park was under our eye, and from our position we had the most lovely view of it that any point could afford; and also of the drilling of troops, and the sham fight in the park, which was going on under our full view. This was exceedingly exciting and amusing to the Indians, and also the extensive look we had in turning our eyes in the other direction, over the city. The ladies had now descended, and we all followed to the saloon, where it was soon announced that the breakfast was ready; and in a few moments all were seated at the table excepting the doctor, who was not to be found. Jeffrey and I instantly thought of his propensity, and went to the house-top for him, but to our amazement he was not there. In descending the stairs, however, and observing a smoke issuing out of one of the chambers into which we had been led, on going up to ex-

amine the beautiful arrangement for vapor and shower baths, we stepped in, and found the doctor seated in the middle of the room, where he had lit his pipe and was taking a more deliberate look at this ingenious contrivance, which he told us pleased him very much, and which he has often said he thought would be a good mode to adopt in his practice in his own country. He was easily moved, however, when it was announced to him that the breakfast was on the table and ready, where he was soon seated in the chair reserved for him.

INDIANS DRINKING CHAMPAGNE.

Great pains were taken by the ladies and gentlemen to help the Indians to the luxuries they might like best; and among others that were offered their glasses were filled with sparkling champagne, in which their health was proposed. The poor fellows looked at it, and shaking their heads, declined it. This created some surprise, upon which Mr. Melody explained for them that they had pledged their words not to drink spirituous liquors while in this country. They were applauded by all the party for it, and at the same time it was urged that this was only a light wine, and could not hurt them. We were drinking it ourselves, and the ladies were drinking it, and it seemed cruel to deny them. Poor Melody! he looked distressed; he had a good heart and loved his Indians, but he felt afraid of the results. The doctor and *Wash-ha-mon-ya* kept their hands upon their glasses, and their eyes upon Melody and myself, evidently understanding something of the debate that was going on, until it was agreed and carried, by the ladies and all, that taking a little champagne would not be a breach of their promise in the least, and that it would do them no harm. Their health and success were then proposed, and all their glasses were drained to the bottom at once.

The doctor, after finding the bottom of his glass, turned round, and smacking his lips, dropped me a bow and a smile, seeming to say that "he was thankful, and that the wine was very good."

The last dish that was passed around the table, and relished by the Indians quite as much as the wine, was a plate of trinkets of various kinds, of brooches, bracelets, chains, and other ornaments for their persons, which they received with expressions of great thankfulness as they were rising from the table. Thus ended the feast, as they called it; and on entering the drawing-room the doctor became a source of much amusement to the ladies, as his attention was arrested by the enormous size of a mirror that was before him, or by the striking effect of his own beautiful person, which he saw at full length in it. He affected to look only at the frame, as the ladies accused him of vanity; and he drew out from under his belt his little looking-glass, about an inch square, imbedded in a block of deal to protect it from breaking. The contrast was striking and amusing, but what followed was still more so. The ladies were anxious to examine his looking-glass (which was fastened to his person with a leathern thong), and in pulling it out, there necessarily came out with it, attached to the same thong, a little wallet carefully rolled up in a rattle-snake's skin, and which, on inquiry, was found to be his toilet of pigments of various colors, with which he painted his face. A small pair of scissors also formed a necessary appendage, and by the side of them hung a bore's tusk and a human finger shriveled and dried. This he had taken from a victim he had slain in battle, and now wore as his medicine, or talismanic charm, that was to guard and protect him in all times of trouble or danger. This remarkable trophy was generally, on occasions when he was in full dress, suspended from his neck by a cord, and hung among the strings of wampum on his breast; but on this occasion he had so many other things to think of that he had forgotten to display it there. [The Indians then took their leave.]

A CATHOLIC PRIEST VISITS THE INDIANS.

On the next morning, or the day after, at an early hour, Daniel announced to the Indians that there was a reverend gentleman in the sitting-room who wished to see them

a little while and to have some talk with them, if possible. Daniel had taken this liberty, as he had heard Mr. Melody and myself say that we should feel disposed to promote, as far as we could, all such efforts. The Indians had not yet had their breakfasts, which were nearly ready, and felt a little annoyed; the war chief observing that they had had a long council with some clergymen and had said to them all they had to say, and thought this gentleman had better go and see and talk with them; and another thing, as he believed that *Chippicola** had written in a book all that he and the clergymen had said, he thought he might learn it all by going to him.

Daniel whispered to him in an earnest manner that "this was a Catholic priest, a different kind of religion altogether." This created some little surprise and conversation around the room, that the white people should have two kinds of religion; and it was at last agreed that the war chief and Jeffrey should step into the other room a few minutes and see him, the White Cloud saying "he did not care about going in."

It seems that Jeffrey took some interest in this gentleman, as the little that his ancestors had learned of religion had been taught them by Roman Catholic clergymen, who have been the first to teach the Christian religion in most parts of the American wilderness. The conversation and manner of the priest also made some impression on the mind of the war chief; and as they heard the others using their knives and forks in the adjoining room, they took leave of the reverend gentleman, agreeing to a council with him and a number of his friends in a few days. *White Cloud* and *Wash-ka-mon-ya* excited much laughter and amusement among the party on learning that the war chief had appointed another council, "when he was to make his talk all over again." They told him "they expected to take him home a preacher, to preach white man's religion when he got back;" and they thought he had better get a black coat at once, and be called "Black-coat to the party of Ioway Indians."

TWO METHODIST CLERGYMEN CALL.

The next day after the above interview Daniel again announced to the chiefs and Jeffrey that there were two reverend gentlemen waiting to see them, who had seen Mr. Melody on the subject, and were to meet him there at that hour. *White Cloud* told the war chief that "as he had promised to meet them, he must do it; but as for himself, he would rather not see them, for he was not well." *Wash-ka-mon-ya* laughed at the old chief and Jeffrey as they went out. "Now," said he, "for your grand council!" The war chief lit his long pipe, and he and Jeffrey entered the room; but finding they were not the persons whom they were expecting to meet, they had a few words of conversation with them, taking care not to approach near to the subject of religion, and left them, as they had some other engagements that took up their time.

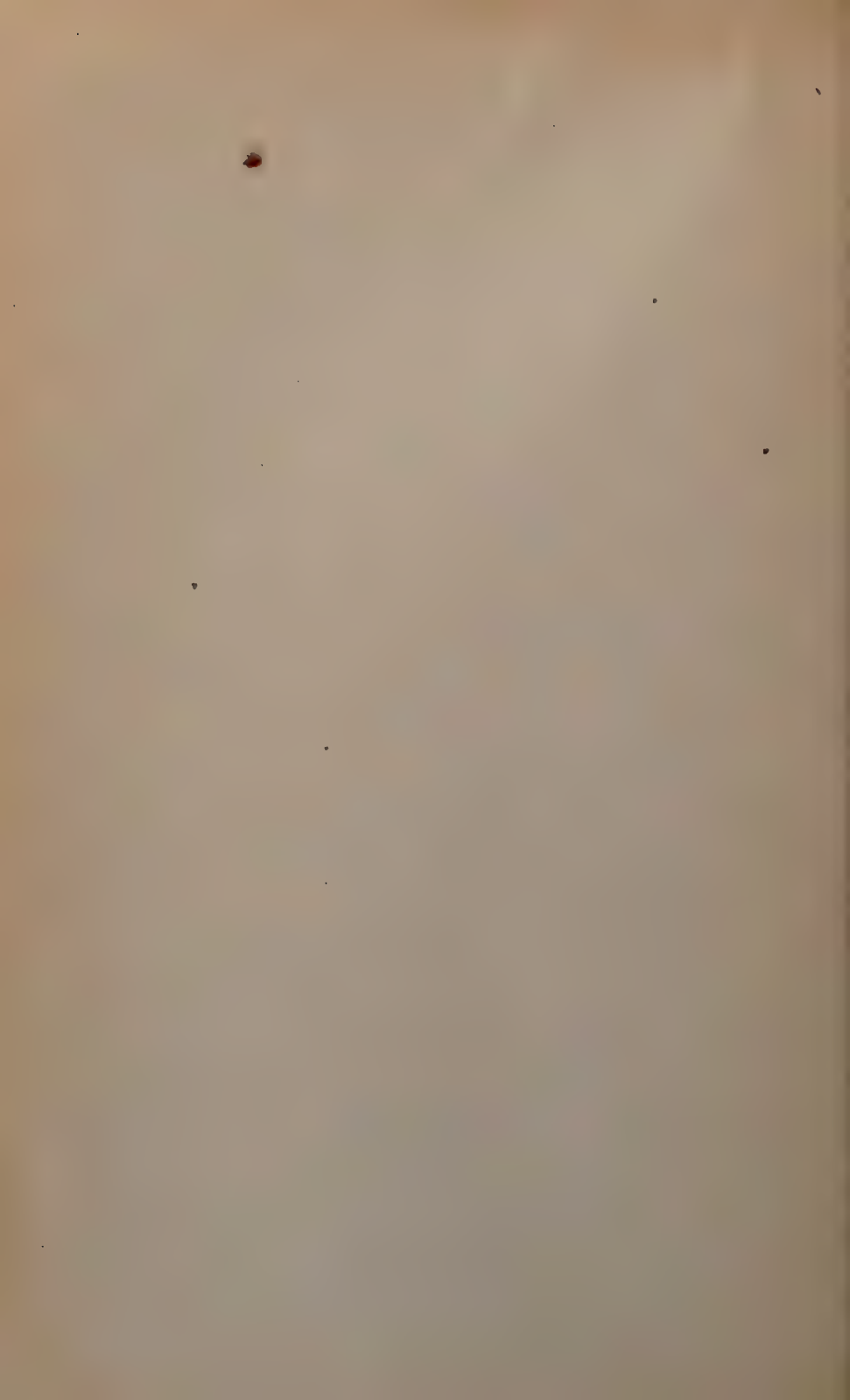
There was much merriment going on in the mean time in the Indians' room, and many jokes ready for the war chief and Jeffrey when they should get back, as Daniel had returned to their room, and told them that, by the cut of their clothes and their manners, he was quite sure that these two gentlemen were of a different religion still; he believed they were Methodist preachers.

The war chief, who was always dignified and contemplative in his manners, and yet susceptible of good humor and jokes, returned to the Indians' room at this time, apparently quite insensible to the mirth and the remarks around him, as he learned from the Indians, and got the confirmation from Daniel, that this was the third kind of religion, and that there were the Baptists, the Jews, and several other kinds yet to come. He seated himself on his robe, which he spread upon the floor, and taking out of his pouch his flint and steel and spunk, struck a light in the true Indian way (though there was fire within reach of his arm), and, lighting his pipe, commenced smoking. During this silent operation he seemed downcast and in profound meditation. Mr. Melody and I entered the room at this moment, but seeing the mood he was in, did nothing to interrupt

*The author.



DRAWING BY A CHIPPEWA INDIAN OF THE "WHITE MAN'S PARADISE" AND THE SIX MODES OF GETTING TO IT. Page 615.



the train of his thoughts. When his pipe was smoked out, he charged it again with tobacco, but before lighting it he laid it aside, and straightening his long limbs upon the floor, and drawing another buffalo robe over his body and his head, he went to sleep.*

GIANT AND GIANTESS VISIT THE INDIANS.

This was the day for "seeing the *Giants*," and they were soon after announced as having arrived, according to appointment. During one of the Indians' exhibitions there had been a great excitement produced among them by the appearance in the crowd of two immense persons, a man and a woman, who stood nearly the whole length of their bodies above the heads of others about them! This had excited the amazement of the Indians so much that for a while they stopped their dances to sit down and smoke a pipe. They must necessarily make some sacrifice on such an occasion, and it was decided to be done with a piece of tobacco, which, being duly consecrated by them, was carried by the doctor (the *medicine man*) to an adjoining room, and burned in the fire.

There were no questions asked by the Indians about these unaccountable people, where they came from, &c., but they wished me to invite them to call at their lodgings at No. 7 St. James's street the next day at 12 o'clock, where they would be glad to see them a little while. This wish was communicated to them in a note which I wrote on my knee, and was passed to them over the heads of the audience; the giant man read it, and smiling, nodded his head, accepting of their invitation. This pleased the Indians, who all joined in sounding the war-whoop. These two extraordinary personages proved to be the well-known "Norfolk giants," who were brother and sister, and, walking "arm-in-arm," so high that the eye of an ordinary man was just on a level with the apron-string of the fair damsel; and the waist of the brother was, of course, yet some inches higher. I regret that I have not preserved the exact elevation of these two extraordinary persons, which I took pains to procure, but have somehow mislaid.

INDIANS MEASURE THE GIANT.

The invitation thus given brought them on their present visit to the Indians, who had great satisfaction in shaking their hands, and closely inspecting them; and not many minutes after their arrival a scene ensued that would have made a sick man laugh, or a rich subject for the pencil of Hogarth. The Indians had sent Daniel for a ball of twine, which they had unfolded upon the floor, and each one having cut off a piece of sufficient length was taking for himself the measure of the giant man, from head to foot, from hand to hand, his arms extended; the span of his waist, his breast, and his legs; the length of his feet, and his fingers; and tying knots in their cords to indicate each proportion. In the midst of all this the doctor presented the most queer and laughable point in the picture, as he had been applying his string to the back of the fair damsel, having taken her length, from the top of her head to the floor, and tied a knot in his cord at the place where the waist of her dress intersected it; he had then arrested the attention of all, and presented his singular dilemma, when he stood with both ends of his cord in his hands, contemplating the enormous waist and other proportions before him, which he coveted for other knots on his string, but which his strict notions of gallantry were evidently raising objections to his taking. I whispered to him, and relieved him from his distressing state of uncertainty by saying I thought he had been particular enough, and he withdrew, but with a sigh of evident regret.

* Though the old war chief, who was their speaking oracle on the subject of religion, remained sad and contemplative, there was daily much conversation and levity among the rest of the party on the subject of the "six religions of white men," which they had discovered; and either Jim or the little "commanding general" (son of the war-chief), both of whom were busy with their pencils, left on the table for my portfolio the subjoined curious but significant illustration of their ideas of white man's paradise, and the six different modes of getting to it. [Plate 11 is a *fac-simile* of this curious document, which the reader will appreciate on examination.]

They insisted on the giant and giantess receiving from them some little keepsakes of trinkets, &c., as evidences of the pleasure they had afforded them by calling on them.

This extraordinary occurrence, like most others of an exciting or interesting nature which these jovial and funny fellows met with, made subject for much subsequent anecdote and amusement. *Wash-ka-mon-ya* (the fast dancer), a big-mouthed and waggish sort of fellow (who for brevity's sake was called in English parlance "Jim"), was continually teasing the doctor about his gallantry among the ladies; and could rather easily and coolly do it, as he was a married man, and had his wife constantly by the side of him. He had naturally an abundant stock of wit and good humor, and being so much of a wag withal, he was rather a painful companion for the doctor all the way, and was frequently passing jokes of a cruel as well as of a light and amusing kind upon him. It was known to the whole party that there was no record kept of the length and breadth of the giant lady, except the one that the doctor had taken, and carefully rolled up and put away in a little box, amongst other precious things, at the head of his bed, and which he generally used as his pillow. It was known also that much stress would be laid upon this in his own country, when they returned home, as something which the rest of the party could not produce, and which for him, therefore, would be of great and peculiar interest there, and probably on other occasions, when it might be proper to refer to it as a thing he could swear to as a subject of interest in this country. Jim's best jokes (like most Indian jokes) were those which no one else takes a share in; and a piece of the twine that had caught his eye as it was lying upon the floor probably first suggested the wicked idea of being cut about 2 feet longer than the doctor's measure of the fair giantess, and with a knot about 1 foot higher than the one made for her waist, and of being rolled up in the same way, and slipped (in place of the other) into the same corner of the box, to which the doctor had a key, but, according to all Indian practice, he never made use of it. The sequel to all this, and the fun it might have subsequently made for "Jim," with his big mouth, the reader may as well imagine here or patiently wait till we come to it.

TALK WITH THE CATHOLIC CLERGYMAN.

In the afternoon the Catholic clergyman called with a couple of friends for the interview which Jeffrey and the war-chief had promised. Mr. Melody sent me word when they called, and I came to the meeting, having taken a great interest in these interviews, which were eliciting opinions from the Indians which are exceedingly difficult to obtain in any other way, and which I was careful on all occasions to write down as translated at the time. These opinions, however unimportant they may seem to be, I am sure many of my readers will find to be of curious interest, and I fully believe, if rightly appreciated, of much importance in directing future efforts to the right points in endeavoring to impress upon these ignorant and benighted people the importance of education and a knowledge of the true Christian religion.

On this occasion *Wash-ka-mon-ya* (or Jim, as I shall often call him) endeavored to make himself conspicuous by teasing the war-chief and Jeffrey about "going to pray with the black-coats," and springing upon his feet, took his tomahawk in his hand, and throwing off his robe, jumped to the middle of the floor, where, naked down to the hips, he landed, in an attitude not unlike that of the colossal statue of Rhodes. He frowned a moment upon all around him, and then said, "Let me go in; I have said nothing yet; I want to make a speech to the black-coats."

White Cloud, who was at that moment taking up his robe to accompany Jeffrey and the war-chief to the "talk," very mildly said to Jim, that "he would look much more respectful if he would sit down again and hold his tongue, for these were very good people, who were calling to talk with them, and must be treated with respect, however their opinions might differ from those of the Indians." This severe rebuke from the chief instantly silenced Jim, who quietly and respectfully joined the rest of the party, at

White Cloud's request, who seated themselves in the room where the talk was to be held.

CATHOLIC CLERGYMAN'S REMARKS. ■

The pipe was lit and passing around while one of the reverend gentlemen stated the views with which they had come to visit them, and asked the Indians if it was perfectly convenient and agreeable for them to hear what they had to say, to which the chief replied in the affirmative. The reverend gentleman then proceeded with his remarks upon the importance of education and religion, the nature of which the reader can easily imagine and save the time it would require to record them here. To these the chiefs and all the party (excepting Jim and the doctor, who had fallen asleep) listened with patience and profound silence, as the pipe was passing around. The reverend gentleman having finished, the war-chief took a few deep-drawn breaths through the pipe, and passing it along, said:

THE WAR-CHIEF'S REPLY.

"My friends, I speak for the chief who is here, and not very well. My words are his words, and the words of all our party. We have heard what you had to say because we had promised to do so.

"My friends, we have talked many times on this subject, and some of our talks have been long; but at this time our words will be few, for we are weary, and as we have before said, we are poor, and our wives and children are hungry, and we have come over here to try to make some money to get them warm clothes and food to eat. (How, how, how!)

"My friends, many of our children are now in schools in our country, and the good book which is in your hands is in their hands at this time. We believe that the Great Spirit has made our religion good and sufficient for us if we do not in any way offend him. We see the religion of the white people dividing into many paths, and we cannot believe that it is pleasing to the Great Spirit. The Indians have but one road in their religion, and they all travel in that, and the Great Spirit has never told them that it was not right.

"My friends, our ears have been open since we came here, and the words we have heard are friendly and good; but we see so many kinds of religion, and so many people drunk and begging when we ride in the streets, that we are a little more afraid of white man's religion than we were before we came here.

"My friends, the Indians occupied all the fine hunting grounds long before the white men came to them, but the white men own them nearly all now, and the Indians' hunting grounds are mostly all gone. The Indians never urge white men to take up their religion, they are satisfied to have them take a different road, for the Indians wish to enjoy their hunting grounds to themselves in the world to come. (How, how, how!)

"My friends, we thank you, and shall wish the Great Spirit may be kind to you. I have no more to say."

Thus ended the conversation this time, and the Indians all rising (except the doctor, who was still asleep) shook hands with the clergymen and retired to their own room.

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JIM AND THE DOCTOR PROCURED ENGLISH GENTLEMEN'S SUITS AND PROMENADED IN LONDON.

The amusement of "trying on" and "getting the hang" of the new dresses made merriment enough for the party for one day; and all but these two were quite willing to forego all the pleasures they could afford rather than cover their cool and naked heads with beaver hats, their shoulders with frock-coats, and substitute for their soft and pliant moccasins and leggins of buck-skin, woolen pantaloons and high-heeled boots. The two wisecracks, however, who had adopted them were philosophers, and knew that they were only for certain occasions, after which they were to be dropped off, and their

limbs "at home again" in their light and easy native dresses. They were obliged, on such occasions (to be in keeping) to leave their long and ornamented pipes and tomahawks behind, and (not to lose the indispensable luxury of smoking) to carry a short and handy civilized pipe, with their tobacco and a box of lucifers in their pocket.

* * * * * *

As one of the first fruits of the new expedient (and while the subject was fresh and revolving in the minds of all) there was now a chance of gratifying the doctor's desire to see the modes and places of worship of some of the different denominations of religion, of which he had heard so much, from Daniel and others, within the few days past. These visits were their first attempts in their assumed characters, and were mostly made in the company of Mr. Melody or Jeffrey, and without any amusing results either for the congregations or the Ioways, save an incident or two such as must be expected in the first experiments with all great enterprises. The doctor had been told that when he entered the Protestant church he must take his hat off at the door, and had practised it before he started; but, seeing such an immense number of ladies, he had unfortunately forgot it, and being reminded of it when he had been placed in his seat, his wig came off with it, exposing, but a moment, however, his scalp-lock and the top of his head, where he had not deemed it necessary to wash off the red paint.

DOCTOR AND JIM IN CHURCHES AND CHAPELS.

In the Methodist chapel, where these two queer fellows had ventured one day with Daniel, the sermon was long and tedious, and there was nothing observed curious excepting a blue smoke rolling up over the top of the pew, where the doctor's pipe had been lit, and his head sunk down between his knees; and one other occurrence, that afterwards happened in the heat of the exhortation from the pulpit, and much to the amusement of the doctor and Jim, of a young woman in their immediate vicinity, who began to groan, then to sing, and at length tumbled down from her seat upon the floor. The doctor thought at first she was very sick, and wondered there was no physician there to bleed her; but when Daniel told him what was the matter, the old man smiled, and often talked about it afterward.

I took the whole party through Westminster Abbey and St. Paul's, where they stood and contemplated in amazement the works of human hands, so entirely beyond their comprehension that they returned in reserved and silent contemplation.

INDIANS IN HYDE PARK.

I repaired one evening to the Indians' rooms in St. James street, where I found them finishing their suppers.

There were many subjects of an amusing nature talked over by these droll fellows during the pipes of this evening, and one of the themes for their comments was the drive which we had given them in two open carriages through Hyde Park at the fashionable hour. They decided that "the park along the banks of the Serpentine reminded them of the prairies on the shores of the Skunk and the Cedar Rivers in their own country; and in fact that some parts of it were almost exactly the same." They were amused to see many of the ladies lying down as they rode in their carriages; and also that many of the great chiefs pointed out to them riding on horseback "didn't know how to ride—that they were obliged to have a man riding a little behind them to pick them up if they should fall off."

Jim, who was in unusual good humor this evening, either from the effects of his *chickabobboo* or from some fine present he might have received in the room, seemed to be the chief spokesman for the evening, and for the purpose of assisting his imagination or aiding his voice had laid himself flat upon his back upon his robe, which was spread upon the floor. His loquacity was such that there was little else for any of us to do than sit still and excessively laugh at the dryness of his jokes and his amusing remarks.

upon the things they had seen as they were taking their ride on this and past mornings. He had now got, as has been said, a facility of using occasional words of English, and he brought them in once in a while with the most amusing effect.

INDIANS TALK WITH LASCARS.

He said they had found another place where there were two more Ojibbeway Indians (as he called them), Lascars, sweeping the streets; and it seems that after passing them they had ordered their 'bus to stop, and called them up and shook hands, and tried to talk with them. They could speak a few words in English, and so could Jim. He was enabled to ask them if they were Ojibbeways, and they to answer, "No, they were Mussulmen." "Where you live?" "Bombay." "You sweep dirt in the road?" "Yes." "Dam fool!" Jim gathered a handful of pennies and gave them, and they drove off.

INDIANS DISCOVER "GIN-PALACES."

It seemed that in their drive this day Jim and the doctor had both rode outside, which had afforded to Jim the opportunity of seeing to advantage, for the first time, the immense number of "gin-palaces," as they passed along the streets; and into which they could look from the top of the 'bus, and distinctly see the great number of large kegs, and what was going on inside. The doctor had first discovered them in his numerous outside rides, and as he was not quite sure that he had rightly understood them, hearing that the English people detested drunkards so much, he had not ventured to say much about them. He had been anxious for the corroboration of Jim's sharper eyes, and during this morning they had fully decided that the hundreds of such places they were in all directions passing were places where people went to drink *chickabobboos*, and they were called *chickabobboogs*. The conversation of Jim and the doctor enlarged very much on this grand discovery, and the probable effects they had upon the London people. They had seen many women, and some of them with little babies in their arms, standing and lying around them, and they were quite sure that some of those women were drunk. Jim said that he and the doctor had counted two or three hundred in one hour. Some of the party told him he had made his story too big, so he said he and the doctor next day would mark them down on a stick. Jim said there was one street they came through, where he hoped they would never drive them again, for it made their hearts sore to see so many women and little children all in dirty rags; they had never seen any Indians in the wilderness half so poor and looking so sick. He was sure they had not half enough to eat. He said he thought it was wrong to send missionaries from this to Indian country, when there were so many poor creatures here who want their help, and so many thousands as they saw going into the *chickabobboogs* to drink fire-water.

He said they came through a very grand street, where everything looked so fine and splendid in the windows, and where the ladies looked so beautiful in their carriages, many of them lying quite down, and seemed as if they were very rich and happy; and some of them lay in their carriages, that were standing still, so as to let them read their books. And in this same grand street they saw a great many fine-looking ladies walking along the sides of the roads, and looking back at the gentlemen as they passed by them. These ladies, he and the doctor observed, looked young, and all looked very smiling, and they thought they wanted husbands. A great deal, Jim said, they had seen of these ladies as they were every day looking out of their own windows in St. James street. A great many of these women, he said, behave very curious; he said he didn't know for certain but some of these might be *chimegotches*. This excited a tremendous laugh with the doctor and several of the young men, and made some of the women smile, though it was rather hushed by the chiefs as an imprudent word for Jim to apply in the present case. This did little, however, to arrest the effects of Jim's joke, and he continued with some further ingenious embellishments, which set the

chiefs into a roar, and Jim then kept the field. Melody and myself laughed also, not at the joke, for we did not understand it, but at their amusement, which seemed to be very great, and led us to inquire the meaning of *chimegotches*. "Fish," said Jim, "Fish!" We were still at a loss for the meaning of his joke; and our ignorance being discovered, as well as our anxiety to know, they proposed that Jim should relate the story of *Chimegotches*, or "Fish." Some one was charging and lighting the pipe in the mean time, which was handed to him, as he rose and took a whiff or two, and then, resuming his former position, flat upon his back, he commenced:

JIM'S STORY OF CHIMEGOTCHES, OR "FISH."

"When the great Mississippi River was a young and beautiful stream, and its waters were blue and clear, and the Ioways lived on its banks, more than a thousand years since, *Net-no-qua*, a young man of great beauty, and son of a great chief, complained that he was sick. His appetite left him, and his sleep was not good. His eyes, which had been like those of the war-eagle, grew soft and dim, and sunk deep in his head; his lips, that had been the music for all about him, had become silent; his breast, that had always been calm, was beating, and deep sighs showed that something was wrong within. *O-zu-pa*, whose medicine was great, and to whom all the plants and roots of the prairies were known, was quite lost; he tried all, and all was in vain; the fair son of the chief was wasting away, as each sweet breath that he breathed went off upon the winds, and never came back to him. Thus did *Net-no-qua*, the son of *Ti-ah-ka*, pine away. The medicine-man told him at last that there was but one thing that could cure him, and that was attended with great danger. In his dream a small prairie snake had got upon a bush, and its light, which was that of the sun, opened his eyes to its brightness and his ears to its words: 'The son of *Ti-ah-ka* grieves; this must not be; his breast must be quiet, and his thoughts like the quiet waters of the gliding brook; the son of *Ti-ah-ka* will grow like the firm rocks of the mountain, and the chiefs and warriors who will descend from him will grow like the branches of the spreading oak.' The medicine-man said to the son of *Ti-ah-ka* that he must now take a small piece of the flesh from his side for his bait, and in a certain cove on the bank of the river the first fish that he caught was to be brought to his wigwam alone, under his robe, and she, whose blood would become warm, would be to him like the vine that clings around and through the branches of the oak; that then his eyes would soon shine again like those of the eagle; the music of his lips would soon return, and his troubled breast would again become calm, his appetite would be good, and his sleep would be sweet and quiet like that of a babe.

"*Net-no-qua* stood upon a rock, and when the hook, with a piece of his side, lay upon the water, the parting hair of *Lin-ta* (the river-born) was seen floating on the water, and its black and oily tresses were glistening in the sun as the water glided off from them; and her lips were opening to inclose the fatal hook that raised her beautiful breasts above the water. Her round and delicate arms shone bright with their beauty as she extended them to the shore, and the river shed its tears over her skin as her beautiful waist glided through its surface, above which the strong and manly arm of *Net-no-qua* was gently raising her. The weeping waves in sparkling circles clung around her swelling hips and pressing knees, until the folding robe of the son of *Ti-ah-ka* was over the wave and around her bending form. One hand still held her slim and tapering fingers, and with the other he encompassed her trembling form, as their equal steps took them from the shore and brought them to the wigwam of *Net-no-qua*. His silent house was closed from the footsteps of the world; her delicate arms clung around the neck of the son of the chief, and her black and glossy tresses fell over and around his naked shoulders and mingled with his own. The same robe embraced them both, and her breath was purer than the blue waves from which she came. Their sleep was like the dream of the antelope, and they awoke as the wild rose-buds open amidst the morning dew; the breast of *Net-no-qua* was calm, his eyes were again like the eyes of the eagle, his appetite was

keen, and his lips sounded their music in the ears of Lin-ta. She was lovely, she was the wife of the son of the chief, and like the vine that clings around and through the branches of the oak did she cling to *Net-no-quā*. They were happy, and many have been the descendants that have sprung from the dreams of the son of *Ti-ah-ka* and the beautiful *Lin-ta* (the river-born).

"*O-ne-ak'n* was the brother of *Net-no-quā*, and *Di-ag-gon* was his cousin; and they were sick; and they sat upon the rock in the cove in the river; and the two sisters of *Lin-ta* shone as they lifted their graceful forms above the wave, and their beautiful locks spread as they floated on the surface. The two young warriors sighed as they gazed upon them. The two sisters embraced each other as they glided through and above the waves. They rose to full view, and had no shame. The river 'shed no tears, nor did the sparkling waves hang in circles about their swelling hips and pressing knees;' and as they sank, they beckoned the two young warriors, who followed them to their water-bound caves. They stole back in the morning, and were ashamed and sick. Their tongues were not silent, and others went. The two sisters again showed their lovely forms as they glided above the water, and they beckoned all who came to their hidden caves, and all came home in the morning sick and sad, while every morning saw the son of the chief and his river-born *Lin-ta* calm and bright as the rising sun. Shame and fear they knew not, but all was love and happiness with them; very different were the sisters of *Lin-ta*, who at length ventured from their caves at night and strolled through the village; they were hidden again at the return of the light. Their caves were the resorts of the young men, but the fair daughters of *Lin-ta* knew them not.

"Such was the story of *Lin-ta* (the river-born); she was the loved of her husband, and the virtuous mother of her children. Her beautiful sisters were the loved of all men, but had no offspring. They live in their hidden caves to this day, and sometimes in the day as well as in the night are seen walking through the village, though all the Indians call them *Chin-ee-gotch-es*, that is, cold-bloods, or fish."

Jim got a round of applause for his story, though the doctor thought he had left out some of the most essential and funny parts of it. Jim, however, seemed well content with the manner in which it was received, and continued to remark that he and the doctor had come to the conclusion that those beautiful young women that they saw looking back at the gentlemen in the streets, as well as those who were standing in front of their windows and bowing to them and kissing their hands every day, must be "fish;" and that in the great village of London, where so much *chickabobboo* is drunk, there must be a great number of "fish." And they thought also that some of these they had seen in the Egyptian Hall when they were giving their dances.

EXPERIMENTS IN MESMERISM.

Much merriment was produced amongst the Indians about this time by an appointment that had been made to see some experiments in mesmerism, to be performed by a Dr. M—— at the Indians' rooms. The doctor was received at the appointed hour, and brought with him a feeble and pale-looking girl of fourteen or fifteen years of age to operate upon. This had taken the Indians rather by surprise, as no one had fully explained the nature of the operations to them. I got Jeffrey, however, to translate to them, as near as he could, the nature of this extraordinary discovery, and the effects it was to produce; and the doors being closed, and the young woman placed in a chair, the mesmeriser commenced his mysterious operations. I had instructed the Indians to remain perfectly still and not to laugh, lest they might hinder the operator, and prevent the desired effect. With one knee upon the floor, in front of her, and placing both of his extended thumbs (with his hands clenched) just in front of her two eyebrows, he looked her steadily in the face. This eccentric position and expression disposed Jim to laugh, and though he covered his huge mouth with his hand, and made no noise, still the irresistible convulsions in his fat sides shook the floor we were standing on; and the

old doctor at the same time, equally amused, was liable to do less harm, for all his smiles and laughter, however excessive, were produced by the curious machinery of his face, and never extended further down than the chin or clavicles. The little patient, however, was seen in a few minutes to be going to sleep, and at length fell back in the chair, in the desired state of somnambulism. The operator then, by mesmeric influences, opened her eyes, without touching them and without waking her, and by the same influence closed them again. In the same way he caused her hand to close, and none of us could open it. Here our doctor, who tried it, was quite at a stand. He saw the fingers of the operator pass several times in front of it, and its muscles relaxed—it opened of itself. He then brought, by the same influence, her left arm to her breast, and then the right, and challenged the strength of any one in the room to unbend them. This was tried by several of us, but in vain; and when his fingers were passed a few times lightly over them, they were relaxed and returned to their former positions. By this time the Indian women, with their hands over their mouths, began to groan, and soon left the room in great distress of mind. The chiefs, however, and the doctor and Jim remained until the experiments were all tried, and with unaccountable success. The operator then, by passing his fingers a few times over the forehead of his patient, brought her gradually to her senses, and the exhibition ended. The convulsions of Jim's broad sides were now all tempered down into cool quiet, and the knowing smiles of the old doctor had all run entirely off from and out of the furrows of his face, and a sort of painful study seemed to be contracting the rigid muscles that were gathering over them.

The chiefs pronounced the unaccountable operation to be the greatest of medicine, and themselves quite satisfied, as they retired; but the old doctor, not yet quite sure, and most likely thinking it a good thing for his adoption among the mysteries of his profession in his own country, was disposed to remain with his untiring companion Jim until some clue could be got to this mystery of mysteries. With this view he had the curiosity of feeling the little girl's pulse, of examining and smelling the operator's fingers, &c., and of inquiring whether this thing could be done by any others but himself; to which I replied that it was now being done by hundreds all through the country and was no secret. The charm had then fled—it had lost all its value to the old doctor. The deep thoughts ceased to plough his wrinkled face, and his self-sufficient, happy smiles were again playing upon his front. His views were evidently changed. Jim caught the current of his feelings, and amusement was their next theme.

JIM MESMERISED.

The old doctor "thought that Jim could be easily frightened," and would be a good subject.

It was proposed that Jim should therefore take the chair, and it was soon announced to the squaws, and amongst them to his wife, that Jim had gone to sleep, and was mesmerised. They all flew to the room, which upset the gravity of his broad mouth, and, with its movements, as a matter of course, the whole bearing of his face; and the operator's fingers being withdrawn from his nose, he left the chair amidst a roar of laughter. It was then proposed that the old doctor should sit down and be tried, but he resisted the invitation, on the grounds of the dignity of his profession, which he got me to explain to the medical man, whom he was now evidently disposed to treat rather sarcastically, and his wonderful performance as a piece of extraordinary juggling, or, at least, as divested of its supposed greatest interest, that of novelty. He told him "that there was nothing new or very wonderful in the operation, that he could discover; it was no more than the charm with which the snakes used to catch birds; and the more frightful and ugly a man's face was, the better he could succeed in it. He had no doubt but many ill-looking men amongst white people would use it as a mode of catching pretty girls, which they could not otherwise do, and therefore it would be called amongst white people a very useful thing."

"All the medicine-men (said he) in the Indian country have known for many years how to do the same thing, and what the white people know of it at this time they have learned from the Indians; but I see that they don't yet half know how to do it; that he had brought a medicine dress all the way with him for the very purpose, and if the mesmeriser would come the next morning at 9 o'clock, he should see him with it on, and he would engage to frighten any white lady to sleep in five minutes who would take a good look at him without winking or laughing." The mesmeriser did not come, though the doctor was on the spot and ready.

INDIANS SEE THE QUEEN.

An event which they had long been looking for with great solicitude took place about this time—the prorogation of Parliament, which afforded the poor fellows their only opportunity of seeing the queen. They were driven off in good season in their bus, and succeeded in getting the most favorable view of the queen and the prince as they were passing in the state-carriage; and, to use their own words for it, "The little queen and the prince both put their faces quite out of their carriage of gold to look at us and bow to us." There is no doubt but by the kindness of the police they were indulged in a favorable position and had a very satisfactory view of her majesty the queen, and it is equally certain that they will never cease to speak of the splendor of the effect of the grand pageant as long as they live.

INDIANS ON LORD'S CRICKET GROUNDS.

The nightly excitements and amusements going on at the Egyptian Hall were increasing the public anxiety to see these curious people more at large, and we resolved to procure some suitable ground for the purpose, where their active limbs could be seen in full motion in the open air, as they are seen on their native prairies with their ball-sticks, in their favorite game of the ball, and the use of their bows and arrows, all of which they had brought with them, but could not use in their amusements at the hall. Their dances, &c., were, however, to be kept up as usual at night; and for their afternoon exercises in the open air an arrangement was made for the use of "Lord's Cricket Ground," and on that beautiful field (prairie, as they called it) they amused thousands daily by their dances, archery, and ball-playing.* For this purpose an area of an acre or two was inclosed by a rope, and protected for their amusements by the police. To this the visitors advanced on every side, and seemed delighted with their rude appearance and native sports. This arrangement afforded the Indians the opportunity of showing their games and amusements to the greatest advantage, and also of meeting again the acquaintances they had made at the Egyptian Hall, and shaking hands with all who felt disposed to do them that honor. They had also brought with them, to illustrate the whole of Indian life, no less than three tents (wigwams) made of buffalo hides, curiously but rudely painted, which the squaws daily erected on the ground, in presence of the spectators, forming by no means the least accurate and pleasing part of the exhibition.

* * * * *

* This is, undoubtedly, the favorite and most manly and exciting game of the North American Indians, and often played by three or four hundred on a side, who venture their horses, robes, weapons, and even the very clothes upon their backs on the issue of the game. For this beautiful game two byes or goals are established, at three or four hundred yards from each other, by erecting two poles in the ground for each, 4 or 5 feet apart, between which it is the strife of either party to force the ball (it having been thrown up at a point half-way between) by catching it in a little hoop, or racket, at the end of a stick, 3 feet in length, held in both hands as they run, throwing the ball an immense distance when they get it in the stick. This game is always played over an extensive prairie or meadow, and the confusion and laughable scrambles for the ball when it is falling, and often sought for by two or three hundred gathered to a focus, are curious and amusing beyond the reach of any description or painting.

INDIANS VISIT EALING PARK.

One of the very high compliments paid them from the fashionable world was now before them, and this being the day for it, all parties were dressing and painting for the occasion. I had received a very kind note from Mrs. Lawrence, inviting me to bring them to pay her a visit in her lovely grounds at Ealing Park, a few miles from the city of London. The omnibus was ready, and being seated, we were there within an hour's drive, and received on the fine lawn in the rear of her house. Here was presented the most beautiful scene which the Ioways helped to embellish whilst they were in the kingdom—for nothing more sweet can be seen than this little paradise, hemmed in with the richness and wildness of its surrounding foliage, and its velvet carpet of green on which the Indians were standing and reclining, and the kind lady and her royal and noble guests, collected in groups, to witness their dances and other amusements. Their Royal Highnesses the Duke and Duchess of Cambridge, with the lovely Princess Mary, the Hereditary Grand Duke and Duchess of Mecklenburg Strelitz, the Duchess of Gloucester, and many of the nobility, formed the party of her friends whom this lady had invited, and who soon entered the lawn to meet these sons of the forest, and witness their wild sports.

RECEPTION AT EALING PARK.

At the approach of the lady and her royal party, the Indians all arose, and the chiefs having been introduced, half an hour or more was passed in a conversation with them, through Jeffrey and myself, and an examination of their costumes, weapons, &c., when they seated themselves in a circle, and passing the pipe around, were preparing for a dance. The first they selected was their favorite, the eagle-dance, which they gave with great spirit, and my explanation of the meaning of it seemed to add much to its interest. After the dance they strung their bows and practiced at the target, and at length Mr. Melody tossed up the ball, when they snatched up their ball-sticks, which they had brought for the purpose, and darted over and about the grounds in the exciting game of the ball. This proved more amusing to the spectators than either of the former exercises, but it was short, for they soon lost their ball, and the game being completed, they seated themselves again, and with the pipe were preparing for the war-dance, in which, when they gave it, the beautiful lawn and the forests around it, resounded with the shrill notes of the war-whoop, which the frightened parroquets and cockatoos saucily echoed back with a laughable effect and a tolerable exactness. The pipe of peace (or calumet) dance was also given, with the pipes of peace in their hands, which they had brought out for the purpose.

ROAST BEEF AND PLUM PUDDING.

While these exciting scenes were going on the butler was busy spreading a white cloth over a long table arranged on the lawn, near the house, and on it the luxuries that had been preparing in the kitchen for their dinners. This arrangement was so timed that the roast beef was on and smoking just when their amusements were finished, and when the announcement was made that their "dinner was up," all parties moved in that direction, but in two divisions, the one to partake and the other to look on and see how wild people could handle the knife and fork. This was to be the last, though (as I could see by the anxiety of the spectators) not the least amusing, of their amusements, and it was in the event rendered peculiarly so to some of us, from the various parts which the kind and illustrious spectators were enabled to take in it, when in all their former amusements there was no possible way in which they could "lend a hand." Every one could here assist in placing a chair or handing a plate, and the Indians being seated, all were ready and emulous, standing around the table and at their elbows, to perform some little office of the kind, to assist them to eat, and to make them comfortable. His royal highness proposed that I should take my stand at the head of the table, before a huge

sirloin of roast beef, and ply the carving-knife, which I did, whilst he traveled, plates in hand, until they all were helped. The young Princess Mary and the two little daughters of the kind lady, like the three Graces, were bending about under loads of bread and vegetables they were helping the Indians to, and the kind lady herself was filling their glasses from the generous pitcher of foaming ale and ordering the butler to uncork the bottles of champagne which were ready and hissing at the delay.

SPEECH OF THE WAR CHIEF.

The War-Chief at this time was charging his long pipe with *k'nick k'neck*, and some fire being brought to light it, it was soon passed from his into the chief's hands, when he arose from the table, and offering his hand to his royal highness, stepped a little back and addressed him thus:

"My Great Father, your face to-day has made us all very happy. The Great Spirit has done this for us, and we are thankful for it. The Great Spirit inclined your heart to let us see your face, and to shake your hand, and we are very happy that it has been so. (How, how, how!)

"My father, we have been told that you are the uncle of the queen, and that your brother was the king of this rich country. We fear we shall go home without seeing the face of your queen except as we saw it in her carriage; but if so, we shall be happy to say that we have seen the great chief who is next to the queen. (How, how, how!)

"My father, we are poor and ignorant people from the wilderness, whose eyes are not yet open, and we do not think that we should be treated so kindly as we have to-day. Our skins are red, and our ways are not so pleasing as those of the white people, and we therefore feel the more proud that so great a chief should come so far to see us, and to help to feed us; this we shall never forget. (How, how, how!)

His Royal Highness replied to him that he and all his friends present had been highly pleased with their appearance and amusements to-day, and most of all with the reverential manner in which he had just spoken of the Great Spirit, before whom we must all, whether red or white, soon appear. He thanked the chiefs for the efforts they had made to entertain them, and trusted that the Great Spirit would be kind to them in restoring them safe home to their friends again.

At this moment, when all were rising and wrapping their robes around them preparing to start, the lady appeared among them, with a large plate in her hands, bearing on it a variety of beautiful trinkets, which she dispensed among them according to their various tastes; and with a general shake of the hand they retired from the grounds to take their carriage for town.

FRIGHT OF THE BIRDS.

The parrots and cockatoos all bowed their heads in silence as they passed by them; but as the old doctor (who always lingers behind to bestow and catch the last smile and take the second shake of the hand where there are ladies in question) extended his hand to the kind lady to thank her the second and last time there was a tremendous cry of "There! there! there!" and "Cockatoo! cockatoo!"—the last of which the poor doctor, in his confusion, had mistaken for "Chickabobboo! chickabobboo!" He, however, kept a steady gait between the din of "There! there! there!" and "Cockatoo!" that was behind him, and the inconceivable laughter of his party in the carriage, who now insisted on it (and almost made him believe) that his ugly face had been the sole cause of the alarm of the birds and monkeys since the Indians entered the ground.*

* The polite doctor often spoke of his admiration of this excellent lady and of her beautiful park, and expressed his regrets also that the day they spent there was so short; for while hunting for the ball which they had lost it seemed he had strolled alone into her beautiful conservatoire, where he said, "in just casting his eyes around, he thought there were roots that they had not yet been able to find in this country, and which they stood much in need of." He said "he believed from what he had seen when he was looking for the ball, though nobody had ever told him, that this lady was a great root doctor."

VISIT TO SURREY ZOÖLOGICAL GARDENS.

The next morning we had an appointment to visit the Surrey Zoölogical Gardens, and having the greatest curiosity to witness the mutual surprise there might be exhibited at the meeting of wild men and wild animals. I was one of the party. The interview, in order to avoid the annoyance of a crowd, had been arranged as a private one. We were therefore on the spot at an early hour; and as we were entering (the doctor, with his jingling dress and red face, being in advance of the party, as he was sure to be in entering any curious place, though the last to leave if there were ladies behind) we were assailed with the most tremendous din of "There! there! there!" "Cockatoo! cockatoo!" and "—— —!" and fluttering of wings of the poor affrighted parrots that were pitching down from their perches in all directions. I thought it best that we should retreat a few moments until Mr. Cross could arrange the front ranks of his aviary a little, which he did by moving back some of their outposts to let us pass. We had been shown into a little office in the mean time, where Mr. Melody had very prudently suggested that they had better discharge as many of their rattling gewgaws as possible and try to carry into the ground as little of the frightful as they could. Amusing jokes were here heaped upon the doctor for his extreme ugliness, which, as Jim told him, had terrified the poor birds almost to death. The doctor bore it all patiently, however, and with a smile, and partially turned the laugh upon Jim with the big mouth by replying that it was lucky for the gentleman owning the parrots that Jim did not enter first, for if he had the poor man would have found them all dead, instead of being a little alarmed as they then were.

We are now entering upon the greatest field for the speculations and amusement (as well as astonishment) of the Indians that they were to meet in the great metropolis. My note-book was in my hand and my pencil constantly employed; and the notes that I then and in subsequent visits made can be allowed very little space in this work. All were ready, and we followed Mr. Cross, the Indians, fourteen in number, with their red faces and red crests, marching in single file.

FEIGHT OF THE BIRDS AND BEASTS.

The squalling of parrots and barking of dogs seemed to have announced to the whole neighborhood that some extraordinary visitation was at hand; and when we were in front of the lions' cage their tremendous bolts against its sides and unusual roar announced to the stupidest animal and reptile that an enemy was in the field. The terrible voice of the king of beasts was heard in every part and echoed back in affrighted notes of a hundred kinds. Men as well as beasts were alarmed, for the men employed within the grounds were retreating, and at every turn they made amidst its bewildering mazes they imagined a roaring lion was to spring upon their backs. The horrid roaring of the lions was answered by lions from another part of the garden. Hyenas and panthers hissed, wolves were howling, the Indians (catching the loved inspiration of nature's wildness) sounded their native war-whoop, the buffaloes bellowed, the wild geese stretched their necks and screamed, the deer, the elk, and the antelopes were trembling, the otters and beavers dived to the bottom of their pools, the monkeys were chattering from the tops of their wire cages, the bears were all at the summit of their poles, and the ducks and the geese whose wings were not cropped were hoisting themselves out of their element into quieter regions.

The whole establishment was thus in an instant "brushed up," and in their excitement prepared to be seen to the greatest possible advantage; all upon their feet and walking their cages to and fro, seemingly as impatient to see what they seemed to know was coming as the visiting party was impatient to see them.

SACRIFICE OF TOBACCO TO THE LION.

I explained to the Indians that the lion was the king of beasts, and they threw tobacco before him as a sacrifice. The hyenas attracted their attention very much, and the leopards and tigers, of the nature of all of which I promised to give them some fuller account after we got home. They met the panther, which they instantly recognized, and the recognition would seem to have been mutual, from its evident alarm, evinced by its hissing and showing its teeth. Jim called for the doctor "to see his brother," the Wolf. The doctor's totem or arms was the wolf; it was therefore medicine to him. The doctor advanced with a smile, and offering it his hand, with a smirk of recognition, he began, in a low and soft tone to howl like a wolf. All were quiet a moment when the poor animal was led away by the doctor's distant howlings until it raised up its nose with the most pitiable looks of imploration for its liberty, and joined him in the chorus. He turned to us with an exulting smile, but to his "poor imprisoned brother," as he called it, with a tear in his eye and a plug of tobacco in his hand which he left by the side of its cage as a peace offering.

The ostrich (of which there was a noble specimen there) and the kangaroo excited the admiration and lively remarks of the Indians; but when they met the poor distressed and ragged prisoner, the buffalo, from their own wild and free prairies, their spirits were overshadowed with an instant gloom, forebodings, perhaps, of their own approaching destiny. They sighed, and even wept, for this worn veteran and walked on. With the bears they would have shaken hands if they could have done it, "and embraced them too," said the Little Wolf, "for he had hugged many a one." They threw tobacco to the rattlesnake, which is medicine with them, and not to be killed. The joker, Jim, made us white men take off our hats as we passed the beaver, for it was his relation; and as he had learned a little English, when he heard the ducks cry "quack," he pointed to them and told the doctor to go there—he was called for.

Thus rapid were the transitions from surprise to pity, and to mirth, as we passed along, and yet to wonder and astonishment, which had been reserved for the remotest and the last. Before the massive elephant little or nothing was said; all hands were over their mouths; their tobacco was forgotten; they walked quietly away, and all of us being seated under an arbor, to which we were conducted, our kind guide said to Jeffrey, "Tell the Indians that the immense arch they see now over their heads is made of the jaw-bones of a whale, and they may now imagine themselves and the whole party sitting in its mouth." "Well, now," said Jeffrey, "you don't say so?" "Yes, it's even so." "Well, I declare! why, the elephant would be a mere baby to it." Jeffrey explained it to the Indians, and having risen from their seats, and being satisfied, by feeling it, that it was actually bone, they wished to go home and "see the rest at a future time."

INDIAN'S REFLECTIONS ON CONFINEMENT OF ANIMALS.

Mr. Melody and I accompanied them to their rooms, and as we came in when their dinner was coming up, we sat down and partook of it with them. The Indian's mode is to eat exclusively while he eats, and to talk afterwards. We adhered to their rule on this occasion, and after the dinner was over and a pipe was lit there were remarks and comments enough ready upon the strange things they had just seen.

As usual, the first thing was to have a laugh at the Doctor for having frightened the parrots; and then to reflect and to comment upon the cruelty of keeping all those poor and unoffending animals prisoners in such a place, merely to be looked at. They spoke of the doleful looks they all wore in their imprisoned cells, walking to and fro, and looking through the iron bars at every person who came along as if they wished them to let them out.

Jim asked, "What have all these poor animals and birds done that they should be shut up to die? They never have murdered anybody; they have not been guilty of stealing, and they owe no money; why should they be kept so and there to die?" He said it would afford him more pleasure to see one of them let loose and run away over the fields than to see a hundred imprisoned as they were. The doctor took up the gauntlet and reasoned the other way. He said they were altogether the happiest wild animals he ever saw; they were perfectly prevented from destroying each other and had enough to eat as long as they lived, and plenty of white men to wait upon them. He did not see why they should not live as long there as anywhere else, and as happy. He admitted, however, that his heart was sad at the desolate look of the old buffalo bull, which he would liked to have seen turned loose on the prairies.

The Roman Nose said he heard one of the parrots say "—— —." "So he did," said Jim; "and who could say otherwise, when the doctor poked his ugly face so suddenly in amongst them? They know how to speak English, and I don't wonder they —— —."*

INDIANS' REMARKS ON ZOÖLOGICAL GARDENS.

I here diverted their attention from the jokes they were beginning upon the doctors by asking them how they liked the *chickabobboo* they got in the gardens, which they recollected with great pleasure, and which they pronounced to have been very good. Mr. Cross had invited the whole party to a private view, and after showing us, with great politeness, what he had curious, invited us into one of his delightful little refreshment rooms and treated all to cold chickens, pork pies, pastries, and champagne, which the Indians called *chickabobboo*; and as he did not know the meaning of the word, I related the story of it, which pleased him very much.

The doctor made some laugh by saying that "he was going over there again in a few days, if he could find some strings long enough, to measure the elephant and the bones of the whale, as he had got the dimensions of the giant man." Jim told him "he had not got the measure of the *giant man*—he had only measured the *giant woman*, and getting scared, he only half measured her; and he was so much afraid of women that he didn't believe he could ever take the measure of one of them correct, if a hundred should stand ever so still for him." The doctor smiled, and looked at me as if to know if I was going to ask some question again. He was fortunately relieved at that moment, however, by Mr. Melody's question to Jim, "how he liked the looks of the hyenas, and whether he would like him to buy one to carry home with him?" Jim rolled over on to his back, and drew his knees up (the only position in which he could "think fast," as he expressed it; evidently a peculiarity with him, and a position, ungraceful as it was, which it was absolutely necessary for him to assume, if he was going to tell a story well, or to make a speech); and after thinking much more profoundly than it required to answer so simple a question, replied, "Very well, very well," and kept thinking on. The Little Wolf, who was lying by his side, asked him "what he was troubled about?—he seemed to be thinking very strong." Jim replied to this, that "he was thinking a great way, and he had to think hard."

JIM'S TALK WITH A CLERGYMAN.

He said that when he was looking at the hyenas he said to Jeffrey that he thought they were the wickedest looking animals he ever saw, and that he believed they would go to hell; but that the gentleman who came to the garden with Mr. Melody† said to him, "No, my friend, none but the animals that laugh and cry can go to heaven or to hell." He said that this gentleman then wanted to know how he had heard of hell, and what idea he had of it. He said he told Jeffrey to say to him that some white men

* No Indian language in America affords the power of swearing, not being sufficiently rich and refined.

† The reverend gentleman.

(*black-coats*) had told amongst his people that there was such a place as hell, very low under the earth, where the wicked would all go and forever be in the fire. He said the gentleman asked him if he believed it? and that he told him he thought there might be such a place for white people—he couldn't tell—but he didn't think the Indians would go to it. He said the gentleman then asked him why he thought those poor ignorant animals the hyenas would go there? And he replied to him that *Chippchola** said "the hyenas live by digging up the bodies of people after they are buried;" and he therefore thought they were as wicked as the white people, who also dig up the Indians' graves, and scatter their bones about all along our country;† and he thought such white people would go to hell, and ought to go there. He said he also told the gentleman he had heard there were some hells under the city of London, and that he had been invited to go and see them; this, he said, made the gentleman laugh, and there was no more said; that he had begun to think that this gentleman was a black-coat, but when he saw him laugh he found out that he was not. "Just the time you were mistaken," said Mr. Melody; "for that gentleman was a clergyman, and you have made a very great fool of yourself." "I will risk all that," said Jim; "I have wanted all the time to make a speech to some of them, but the chiefs wouldn't let me."

JIM'S NOTIONS OF THE GLOBE.

The pipe, during these conversations, was being handed around, and Jim's prolific mind, while he was "thinking fast" (as he had called it), was now running upon the elephant, and he was anxious to know where it came from. I told him it was from the opposite side of the globe. He could not understand me, and to be more explicit I told him that the ground we stood upon was part of the surface of the earth, which was round like a ball, and many thousands of miles around; and that these huge animals came from the side exactly opposite to us. I never could exactly believe that Jim, at that moment, doubted my word; but in the richness of his imagination (particularly in his thinking position), he so clearly saw elephants walking underside of the globe, with their backs downwards, without falling, that he broke out into such a flood of laughter that he was obliged to shut out his thoughts, and roll over upon his hands and knees until the spasms went gradually off. The rest of the group were as incredulous as Jim, but laughed less vehemently; and as it was not a time to lecture further on astronomy I thought it best to omit it until a better opportunity, merely waiting for Jim's pencil sketch, and, no doubt, according to his first impression, which he was then drawing with considerable tact; and with equal wit proposed I should adopt as my "arms" or *totem* the globe with an inverted elephant.

CHICKABOBBOO.

Chickabobboo, though an Ojibbeway word, had now become a frequent and favorite theme with them, inasmuch as it was at this time an essential part of their dinners and suppers, and as, in all their drives about town, they were looking into the "gin-palaces" which they were every moment passing, and at the pretty maids who were hopping about and across the streets, in all directions, both night and day, with pitchers of ale in their hands. The elevated positions of the doctor and Jim, as they were alongside the driver of the bus, enabling them, in the narrow streets, to peep into the splendid interior of many of these, as they were brilliantly illuminated and generally gay with bonnets and ribbons, and imagining a great deal of happiness and fun to reign in them, they had several times ventured, very modestly, to suggest to me a wish to look into some of them—"not to drink," as they said, "for they could get enough to drink at home, but to see how they looked and how the people acted there."

* Mr. Catlin.

† One of the most violent causes of the Indian's hatred of white men is that nearly every Indian grave is opened by them on the frontier for their skulls or for the weapons and trinkets buried with them.

INDIANS COUNT THE GIN-PALACES.

I had told them that if they had the least curiosity there should be no objection to their going with me on some proper occasion, when they again got on their frock coats and beaver hats; and also that if there were any other curious places they wished to see in London Mr. Melody or I would take them there. Upon hearing this the big-mouthed and quizzical Jim at once took me at my word, and told me that "some gentleman with Daniel had been telling him and the doctor that there were several 'hells' under the city of London, and that they ought some time to go down and see them." He didn't think from what Daniel and that man said that they were hells of fire, but he thought as Daniel had been to them there could not be much danger, and he thought they would be very curious to see; he knew these were not the hells which the blackcoats spoke of, for Daniel told him there were many beautiful ladies and fine music and *chickabobboo* there; that they did not wish to drink the *chickabobboo*, but merely to look and see and then come away; and they had no objections to put on the black coats for that purpose; he said, in fact, that Daniel had invited them to go, and that Jeffrey had agreed to go with them. Jim had me thus "upon the hip" for this enterprise, and when I mentioned it to poor Melody he smiled as he seemed to shrink from it, and said, "Ah, Catlin, that never will do; we are going to spoil these Indians as sure as the world; there will be in a little time nothing but what they will want to see, and we shall have no peace of our lives with them. They have all gone now, and Daniel and Jeffrey with them, in their bus all the way to Blackwall, merely to see how many *chickabobboos* (gin-palaces) they can count in their way going by one route and returning by another."

The simple old doctor, in his curious cogitations amidst the din of civilized excitements, while he had been ogling the thousands of ladies and gin-palaces and other curious things all together from the pinnacle of his bus, had brought home one day in round numbers the total amount of *chickabobboos* that he had seen during the hour's drive on one morning. The enormous amount of these when added up seemed too great for the most credulous; and Jim, seeming to think that the doctor had counted the ladies instead of the grog-shops, disputed the correctness of his report, which had led to the result that was being carried out to-day by some pretty spirited betting between the doctor, Jim, Daniel, and Jeffrey as to the number of gin-palaces (*chickabobboos*) they should pass on their way from St. James' street to Blackwall (where they had curiosity to taste "white bait"), and back again by a different route taking Easton Station in their way as they returned. For this purpose it was arranged that the doctor and Jim should take their customary seats with the driver; and *Roman Nose* and the *Little Wolf* inside of the bus where there was less to attract their attention, should each take his side of the street, counting as they passed them, while the old war-chief should notch them on a stick which they had prepared for the purpose, having Daniel and Jeffrey by their sides to see that there was no mistake.

The amusements of this gigantic undertaking were not to be even anticipated until they got back, nor its difficulties exactly appreciated until they appeared in the prosecution of the design. At starting off the *Roman Nose* and *Little Wolf* took their positions on opposite seats, each one appropriating a pane of glass for his observations, and the old war-chief, with his deal stick in one hand and a knife in the other; and in this way they were ready for and commenced operations. Each one as he passed a gin-shop called out "*chickabobboog!*" and the old chief cut a notch. This at first seemed to be quite an easy thing and even allowed the old man an occasional moment to look around and observe the direction in which they were going, while the two amusing chubs who were outside could pass an occasional remark or two upon the ladies as they were commencing to keep an oral account to corroborate or correct the records that were making inside. As they gradually receded from the temperate region of St. James' (having by an ignorant oversight overlooked the numerous club-houses), their labors began to increase, and the old war chief had to apply his knife with precision and quickness; the

two companions outside stopped all further conversation, holding on to their fingers for tens, hundreds, &c. The word *chickabobbooaq* was now so rapidly repeated at times inside (and oftentimes by both parties at once), that the old chief found the greatest difficulty in keeping his record correct. The parties all kept at their posts and attended strictly to their reckonings until they arrived at Blackwall. They cast up none of their accounts there, but the old chief's record was full—there was no room for another notch. He procured another stick for the returning memorandums, and the route back, being much more prolific and much longer, filled each of the four corners of his new stick, and when it was full he set down the rest of his sum in black marks with a pencil and paper which Daniel took from his pocket.

The reckoning when they got back, and their curious remarks upon the incidents of their ride, were altogether very amusing, and so numerous and discordant were their accounts that there was no final decision agreed upon as to the bets.

Their results were brought in thus:

War-chief	notches...	446
Jim	oral (doubtful 60)...	432
Doctor	oral...	754
Average .....	.....	544

What route they took I never was able to learn, but such were their accounts as they brought them in; and as it was ascertained that the doctor had been adding to his account all the shops where he saw bottles in the windows, it was decided to be a reasonable calculation that he had brought into the account erroneously:

Apothecaries and confectioners, say.....	300
Leaving the average of all together (which was no doubt very near the thing) <i>chickabobbooaqs</i> ..	450

LAST EXHIBITION IN EGYPTIAN HALL.

The night of this memorable day I had announced as the last night of the Indians at the Egyptian Hall, arrangements having been effected for their exhibitions to be made a few days in Vauxhall Gardens before leaving London for some of the provincial towns. This announcement, of course, brought a dense crowd into the hall, and in it, as usual, the jolly fat dame, and many of my old friends, to take their last gaze at the Indians.

The amusements were proceeding this evening, as on former occasions, when a sudden excitement was raised in the following manner:

WAR-CHIEF RECOGNIZES BOBASHEELA.

In the midst of one of their noisy dances, the war-chief threw himself with a violent jump and a yell of the shrill war-whoop to the corner of the platform where he landed on his feet in a half-crouching position with his eyes and one of his forefingers fixed upon something that attracted his whole attention in a distant part of the crowd. The dance stopped—the eyes of all the Indians, and of course those of most of the crowd, were attracted to the same point; the eyes of the old war-chief were standing open and in a full blaze upon the object before him, which nobody could well imagine, from his expression, to be anything less exciting than a huge panther, or a grizzly bear, in the act of springing upon him. After staring awhile, and then shifting his weight upon the other leg, and taking a moment to wink for the relief of his eyes, he resumed the intensity of his gaze upon the object before him in the crowd, and was indulging during a minute or two in a dead silence, for the events of twenty or thirty years to run through his mind, when he slowly straightened up to a more confident position, with his eyes relaxed, but still fixed upon their object, when, in an emphatic and ejaculatory tone, he pronounced the bewildering word of *Bobasheela!* and repeated it, *Bobasheela?* “Yes I’m *Bobasheela*, my good old fellow! I knew your voice as soon as you spoke (though

you don't understand English yet)." *Chee-au-mung-ta-wangish-kee, Bobasheela*. "My friends, will you allow me to move along towards that good old fellow? he knows me;" at which the old chief (not of a hundred, but) of many battles, gave a yell and a leap from the platform and took his faithful friend *Bobasheela* in his arms, and after a lapse of thirty years, had the pleasure of warming his cheek against that of one of his oldest and dearest friends—one whose heart, we have since found, had been tried and trusted, and as often requited, in the midst of the dense and distant wildernesses of the banks of the Mississippi and Missouri. Whilst this extraordinary interview was proceeding, all ideas of the dance were for the time lost sight of, and whilst these veterans were rapidly and mutually reciting the evidences of their bygone days of attachment, there came a simultaneous demand from all parts of the room for an interpretation of their conversation, which I gave as far as I could understand it, and as far as it had then progressed, thus: The old Sachem, in leading off his favorite war-dance, suddenly fixed his eye upon a face in the crowd, which he instantly recognized, and gazing upon it a moment, decided that it was the well-known face of an old friend, with whom he had spent many happy days of his early life on the banks of the Mississippi and Missouri Rivers in America. The old chief, by appealing to this gentleman's familiar Indian cognomen of *Bobasheela*, brought out an instant proof of the correctness of his recognition; and as he held him by both hands, to make proof doubly strong, he made much merriment amongst the party of Indians by asking him if he ever "floated down any part of the great Mississippi River in the night, astride of two huge logs of wood, with his legs hanging in the water." To which *Bobasheela* instantly replied in the affirmative. After which, and several medicine phrases, and masonic grips and signs had passed between them, the dance was resumed, and the rest of the story, as well as other anecdotes of the lives of these extraordinary personages postponed to the proper time and place, when and where the reader will be sure to hear them.

BOBASHEELA AN ENGLISHMAN.

The exhibition for the evening being over, *Bobasheela* was taken home with the Indians to their lodgings, to smoke a pipe with them, and having had the curiosity to be of the party, I was enabled to gather the following further information: This *Bobasheela* (Mr. J. H., a native of Cornwall), who is now spending the latter part of a very independent bachelor's life amongst his friends in London, left his native country as long ago as the year 1805, and making his way, like many other bold adventurers, across the Alleghany Mountains in America, descended into the great and almost boundless valley of the Mississippi, in hopes by his indefatigable industry and daring enterprise to share in the products that must find their way from that fertile wilderness valley to the civilized world.

BOBASHEELA'S TRAVELS IN THE FAR WEST.

In this arduous and most perilous pursuit he repeatedly ascended and descended in his bark canoe—his pirogue or his Mackinaw boat—the Ohio, the Muskingham, the Cumberland, the Tennessee, the Arkansas, the Missouri, and Mississippi Rivers; and amongst the thousand and one droll and amusing incidents of thirty years spent in such a sort of life, was the anecdote which the War-chief alluded to, in the unexpected meeting with his old friend in my exhibition-room, and which the two parties more fully related to me in this evening's interview. The good-natured Mr. H. told me that the tale was a true one, and the awkward predicament spoken of by the War-chief was one that he was actually placed in when his acquaintance first began with his good friend.

Though the exhibition had kept us to a late hour, the greetings and pleasing reminiscences to be gone over by these two reclaimed friends and (as they called themselves) "brothers" of the "Far West," over repeatedly charged pipes of *k'nick k'neck*, were pleasing, and held us to a most unreasonable hour at night. When the chief, amongst

his rapid interrogations to *Bobasheela*, asked him if he had preserved his *she-she-quoin*, he gave instant relief to the mind of his friend, from which the lapse of time and changes of society had erased the recollection of the chief's familiar name, *She-she-quoi-me-gon*, by which his friend had christened him, from the circumstance of his having presented him a *she-she-quoin* (or mystery rattle), the customary badge bestowed when any one is initiated into the degree of "doctor" or "brother."

From the forms and ceremonies which my good friend *Bobasheela* had gone through, it seems (as his name indicates) that he stood in the relationship of brother to the chief; and although the chief's interrogations had produced him pleasure in one respect, one can easily imagine him much pained in another, inasmuch as he was obliged to acknowledge that his sacred badge, his *she-she-quoin*, had been lost many years since, by the sinking of one of his boats on the Cumberland River. For his standing in the tribe, such an event might have been of an irretrievable character; but for the renewed and continued good fellowship of his friend in this country the accident proved to be one of little moment, as will be learned from various incidents recited in the following pages:

BOBASHEELA'S STORY. HIS VISIT TO DANIEL BOONE IN 1806.

In this first evening's interview over the pipe, my friend, Mr. H., to the great amusement of the party of Indians, and of Daniel and the squaws, who had gathered around us, as well as several of my London friends, related the story of "floating down the Mississippi River on two logs of wood," &c., as follows:

"This good old fellow and I formed our first acquaintance in a very curious way, and when you hear me relate the manner of it, I am quite sure you will know how to account for his recognizing me this evening, and for the pleasure we have both felt at thus unexpectedly meeting. In the year 1806 I happened to be on a visit to Saint Louis, and thence proceeded up the Missouri to the mouth of the Femme Osage to pay a visit to my old friend Daniel Boone, who had a short time before left his farm in Kentucky and settled on the banks of the Missouri, in the heart of an entire wilderness, to avoid the constant annoyance of the neighbors who had flocked into the country around him in Kentucky. The place for his future abode, which he had selected, was in a rich and fertile country, and 40 or 50 miles from any white inhabitants, where he was determined to spend the remainder of his days, believing that for the rest of his life he would be no more annoyed by the familiarity of neighbors. I spent several weeks very pleasantly with the old pioneer, who had intentionally built his log cabin so small, with only one room and one bed for himself and his wife, that even his best friends should not break upon the sacred retirement of his house at night, but having shared his hospitable board during the day were referred to the cabin of his son, Nathan Boone, about 400 yards distant, where an extra room and an extra bed afforded them the means of passing the night.

"The old hunter and his son were thus living very happily, and made me comfortable and happy whilst I was with them. The anecdotes of his extraordinary life, which were talked over for amusement during that time, were enough to fill a volume. The venerable old man, whose long and flowing locks were silvery white, was then in his seventy-eighth year, and still he almost daily took down his trusty rifle from its hooks in the morning, and in a little time would bring in a saddle of venison for our breakfast, and thus he chiefly supported his affectionate old lady and himself, and the few friends who found their way to his solitary abode, without concern or care for the future. The stump of a large cottonwood tree, which had been cut down, was left standing in the ground, and being cut square off on the top, and his cabin being built around it, answered the purpose of a table in the center of his cabin, from which our meals were eaten. When I made my visit to him, he had been living several years in this retired state and been perfectly happy in the undisturbed solitude of the wilderness, but told me several times that he was becoming very uneasy and distressed, as he found that his days of peace were nearly over, as two Yankee families had already found the way into the country, and one of them had actually settled within 9 miles of him.

"Having finished my visit to this veteran and his son, I mounted my horse, and taking leave followed an Indian trail to the town of Saint Charles, some 30 or 40 miles below, on the north banks of the Missouri. I here visited some old friends with whom I had become acquainted on the lower Mississippi in former years, and intending to descend the river from there to Saint Louis by a boat had sold my horse when I arrived there. Before I was ready to embark, however, an old friend of mine, Lieutenant Pike, who had just returned from his exploring expedition to the Rocky Mountains, had passed up from Saint Louis to a small settlement formed on the east bank of the Mississippi, and a few miles below the mouth of the Missouri, to attend a wedding which was to take place on the very evening that I had received the information of it, and like himself, being intimately acquainted with the young man who was to be married, I resolved to be present if possible, though I had had no invitation to attend, it not being known to the parties that I was in that part of the country. The spot where the wedding was to take place being on the bank of the river, and on my route to Saint Louis, I endeavored to procure a canoe for the purpose, but not being able to get such a thing in Saint Charles at that time for love or money, and still resolved to be at the wedding, I succeeded in rolling a couple of large logs in the stream, which laid upon the shore in front of the village, and lashing them firmly together, took a paddle from the first boat that I could meet, and seating myself astride of the two logs I pushed off into the muddy current of the Missouri, and was soon swept away out of sight of the town of Saint Charles. My embarkation was a little before sundown, and having 15 or 20 miles to float before I should be upon the waters of the Mississippi, I was in the midst of my journey overtaken by night, and had to navigate my floating logs as well as I could among the snags and sandbars that fell in my way. I was lucky, however, in escaping them all, though I sometimes grazed them as I passed, and within a few inches of being hurled to destruction. I at length entered the broad waters of the Mississippi, and a few miles below on the left bank saw the light in the cabins in which the merry circle of my friends were assembled, and with all my might was plying my paddle to propel my two logs to the shore.

"In the midst of my hard struggle I discovered several objects on my right and ahead of me, which seemed to be rapidly approaching me, and I concluded that I was drifting onto rocks or snags that were in a moment to destroy me. But in an instant one of these supposed snags silently shot along by the side of my logs, and being a canoe with four Indians in it, and all with their bows and war-clubs drawn upon me, they gave the signal for silence, as one of them, a tall, long-armed, and powerful man, seized me by the collar. Having partially learned several of the languages of the Indian tribes bordering on the Mississippi, I understood him as he said in the Ioway language, 'Not a word! if you speak you die!' At that moment a dozen or more canoes were all drawn close around my two logs of wood, astride of which I sat, with my legs in the water up to my knees. These canoes were all filled with warriors with their weapons in their hands, and no women being with them, I saw they were a war party, and preparing for some mischief. Finding that I understood their language and could speak a few words with them, the warrior who still held me by the collar made a sign to the other canoes to fall back a little while he addressed me in a low voice. 'Do you know the white chief who is visiting his friends this night on the bank yonder where we see the lights?' to which I replied 'Yes, he is an old friend of mine.' 'Well' said he, 'he dies to-night, and all those wigwams are to be laid in ashes. *Stet-e-no-ka* was a cousin of mine, and *Que-tun-ka* was a good man, and a friend to the white people. The pale faces hung them like two dogs by their necks, and the life of your friend, the white warrior, pays the forfeit this night, and many may be the women and children who will die by his side!' I explained to him as well as I could that my friend, Lieutenant Pike, had had no hand in the execution of the two Indians; that they were hung below Saint Louis when Lieutenant Pike was on his way home from the Rocky Mountains. I told him also that Lieutenant Pike was a great friend of the Indians, and would do anything to aid or please them; that he

had gone over the river that night to attend the wedding of a friend, and little dreamed that amongst the Indians he had any enemies who would raise their hands against him.

" 'My friend,' said he 'you have said enough; if you tell me that your friend, or the friend or the enemy of any man, takes the hand of a fair daughter on that ground to-night, an Ioway chief will not offend the Great Spirit by raising the war-cry there. No Ioway can spill the blood of an enemy on the ground where the hands and the hearts of man and woman are joined together. This is the command of the Great Spirit, and an Ioway warrior cannot break it. My friend, these warriors you see around me with myself had sworn to kill the first human being we met on our war excursion; we shall not harm you, so you see that I give you your life. You will therefore keep your lips shut, and we will return in peace to our village which is far up the river, and we shall hereafter meet our friends, the white people, in the great city,* as we have heretofore done, and we have many friends there. We shall do no harm to any one. My face is now blackened, and the night is dark, therefore you cannot know me; but this arrow you will keep—it matches with all the others in my quiver, and by it you can always recognize me, but the meeting of this night is not to be known.' He gave me the arrow, and with these words turned his canoe, and joining his companions was in a moment out of sight. My arrow being passed under my hat-band, and finding that the current had by this time drifted me down a mile or two below the place where I designed to land, and beyond the power of reaching it with my two awkward logs of wood, I steered my course onward toward Saint Louis, rapidly gliding over the surface of the broad river, and arrived safely at the shore in front of the town at a late hour in the night, having drifted a distance of more than thirty-five miles. My two logs were an ample price for a night's lodging, and breakfast and dinner the next day; and I continued my voyage in a Mackinaw boat on the same day to *Vide Pouché*, a small French town about twenty miles below, where my business required my presence. The wedding party proceeded undisturbed, and the danger they had been in was never made known to them, as I promised the war-chief, who gave me as the condition of my silence the solemn promise that he would never carry his feelings of revenge upon innocent persons any further.

"Thus ends the story of 'floating down the Mississippi River on the two logs of wood,' which the war-chief alluded to in the question he put to me this evening. On a subsequent occasion, some two or three years afterward, while sitting in the office of Governor Clark, the superintendent of Indian affairs in Saint Louis, where he was holding 'a talk' with a party of Indians, a fine-looking fellow, of six feet or more in stature, fixed his eyes intently upon me, and after scanning me closely for a few moments, advanced, and seating himself on the floor by the side of me, pronounced the word '*Bobasheela*,' and asked me if ever I had received an arrow from the quiver of an Indian warrior. The mutual recognition took place by my acknowledging the fact, and a shake of the hand, and an amusing conversation about the circumstances, and still the facts and the amusement all kept to ourselves. This step led to the future familiarities of our lives in the various places where the nature of my business led me into his society, and gained for me the regular adoption as *Bobasheela* (or brother) and the badge (the *she-she-quoin*, or mystery rattle) alluded to in the previous remarks, and which, it has been already stated, was lost by the sinking of one of my boats on the Cumberland River."

INDIANS VISIT A GREAT BREWERY.

The next morning after this was an exciting and bustling one, as all were preparing, at an early hour, to visit the great brewery on that day, as had been promised; and on their way back to see the Thames Tunnel and the treasures of the Tower of London. One will easily see that here was a gigantic day's work struck out, and that material enough was at hand for my note-book. *Bobasheela* must be of this party, and therefore was not left behind; with all in (except the two bucks, who habitually went outside),

* Saint Louis.

the Indian bus, with four horses, was a traveling music-box as it passed rapidly through the streets; and the clouds of smoke issuing from it at times often spread the alarm that "she was all on fire within" as she went by. At the brewery, where they had been invited by the proprietors, servants in abundance were in readiness to turn upon their giant hinges the great gates and pass the carriage into the court; and at the entrance to the grand fountain of *chickabobbo* there were servants to receive them and announce their arrival, when they were met, and with the greatest politeness and kindness led by one of the proprietors, and an escort of ladies, through the vast labyrinths and mazes, through the immense halls and courts, and under and over the dry-land bridges and arches of this smoking, steeping, and steaming wonder of the world, as they were sure to call it when they got home. The vastness and completeness of this huge manufactory, or, in fact, village of manufactures, illustrated and explained in all its parts and all its mysterious modes of operation, formed a subject of amazement in our own as well as the Indians' minds—difficult to be described and never to be forgotten.

WAR-DANCE IN A VAT.

When the poor untutored Indians, from the soft and simple prairies of the Missouri, seated themselves upon a beam, and were looking into and contemplating the immensity of a smoking steeping-vat, containing more than three thousand barrels, and were told that there were one hundred and thirty others of various dimensions in the establishment; that the whole edifice covered twelve acres of ground, and that there were necessarily constantly on hand in their cellars two hundred and thirty-two thousand barrels of ale, and also that this was only one of a great number of breweries in London, and that similar manufactories were in every town in the Kingdom, though on a less scale, they began, almost for the first time since their arrival, to evince profound astonishment, and the fermentation in their minds as to the consistency of white man's teachings of temperance and manufacturing and selling ale seemed not less than that which was going on in the vast abyss below them. The pipe was lit and passed around while they were in this contemplative mood, and as their ears were open, they got, in the mean time, further information of the wonderful modes and operation of this vast machine; and also, in round numbers, read from a report by one of the proprietors, the quantity of ale consumed in the Kingdom annually. Upon hearing this, which seemed to cap the climax of all their astonishment, they threw down the pipe, and leaping into an empty vat, suddenly dissipated the pain of their mental calculations by joining in the medicine (or mystery) dance. Their yells and screaming, echoing through the vast and vaporing halls, soon brought some hundreds of maltsmen, grinders, firers, mashers, ostlers, pinters, coopers, &c., peeping through and amongst the blackened timbers and casks, and curling and hissing fumes completing the scene as the richest model for the infernal regions.

INDIANS VISIT THE TOWER.

The mood in which these good-natured fellows had left the brewery was a very merry one; they had got just ale enough for the present emergency, and seen an abundant and infallible source at the great fountain of *chickabobbo* to insure them a constant supply, and seemed, as they passed along the streets, to be pleased with everything they saw. They met the man again with the big nose, and succeeded in stopping the bus to take a good look at his wonderful proboscis. As the bus stopped, he, like many others, came up to catch a glimpse of the red-skins, and they all declared, on close examination, that his nose at least must have been begot by a potato; for, as the women had before said, they could distinctly see the sprouts, and Jim and the Doctor both insisted that "if it were planted it would sprout and grow."

They stopped the bus again to speak with some poor Lascars sweeping the streets; it was difficult to get any interpretation from them, though the Indians tried their own language on both sides, but in vain; they gave them 15 shillings, and passed on.

The tower, from its outward appearance, did not seem to excite in them any extravagant expectation of what they were to see within its gloomy walls. They remarked, when going in, that "they were going to prison;" and they were of opinion, no doubt, that it consisted of little else, as they had as yet heard no other description of it than that it was the "Tower of London," and they were going to see it. Poor fellows! they guessed right; they knew not of the illustrious prisoners who had pined within its gloomy walls, nor of the blood that had been shed within and around it. They went to see, and had enough to engage all their thoughts and attention without referring to the events of history. We were kindly conducted through the different rooms, and most of its curiosities explained to us. The "small-arms room," containing two hundred thousand muskets, had been burned. The "horse armoury" seemed to afford them much delight; the thousands of various spears and lances, they thought, presented some beautiful models for Indian warfare and hunting the buffaloes. The *beheading block*, on which Lords Balmerino, Kilmarnock, and Lovat were beheaded in the tower in 1746, attracted their attention, and the ax that severed the head of Anne, Boleyn.

In the regalia room, the crown of Her Majesty and four other crowns, the scepters and staffs and orbs, swords of justice, swords of mercy, royal spurs, salts, baptismal fonts, &c., in massive gold and brilliant stones, seemed rather to disappoint than to astonish them; and to us, who knew better than they did the meaning and value of these magnificent treasures, there seemed a striking incongruity in the public exhibition of them in so confined and humble an apartment.

INDIANS VISIT THE THAMES TUNNEL.

The Thames Tunnel was our next object, and a drive of a quarter of an hour brought us to the dismal neighborhood of its entrance. Paying our fees, and descending some hundred or more steps by a spiral staircase, we were ready to enter the tunnel. Walking through its gloomy halls, and spending a few shillings for toys protruded under our faces at every rod we advanced, by young women sitting at their little stalls under each of its arches, we at length ascended an equal number of steps, and came to the light of day on the opposite side of the Thames; and in the midst of one of the most unintelligible, forlorn, and forsaken districts of London, or the world, we waited half an hour or more for our omnibus to make its circuit across the bridge and take us up.

While waiting for the bus, some "on-the-spot" remarks were made by the Indians, which I thought had some sound sense in them. They thought it must have cost a great deal of money, and believed it was too far out of London ever to pay; and they did not see that it was any curiosity for them, as they had passed through several on the railway ten times as long. They did not think, however, that it need be time and money thrown away, as "they thought it might make a first-rate place to twist ropes."

This extraordinary day's rambling had taken them across more bridges and through a greater number of crooked and narrow streets than they had passed on any former occasion, which brought the Doctor to one of the first and shrewdest remarks of the evening. He said "he thought from all that he had seen, sitting on top of the bus all day, that the English people had the best way in the world for crossing rivers, but he thought their *paths* were many of them too narrow and much too crooked."

"The poor people, and those who seemed to be drunk, were much more numerous than they had seen them in any other of their drives;" and they were counting the money left in their pouches to see how much they had thrown out to the poor. They soon agreed that "they had given away something more than 30 shillings, which they thought would do a great deal of good, and the Great Spirit would reward them for it."

ARMS ON NOBLEMEN'S HOUSES.

The Doctor and Jim, the everlasting cronies, on the outside, were comparing their estimates of the numbers they had counted of the "*Kon-to-too-ags* (fighters with one horn)* that they had seen over the doors and shops as they had passed along, which they

*The royal arms (the lion and the unicorn).

had been looking at every day since they came to London, but had never yet been able quite to learn the meaning of," and also "the totems (arms, as they supposed) of great chiefs, so beautifully painted and put out between their chamber windows."

The Doctor said "he believed the white people had got this custom from the Indians, as it was the habit of the great chiefs and warriors to put their totems over their wigwam doors, but when they did so they always put out scalps on certain days to show what they had done. He had watched these totems in London as he had been riding, in all sorts of weather, and as he had seen no scalps or anything hung out by the side of them, he couldn't exactly see how all these people were entitled to them; still, it might all be right." Daniel put the Doctor's inquiries all at rest on the subject of totems and the "one-horn fighters," by telling him that if he would wait a little, until Mr. Catlin and Mr. Melody had gone, he would give him the whole history of white men's totems; how they got them and the use they made of them; and he would also tell him all about the "lion and the unicorn fighting for the crown," &c.

INDIANS SEE DUKE OF WELLINGTON.

The Doctor here made some comments on the great white war-chief (the Duke of Wellington) who had been pointed out to them on horseback as they passed him in the street, and his wigwam was also shown to them (*i. e.*, to the Doctor and Jim as they sat outside with the driver). He was disposed to learn something more of him, and Daniel silenced him by saying, "Let that alone too for a while, and I will tell you all about him." * * *

Jim, as I have before said, was the only one of the party who seemed ambitious to civilize; and as he was daily laboring to learn something of the English language, he had this day conceived the importance of instituting a little book of entries in which he could carry home to enlighten his people, something like a brief statistical account of the marvelous things he was seeing, and was to see, among the white people.

Daniel had at this moment finished entering into it the estimates of the brewery and *chickabobboo*, which had opened their eyes wider, perhaps, than anything else they had seen; and he had very wisely left a few blank pages in the beginning of the book for other retrospective notes and estimates of things they had already seen since the day they left home. Jim's journal was thus established, and he was, with Daniel's aid, to become a sort of historian to the party; and, as the sequel will show, he became stimulated thereby to greater exertions to see and to understand what was curious and interesting, and to get estimates of the beauties and blessings of civilization to carry home. He labored from that moment indefatigably, not to write or to read, but to speak; and made rapid progress, as will be seen hereafter, having known, as he said, but two English sentences when he came to England, which were, "How do do?" and "— — —."

INDIANS GO TO VAUXHALL GARDENS FOR EXHIBITION—EGYPTIAN HALL CLOSED.

In Vauxhall Gardens the Indians erected their four wigwams of buffalo hides, and in darting into and about them during their various games and amusements, whilst the blue smoke was curling out of their tops, presented one of the most complete and perfect illustrations of an Indian encampment that could possibly have been designed. It was the thing itself, and the very men, women, and children living and acting on a similar green turf as they do on the prairies of the Missouri.

In the amusements as there given there was an addition to those which had been made in Lord's cricket-ground some weeks before, having in Vauxhall brought horses in to add, with equestrian exercises, to the completion of all the modes practiced by this tribe. The Ioways, like most of the Indians of the prairies of America, subsist upon the food of the buffalo, and kill them from their horses' backs with their bows and arrows while running at full speed. In the same manner they meet their enemies in battle, in which they carry their shield and lance. Thus fully equipped, with their

own native shields and lances, and bows, and even the saddles and trappings for their horses, they all mounted upon their backs, in the midst of their amusements, and dashing off at full speed, illustrated their modes of drawing the bow as they drove their arrows into the target, or made their warlike feints at it with their long lances as they passed.

This formed the most attractive part of their exhibition, and thousands flocked there to witness their powers of horsemanship and skill in prairie warfare. This exciting exhibition which pleased the visitors, I could have wished might have been less fatiguing, and even dangerous, to the limbs of the Indians than it actually was from the awkwardness and perverseness and fright of the horses, not trained to Indian modes. With all these difficulties to contend with, however, they played their parts cheerfully and well, and the spectators seemed highly pleased. Amidst the throngs who visited them here we could discover most of their old standard friends and admirers, who came to see them on horseback, and in the beautiful game of ball, in the open grounds of Vauxhall, where they could more easily approach and converse with them.

Several weeks were spent in their daily exhibitions in Vauxhall, and, as one can easily imagine, much to the satisfaction of the Indians, and, I believe, much to the amusement of the visitors who came to see them. Within the last week of their exhibition I admitted from charity schools thirty-two thousand children, with their teachers, free of charge; to all of whom I gave instructive lectures on the position of the tribe, their condition, their customs and character; and explained also the modes, which were acted out by fourteen living Indians before their eyes; and but one of these schools ever communicated with me after, to thank me for the amusement or instruction; which might not have been a curious omission, but I thought it was at the time.

With the amusements at Vauxhall ended my career in London; and contemplating a tour to several of the provincial towns, in company with the Indians, I took my little family to Brighton, and having left them comfortably situated and provided for, I joined the party in Birmingham, where they had arrived and taken lodgings. The idea of moving about pleased the Indians very much, and I found them all in high spirits when I arrived, delighted to have found that the *chickabobboo* was the same there as in London, and was likely to continue much the same in all parts of the kingdom to which they should go. There was an unfortunate offset to this pleasing intelligence, however, which seemed to annoy them very much, and of which they were making bitter complaint. On leaving London for the country they had spent some days, and exercised all their ingenuity, in endeavoring to clean their beautiful skin dresses, which the soot of London had sadly metamorphosed; and on arriving in Birmingham they had the extreme mortification to anticipate, from appearances, an equal destruction of that soft and white surface which they give to their skin dresses, and which (though it had been entirely lost sight of during the latter part of their stay in London) had, with great pains, been partially restored for a more pleasing appearance in the country.

MR. CATLIN'S ARRIVAL AT BIRMINGHAM.

Though I had several times passed through Birmingham, and on one occasion stopped there a day or two, I entered this time a total stranger, and in rather a strange and amusing manner. On my journey there by the railway I had fallen in company and conversation with a very amusing man, who told me he was a commercial traveler, and we had had so much amusing chat together that when we arrived, at a late hour at night, I was quite happy to follow his advice as to the quarters we were to take up in the town, at least for the night. He said it was so late that the hotels would be closed, and that the commercial inn, where he was going, was the only place open, and I should find there everything to make me comfortable, and a very nice sort of people. We took an omnibus for town, and as there was only room for one inside, he got upon the top, and so we went off; and getting, as I supposed, into or near the middle of the town, the

'bus stopped at a "commercial inn," which was open, and lighted up in front, and a number of passengers getting out, and others down from the top, I was seeing to get my luggage in safe, and the omnibus drove off with my jolly companion still on the top; or this I presumed, as he was not left behind. My only alternative now was to make the best of it, and be as comfortable as I could; so I got into the "commercial room," and having been told that I should have a bed, I felt quite easy.

SCENE AT COMMERCIAL INN.

A very genteel-looking little man whom I had seen in the same carriage with me, and now sitting in the room before me, with his carpet-bag by the side of him, and his umbrella in his hand, addressed me, "Stranger, you'll allow me." "Certainly, sir." "I think I heard you tell a gentleman in the carriage that you were from New York." "Yes, I did so." "I'm from there. I left there four months ago, and I've gone ahead, or I'll be shot. How long have you bin from there, sir." "About five years." "——! there's been great fixin's there in that time. You'd scarcely know New York now." * * *

My new acquaintance and I talked a little more before we "turned in," but much more after we had got into bed. He could command words and ideas fast enough when he was on his feet; but I found in him something of Jim's peculiarity, that he thought much faster and stronger when on his back; and for half an hour or so I reaped the benefit of the improvement. How long I heard him, and how much he actually said, I never could tell exactly; but what he said before I went to sleep I always distinctly recollected, and a mere sentence or two of it was as follows: "Well, stranger, here we are; this is droll, ain't it? 'hodd,' as the landlady would call it. I'd a been in the streets to-night as sure as catgut if it hadn't been for you. God knows I am obliged to you. You've got a sort o' way o' gettin' along ur' these ere darned, ignorant, stupid sort o' beings. I can't do it, dod rot 'em! they put me out at every step; they are so eternally ignorant; did you ever see the like? I suppose you are going to stop awhile in Birmingham?" "A few days." "I shall be here a week, and be bright and early enough to get into a decenter house than this is, and be glad to join you. I was told in London that the Ioway Indians went on here yesterday. I'm damned anxious to meet them. You've seen them, I suppose?" "Yes, I saw them in London." "Well, I did not; I was just too late; but I must go and look 'em up to-morrow. They know me." "Then you have seen them?" "Oh, —— 'em, yes; I've known them for several years; they'll be at home with me at once. I've run buffaloes with White Cloud, the chief, many and many a time. He and I have camped out more than once. They are a fine set of fellows. I'm going to spend some time with them in Birmingham. I know 'em like a book. Oh, yes, they'll know me quick enough. I was all through their country. I went clean up Lake Superior, nearly to Hudson's Bay. I saw all the Chippeways and the Blackfeet, and the Crows, Catlin's old friends. By the way, Catlin, I'm told, is with these Indians, or was, when they were in London. He's all sorts of a man." "Have you seen him?" "Seen him, why, —— it, I raised him, as the saying is. I have known him all my life. I met him a number of times in the prairie country; he's a roarer." This was about the last that I distinctly recollected before going to sleep; and the next morning my vigilant and wide-awake little bed-fellow, being about the room a little before me, where my name was conspicuous on my carpet-bag and writing desk, &c., had from some cause or other thought it would be less trouble and bother to wend his way amongst these "stupid and ignorant beings" alone than to encounter the Indians and Mr. Catlin, and endeavor to obliterate the hasty professions he had made; and therefore, when I came down and called for breakfast for two, the landlady informed me that my companion had paid his bill and left at an early hour. I was rather sorry for this, for he was quite an amusing little man, and I have never heard of him since.

Mr. Melody had all things prepared for our exhibition when I arrived, having taken the large hall in the Shakspeare Buildings, and also procured rooms for the Indians to sleep in in the same establishment.

The Indians and myself were kindly received in Birmingham, for which, no doubt, they, like myself, will long feel grateful. The work which I had published had been extensively read there, and was an introduction of the most pleasing kind to me, and the novelty and wildness of the manners of the Indians enough to insure them much attention.

THE "FRIENDS."

In their exhibition room, which was nightly well attended, we observed many of the Society of Friends, whom we could always easily distinguish by their dress, and also more easily by the kind interest they expressed and exhibited, whenever opportunity occurred, for the welfare of those poor people. The Indians, with their native shrewdness and sagacity, at once discovered from their appearance and manner that they were a different class of people from any they had seen, and were full of inquiries about them. I told them that these were of the same society as their kind friend Dr. Hodgkin, whom they so often saw in London, who is at the head of the *Aborigines Protection Society*, who was the first person in England to invite them to his table, and whom the reader will recollect they called *Ichonna Wap-pa* (the straight coat); that they were the followers of the great William Penn, whom I believed they had heard something about. They instantly pronounced the name of "Penn, Penn," around the room, convincing me, as nearly every tribe I ever visited in the remotest wilderness in America had done, that they had heard and attached the greatest reverence to the name of Penn.

These inquiries commenced in their private room one evening after the exhibition had closed, and they had had an interview in the exhibition room with several ladies and gentleman of that society, and had received from them some very valuable presents. They all agreed that there was something in their manners and in their mode of shaking hands with them that was more kind and friendly than anything they had met amongst other people; and this I could see had made a sensible impression upon them.

I took this occasion to give them, in a brief way, an account of the life of the immortal William Penn; of his good faith and kindness in all his transactions with the Indians, and the brotherly love he had for them until his death. I also gave them some general ideas of the Society of Friends in this country, from whom the great William Penn came; that they were the friends of all the human race; that they never went to war with any people; that they therefore had no enemies; they drink no spirituous liquors; that in America and in this country they were unanimously the friends of the Indians; and I was glad to find that in Birmingham we were in the midst of a great many of them, with whom they would no doubt become acquainted. There were here some inquiries about the religion of the Friends, which I told them was the Christian religion, which had been explained to them; that they were all religious and charitable, and, whatever religion the Indians might prefer to follow, these good people would be equally sure to be their friends. They seemed, after this, to feel an evident pleasure whenever they saw parties of Friends entering the room; they at once recognized them whenever they came in, and on retiring to their own room counted up the numbers that had appeared and made their remarks upon them.

BREAKFAST WITH JOSEPH STURGE.

In one of these conversations I pleased them very much by reading to them a note which I had just received from Mr. Joseph Sturge, with whom I had been acquainted in London, and who was now residing in Birmingham, inviting me to bring the whole party of Indians to his house to breakfast the next morning. I told them that Mr. Sturge was a very distinguished man, and one of the leading men of the Society of Friends. This pleased them all exceedingly, and at the hour appointed this kind gen-

tleman's carriages were at the door to convey the party to his house. Mr. Melody and Jeffrey accompanied us, and there were consequently seventeen guests to be seated at this gentleman's hospitable board, besides a number of his personal friends who were invited to meet the Indians. After receiving all in the most cordial manner he read a chapter in his Bible, and then we were invited to the table. This interview elicited much interesting conversation, and gained for the Indians and Mr. Melody many warm and useful friends.

Before taking leave the War chief arose, and, offering his hand to Mr. Sturge, made the following remarks:

"My friend, the Great Spirit, who does everything that is good, has inclined your heart to be kind to us; and, first of all, we thank him for it.

"The chief, White Cloud, who sits by me, directs me to say that we are also thankful to you for all this notice you have taken of us, poor and ignorant people, and we shall recollect and not forget it.

"We hope the Great Spirit will be kind to you all. I have no more to say."

The simplicity of this natural appeal to the Great Spirit and its close (in which they were commended by the poor and unlightened Indian of the wilderness to the care and kindness of their God) seemed to create surprise in the minds of the audience and to excite in the Indians' behalf a deep and lively interest.

After the breakfast and conversation were over the whole party was kindly sent back by the same carriages, and the Indians returned in a state of perfect delight with the treatment they had met with and the presents they had received.

CHARITY OF THE INDIANS AT MANCHESTER.

Under this rather painful embargo there was no satisfactory way of peeping into the amusements of the streets but by going down the stairs, which Jim and his ever-curious friend the doctor used daily and almost hourly to do, and standing in the hall see all they could that was amusing, until the crowd became such that it was necessary to recall them to their room. On one of these occasions they had espied a miserably poor old woman with her little child, both in rags, and begging for the means of existence. The pity of the kind old doctor was touched, and he beckoned her to come to him, and held out some money; but fear was superior to want with her, and she refused to take the prize. The doctor went for Daniel, who at his request prevailed upon the poor woman to come up to their room by assuring her that they would not hurt her, and would give her much more than white people would. She came up with Daniel, and the Indians, all seated on the floor, lit a pipe as if going into the most profound council; and so they were, for with hearts sympathizing for the misery and poverty of this pitiable-looking object, a white woman and child starving to death amidst the thousands of white people all around her in their fine houses and with all their wealth, they were anxious to talk with her, and find out how it was that she should not be better taken care of. Jeffrey was called to interpret, and Melody, *Bobasheela*, Daniel, and myself, with two or three friends who happened to be with us at the time, were spectators of the scene that ensued. The War-chief told her not to be frightened nor to let her little child be so, for they were her friends; and the doctor walked up to her, took his hand out from under his robe, put five shillings into hers, and stepped back. The poor woman curtsied several times and crossing her hands upon her breast as she retreated to the wall, thanked "his honor" for his kindness. "The Lard be with your honors for your loving kindness, and may the Lard of heaven bless you to all eternity, for ee niver e thought af sich threathment fram sich freightful-lukin gantlemin as ee was a thakin you to ba."

The War-chief then said to her:

"There you see by the money we have been all of us giving out of our purses that we wish to make you happy with your little child, that you may have something for it to eat; you see now that we don't wish to hurt you, and we shall not; but we want to

talk with you a little, and before we talk we always make our presents, if we have anything to give. We are here poor, and a great way from home, where we also have our little children to feed; but the Great Spirit has been kind to us, and we have enough to eat."

To this the Indians who were passing the pipe around, all responded "How! how! how!"

The old chief then proceeded to ask the poor woman how she became so poor, and why the white people did not take care of her and her child. She replied that she had been in the work-house, and her husband was there still; she described also the manner in which she had left it, and how she became a beggar in the streets. She said that when she and her husband were taken into the poor-house they were not allowed to live together, and that she would rather die than live in that way any longer, or rather beg for something to eat in the streets, as she was now doing; and as the cold weather was coming in, she expected her child and herself would be soon starved to death.

The poor Indians, women and all, looked upon this miserable shivering object of pity, in the midst of the wealth and luxuries of civilization, as a mystery they could not expound, and giving way to impulses that they could feel and appreciate, the women opened their trunks to search for presents for the little child, and by White Cloud's order filled her lap with cold meat and bread sufficient to last them for a day or two. The good old doctor's politeness and sympathy led him to the bottom of the stairs with her, where he made her understand by signs that every morning, when the sun was up to a place that he pointed to with his hand if she would come, she would get food enough for herself and her little child as long as they stayed in Birmingham; and he recollected his promise, and made it his especial duty every morning to attend to his pensioners at the hour appointed.*

VISIT TO MISS HUTTON.

A note was written to me in a bold and legible hand by Miss Catherine Hutton, desiring to know "at what hour it would be suitable for her to come from her house, a few miles out of town, to see the Indians (for whom she had always had a great love), so as not to meet a crowd, for her health was not very good, being in the ninety-first year of her age." This venerable and most excellent lady I held in the highest respect, from a correspondence I had held with her on the subject of the Indians ever since I had been in England, though I never had seen her. Her letters had always teemed with love and kindness for these benighted people, and also with thanks to me for having done so much as I had for their character and history. I therefore deemed it proper to respond to her kindness by proposing to take the whole party to her house and pay her the visit. Her note was answered with that proposition, which gave her great pleasure, and we took a carriage and went to her delightful residence.

We were received with unbounded kindness by this most excellent and remarkable lady, and spent a couple of hours under her hospitable roof with great satisfaction to ourselves, and with much pleasure to her, as her letter to me on the following day fully evinced.† After a personal introduction to each one in turn, as she desired, and half an

* It is worthy of remark, and due to these kind-hearted people, that I should here explain that this was by no means a solitary instance of their benevolence in Birmingham. Whenever they could get out upon the portico to look into the streets they threw their pence to the poor; and during the time they were residing in London we ascertained to a certainty that they gave away to poor Lascars and others in the streets, from their omnibus, many pounds sterling.

† BENNETT'S HILL, NEAR BIRMINGHAM, November 1, 1844.

My Dear Mr. CATLIN: I have seen the nobility of England at a birth-night ball in St. James's palace. I have seen the King and Queen move around the circle, stopping to speak to every individual, and I have wondered what they could have to say. I have seen the Prince of Wales (afterwards George the Fourth) open the ball with a minuet, and afterwards dance down a country dance, and I thought him a handsome young man and a fine dancer. This was in the year 1780.

Yesterday, as you well know, for you brought them to visit me, I saw the 11 Ioway Indians. I shook hands with each, and told them, through the interpreter, that red men were my friends. I

hour's conversation, they were invited into an adjoining room to a breakfast-table loaded with the luxuries she had thought most grateful to their tastes. This finished, another half-hour or more was passed in the most interesting conversation, containing her questions and their answers, and her Christian advice to prepare their minds for the world to which, said she, "we must all go soon, and, for myself, I am just going, and am ready." When we were about to take our leave of her, she called each one up in succession, and, having a quantity of money in silver half-crowns placed on the sofa by her side, she dealt it out to them as they came up, shaking hands at the same time and bidding each one a lasting farewell, embracing each of the women and children in her arms and kissing them as she took leave. This kindness melted their hearts to tears, and brought old *Neu-mon-ya* (the War-chief) up before her at full length, to make the following remarks:

"My friend, the Great Spirit has opened your heart to feel a friendship for the red people, and we are thankful to Him for it. We have been happy to see your face to-day, and our hearts will never forget your kindness. You have put a great deal of money into our hands, which will help to feed our little children, and the Great Spirit will not forget this when you go before him.

"My kind mother, you are very old. Your life has been good; and the Great Spirit has allowed you to live to see us, and He will soon call you to Him. We live a great way from here, and we shall not look upon your face again in this world; though we all believe that, if we behave well enough, we shall see your face in the world to come."

INDIANS GIVE A BENEFIT.

At Manchester the Indians gave a benefit performance for the benefit of two hospitals and a temperance society. A delegation of members of the last waited on the Indians and thanked them. Speeches were made, and amongst others, one by the doctor. The old doctor spoke as follows:

"My friends, I rise to thank you for the words you have spoken to us; they have been kind, and we are thankful for them.

"My friends, when I am at home in the wilderness, as well as when I am amongst you, I always pray to the Great Spirit; and I believe the chiefs and the warriors of my tribe, and even the women also, pray every day to the Great Spirit, and He has therefore been very kind to us.

"My friends, we have been this day taken by the hand in friendship, and this gives us great consolation. Your friendly words have opened our ears, and your words of advice will not be forgotten.

"My friends, you have advised us to be charitable to the poor, and we have this day handed you three hundred and sixty dollars to help the poor in your hospitals. We have not time to see those poor people, but we know you will make good use of the money for them; and we shall be happy if, by our coming this way, we shall have made the poor comfortable.

"My friends, we Indians are poor, and we cannot do much charity. The Great Spirit has been kind to us, though, since we came to this country, and we have given altogether more than two hundred dollars to the poor people in the streets of London before we

looked at them, as they were seated in a half-circle in my drawing-room, immovable as statues, and magnificently dressed in their own costume, with astonishment. I had never seen a spectacle so imposing. At my request, you presented them to me separately—first the men, and then the women and children—and I gave each a small present, for which they were so thankful. At parting, the War-chief stood before me and made a speech, thanking me for my kindness to them, which he should long recollect, and saying, "that, although we should meet no more in the world, yet I hoped the Great Spirit would make us meet in the next." The action of the chief was free and natural, and most graceful; far superior to anything I ever saw. Indeed, these people are the nobility of nature.

I am, my dear sir, your very obliged and very respectful,

CATHERINE HUTTON.

came here; and I need not tell you that this is not the first day that we have given to the poor in this city.

"My friends, if we were rich, like many white men in this country, the poor people we see around the streets in this cold weather, with their little children barefooted and begging, would soon get enough to eat, and clothes to keep them warm.

"My friends, it has made us unhappy to see the poor people begging for something to eat since we came to this country. In our country we are all poor, but the poor all have enough to eat, and clothes to keep them warm. We have seen your poor-houses, and been in them, and we think them very good; but we think there should be more of them, and that the rich men should pay for them.

"My friends, we admit that before we left home we all were fond of fire-water, but in this country we have not drunk it. Your words are good, and we know it is a great sin to drink it. Your words to us on that subject can do but little good, for we are but a few; but if you can tell them to the white people, who make the fire-water, and bring it into our country to sell, and can tell them also to the thousands whom we see drunk with it in this country, then we think you may do a great deal of good; and we believe the Great Spirit will reward you for it.

"My friends, it makes us unhappy, in a country where there is so much wealth, to see so many poor and hungry, and so many as we see drunk. We know you are good people and kind to the poor, and we give you our hands at parting, praying that the Great Spirit will assist you in taking care of the poor and making people sober.

"My friends, I have no more to say."

Temperance medals were then given to each of the Indians, and the deputation took leave.

A council was held that evening in the Indians' apartments, and several pipes smoked, during which time the conversation ran upon numerous topics, the first of which was the interesting meeting they had held that day, and on several former occasions, with the Friends, and which good people they were about to leave, and they seemed fearful they should meet none others in their travels. They were passing their comments upon the vast numbers which Daniel and *Bobasheela* had told them there actually were of poor people shut up in the poor-houses, besides those in the streets, and underground in the coal-pits; and concluded that the numerous clergymen they had to preach to them, and to keep them honest and sober, were not too many, but they thought they even ought to have more, and should at least keep all they had at home, instead of sending them to preach to the Indians. Jim was busy poring over his note-book, and getting Daniel to put down in round numbers the amount of poor in the poor-houses and in the streets, which they had found in some newspaper. And he was anxious to have down without any mistake the large sum of money they had presented to the hospitals, so that when they got home they could tell of the charity they had done in England; and if ever they got so poor as to have to beg, they would have a good paper to beg with. The sum, in American currency (as they know less of pounds, shillings, and pence) amounted to the respectable one of three hundred and seventy dollars.

INDIANS SEE A FOX HUNT.

On my return from London I had joined the Indians at Leeds, where they had been exhibiting for some days, and found them just ready to start for York. I was their companion by the railway, therefore, to that ancient and venerable city; and made a note or two on an occurrence of an amusing nature which happened on the way. When we were within a few miles of the town the Indians were suddenly excited and startled by the appearance of a party of fox-hunters, forty or fifty in number, following their pack in full cry, having just crossed the track ahead of the train.

This was a subject entirely new to them and unthought of by the Indians; and, knowing that English soldiers all wore red coats, they were alarmed, their first impres-

sion being that we had brought them on to hostile ground, and that this was a "war-party" in pursuit of their enemy. They were relieved and excessively amused when I told them it was merely a fox-hunt, and that the gentlemen they saw riding were mostly noblemen and men of great influence and wealth. They watched them intensely until they were out of sight, and made many amusing remarks about them after we had arrived at York. I told them they rode without guns, and the first one in at the death pulled off the tail of the fox and rode into town with it under his hatband. Their laughter was excessive at the idea of "such gentlemen hunting in open fields, and with a whip instead of a gun; and that great chiefs, as I had pronounced them, should be risking their lives, and the limbs of their fine horses, for a poor fox, the flesh of which, even if it were good to eat, was not wanted by such rich people, who had meat enough at home; and the skin of which could not be worth so much trouble, especially when, as everybody knows, it is good for nothing when the tail is pulled off."

VISIT TO YORK MINSTER.

On our arrival in York one of the first and most often repeated questions which they put was, whether there were any of the "good people," as they now called them, the Friends, living there. I told them it was a place where a great many of them lived, and no doubt many would come to see them, which seemed to please and encourage them very much. Mr. Melody having taken rooms for them near to the York Minster, of which they had a partial view from their windows, their impatience became so great that we sallied out the morning after our arrival to pay the first visit to that grand and venerable pile. The reader has doubtless seen or read of this sublime edifice, and I need not attempt to describe it here. Were it in my power to portray the feelings which agitated the breasts of these rude people when they stood before this stupendous fabric of human hands, and as they passed through its aisles, amid its huge columns, and under its grand arches, I should be glad to do it; but those feelings which they enjoyed in the awful silence, were for none but themselves to know. We all followed the guide, who showed and explained to us all that was worth seeing below, and then showed us the way by which we were to reach the summit of the grand or middle tower, where the whole party arrived after a laborious ascent of two hundred and seventy-three steps. We had luckily selected a clear day; and the giddy height from which we gazed upon the town under our feet, and the lovely landscape in the distance all around us, afforded to the Indians a view far more wonderful than their eyes had previously beheld.

Whilst we were all engaged in looking upon the various scenes that lay like the lines upon a map beneath us, the old doctor, with his propensity which has been spoken of before, had succeeded in getting a little higher than any of the rest of the party, by climbing on to the little house erected over the gangway through which we entered upon the roof; and, upon the pinnacle of this, for a while stood smiling down upon the thousands of people who were gathering in the streets. He was at length, however, seen to assume a more conspicuous attitude by raising his head and his eyes towards the sky, and for some moments he devoutly addressed himself to the Great Spirit, whom the Indians always contemplate as "in the heavens, above the clouds." When he had finished this invocation, he slowly and carefully descended on to the roof, and as he joined his friends he observed that when he was up there "he was nearer to the Great Spirit than he had ever been before." The War-chief excited much merriment by his sarcastic reply that "it was a pity he did not stay there, for he would never be so near the Great Spirit again." The doctor had no way of answering this severe retort, except by a silent smile, as, with his head turned away, he gazed on the beautiful landscape beneath him. When we descended from the tower, the Indians desired to advance again to the centre of this grand edifice, where they stood for a few minutes with their hands covering their mouths, as they gazed upon the huge columns around them and the stupendous arches

over their heads, and at last came silently away, and I believe inspired with greater awe and respect for the religion of white men than they had ever felt before.

VISIT TO YORK CASTLE.

Amongst the invitations they received was one from the governor of the castle, who with great kindness conducted us through the various apartments of the prison, explaining the whole of its system and discipline to us. We were shown the various cells for different malefactors, with their inmates in them, which no doubt conveyed to the minds of the Indians new ideas of white men's iniquities, and the justice of civilized laws.

When we were withdrawing we were invited to examine a little museum of weapons which had been used by various convicts to commit the horrid deeds for which they had suffered death or transportation. A small room, surrounded by a wire screen, was devoted to these, and as it was unlocked we were invited in, and found one wall of the room completely covered with these shocking records of crime.

The turnkey to this room stepped in, and in a spirit of the greatest kindness, with a rod in his hand to point with, commenced to explain them, and of course add to their interest, in the following manner:

"You see here, gentlemen, the weapons that have been used in the commission of murders by persons who have been tried and hung in this place or transported for life. That long gun which you see there is the identical gun that Dyon shot his father with. He was hung.

"That club and iron coultter you see there, gentlemen, were used by two highwaymen, who killed the gate-keeper, near Sheffield, by knocking out his brains, and afterwards robbed him. They were both hung.

"This club and razor here, gentlemen (you see the blood on the razor now), were used by Thompson, who killed his wife. He knocked her down with this club, and cut her throat with this identical razor.

"This leather strap—gentlemen, do you see it? Well, this strap was taken from a calf's neck by Benjamin Holrough, and he hung his father with it. He was hung here.

"That hedging-bill, razor, and tongs, gentlemen, were the things used by Healy and Terry, who knocked an old woman down, cut her throat, and buried her. They were hung in this prison.

"Now, gentlemen, we come to that hammer and razor you see there. With that same hammer Mary Crowther knocked her husband down, and then with that razor cut his throat. She was hung.

"Do you see that club, gentlemen? That is the club with which Turner and Swihill, only nineteen years of age, murdered the book-keeper near Sheffield. Both were hung.

"Do you see this short gun, gentlemen? This is the very gun with which Dobson shot his father. He was hung.

"This hat, gentlemen, with a hole in it, was the hat of Johnson, who was murdered near Sheffield. The hole you see is where the blow was struck that killed him."

The Indians, who had looked on these things and listened to these recitals with a curious interest at first, were now becoming a little uneasy, and the old doctor, who smiled upon several of the first descriptions, now showed symptoms of evident disquiet, retreating behind the party, and towards the door.

"Do you see this knife and bloody cravat, gentlemen? With that same knife John James stuck the bailiff through the cravat, and killed him. He was executed here.

"A fire-poker, gentlemen, with which King murdered his wife near Sheffield. He was hung here.

"These things, gentlemen—this fork, poker, and bloody shoes—with this poker Hallet knocked his wife down, and stabbed her with the fork; and the shoes have got the blood on them yet. Hallet was hung.

"That rope there is the one in which Bardsley was hung, who killed his own father.

"A bloody axe and poker, gentlemen. With that axe and poker an old woman killed a little boy. She then drowned herself. She was not executed.

"This shoe-knife, gentlemen, is one that Robert Noll killed his wife with in Sheffield. He was executed.

"Another knife, with which Rogers killed a man in Sheffield. He ripped his bowels out with it. He was hung.

"A club, and stone, and hat, gentlemen. With this club and stone Blackburn was murdered, and that was his hat; you see how it is all broken and bloody. This was done by four men. All hung.

"The hat and hammer here, gentlemen—these belonged to two robbers. One met the other in a wood, and killed him with the hammer. He was hung.

"That scythe and pitchfork, you see, gentlemen"—

When our guide had thus far explained, and Jeffrey had translated to the Indians, I observed the old doctor quite outside of the museum-room, and with his robe wrapped close around him, casting his eyes around in all directions, and evidently in great uneasiness. He called for the party to come out, for, said he, "I do not think this is a good place for us to stay in any longer." We all thought it was as well, for the turnkey had as yet not described one-third of his curiosities; so we thanked him for his kindness, and took leave of him and his interesting museum.

We were then conducted by the governor's request to the apartments of his family, where he and his kind lady and daughters received the Indians and ourselves with much kindness, having his table prepared with refreshments, and, much to the satisfaction of the Indians—after their fatigue of body as well as of mind—with plenty of the *Queen's chickabobboo*.

THE INDIANS' REFLECTIONS.

The sight-seeing of this day and the exhibition at night finished our labors in the interesting town of York, where I have often regretted we did not remain a little longer to avail ourselves of the numerous and kind invitations which were extended to us before we left. After our labors were all done, and the Indians had enjoyed their suppers and their *chickabobboo*, we had a pipe together, and a sort of recapitulation of what we had seen and heard since we arrived. The two most striking subjects of the gossip of this evening were the cathedral and the prison; the one seemed to have filled their minds with astonishment and admiration at the ingenuity and power of civilized man, and the other with surprise and horror at his degradation and wickedness; and evidently with some alarm for the safety of their persons in such a vicinity of vice as they had reason to believe they were in from the evidences they had seen during the day. The poor old doctor was so anxious for the next morning to dawn that we might be on our way that he had become quite nervous and entirely contemplative and unsocial. They had heard such a catalogue of murders and executions explained, though they knew that we had but begun with the list, and saw so many incarcerated in the prison, some awaiting their trial, others who had been convicted and were under sentence of death or transportation, and others again pining in their cells and weeping for their wives and children—merely because they could not pay the money that they owed—that they became horrified and alarmed; and as it was the first place where they had seen an exhibition of this kind, there was some reason for the poor fellows' opinions that they were in the midst of the wickedest place in the world.

THE DOCTOR'S ALARM.

They said that, from the grandeur and great number of their churches, they thought they ought to be one of the most honest and harmless people they had been amongst, but instead of that they were now convinced they must be the very worst, and the quicker Mr. Melody made arrangements to be off the better. The Indians had been objects of

great interest, and for the three nights of their amusements their room was well filled and nightly increasing; but all arguments were in vain, and we must needs be on the move. I relieved their minds in a measure relative to the instruments of death they had seen and the executions of which they had heard an account, by informing them of a fact that had not occurred to them—that the number of executions mentioned had been spread over a great number of years, and were for crimes committed amongst some hundreds of thousands of inhabitants, occupying a tract of country a great many miles in every direction from York; and also that the poor men imprisoned for debt were from various parts of the country for a great distance around. This seemed to abate their surprise to a considerable degree; still, the first impression was here made, and made by means of their eyes (which they say they never disbelieve, and I am quite sure they will never get rid of it), that York was the “wicked town,” as they continued to call it during the remainder of their European travels. I explained to them that other towns had their jails and their gallows—that in London they daily rode in their bus past prison walls, and where the numbers imprisoned were greater than those in York in proportion to the greater size of the city.

NOTIONS OF IMPRISONMENT AND TRANSPORTATION.

Their comments were many and curious on the cruelty of imprisoning people for debt, because they could not pay money. “Why not kill them?” they said; “it would be better, because when a man is dead he is no expense to any one, and his wife can get a husband again, and his little children a father to feed and take care of them; when he is in jail they must starve; when he is once in jail he cannot wish his face to be seen again, and they had better kill them all at once.” They thought it easier to die than to live in jail, and seemed to be surprised that white men, so many hundreds and thousands would submit to it, when they had so many means by which they could kill themselves.

They saw convicts in the cells who were to be transported from the country; they inquired the meaning of that, and, when I explained it they seemed to think that was a good plan, for, said they, “if these people can’t get money enough to pay their debts, if they go to another country they need not be ashamed there, and perhaps they will soon make money enough to come back and have their friends take them by the hand again.” I told them, however, that they had not understood me exactly—that transportation was only for heinous crimes, and then a man was sent away in irons, and in the country where he went he had to labor several years, or for life, with chains upon him, as a slave. Their ideas were changed at once on this point, and they agreed that it would be better to kill them all at once, or give them weapons and let them do it themselves.

While this conversation was going on the Recorder Jim found here very interesting statistics for his note-book, and he at once conceived the plan of getting Daniel to find out how many people there were that they had seen in the prison locked up in one town; and then, his ideas expanding, how many (if it could be done at so late an hour) there were in all the prisons in London; and then how many white people in all the kingdom were locked up for crimes, and how many because they couldn’t pay money. His friend and teacher, Daniel, whose head had become a tolerable gazetteer and statistical table, told him it would be quite easy to find it already printed in books and newspapers, and that he would put it all down in his book in a little time.

The inquisitive Jim then inquired if there were any poorhouses in York, as in other towns; to which his friend Daniel replied that there were, and also in nearly every town in the kingdom, upon which Jim started the design of adding to the statistical entries in his book the number of people in poorhouses throughout the kingdom. Daniel agreed to do this for him also, which he could easily copy out of a memorandum-book of his own, and also to give him an estimate of the number of people annually transported from the kingdom for the commission of crimes. This all pleased Jim very

much, and was amusement for Daniel; but at the same time I was decidedly regretting with Mr. Melody that his good fellows, the Indians, in their visit to York, should have got their eyes open to so much of the dark side of civilization, which it might have been better for them that they never had seen.

CRIMINAL STATISTICS.

Jim's book was now becoming daily a subject of more and more excitement to him, and consequently of jealousy amongst some of the party, and particularly so with the old Doctor; as Jim was getting more rapidly educated than either of the others, and his book so far advanced as to discourage the Doctor from any essay of the kind himself. Jim that night regretted only one thing which he had neglected to do, and which it was now too late to accomplish—that was, to have measured the length of the cathedral and ascertained the number of steps required to walk around it. He had counted the number of steps to the top of the grand tower, and had intended to have measured the cathedral's length. I had procured some very beautiful engravings of it, however, one of which Daniel arranged in his book, and the length of the building and its height we easily found for him in the pocket guide.

The Doctor, watching with a jealous eye these numerous estimates going into Jim's book, to be referred to (and of course sworn to) when he got home, and probably on various occasions long before, and having learned enough of arithmetic to understand what a wonderful effect a cipher has when placed on the right of a number of figures, he smiled from day to day with a wicked intent on Jim's records, which, if they went back to his tribe in anything like a credible form, would be a direct infringement upon his peculiar department, and materially affect his standing, inasmuch as Jim laid no claims to a knowledge of medicine, or to anything more than good eating and drinking, before he left home.

However, the Doctor at this time could only meditate and smile, as his stiff hand required some practice with the pen before he could make those little 0's so as to match with others in the book, which was often left carelessly lying about upon their table. This intent was entirely and originally wicked on the part of the old Doctor, because he had not yet, that any one knew of, made any reference to his measure of the giant woman, since he had carefully rolled up his cord and put it away amongst his other estimates, to be taken home to "astonish the natives" on their return.

THE INDIANS EN ROUTE TO EDINBURGH.

At Edinburgh they were cordially received, remaining but a short time. "Roman Nose," who had been taken ill at North Shields, and the papoose "Corsair," child of Little Wolf, became ill at Edinburgh, and died at Dundee. He was called "Corsair" from the name of the steamboat on which he was born, on the Ohio River, while they were *en route* east, in 1844. The child was buried at Newcastle-on-Tyne. Mr. Catlin describes the ceremonies at Dundee as follows:

After they had laid the remains of the child in the coffin, each of the young men of the party ran a knife through the fleshy part of his left arm, and, drawing a white feather through the wound, deposited the feather with the blood on it in the coffin with the body. This done, the father and mother brought all they possessed, excepting the clothes which they had on, and presented them, according to the custom of their country, and also all the fine presents they had received, their money, trinkets, weapons, &c. This is one of the curious modes of that tribe, and is considered necessary to be conformed to in all cases where a child dies. The parents are bound to give away all they possess in the world. I believe, however, that it is understood that, after a certain time, these goods are returned, and oftentimes with increased treasures attending them.

There now came another pang for the heart of this noble fellow, the Little Wolf, and one which seemed to shake his manly frame more than that he had already felt. His child he could not take with him, and the thought of leaving it in a strange burying-ground, and "to be dug up," as he said he knew it would be, seemed to make his misery and that of his wife complete. However, in the midst of his griefs, he suggested that, if it were possible to have it conveyed to their kind friends in Newcastle-on-Tyne, he was sure those "good people," who treated them so kindly, would be glad to bury it in their beautiful burying ground which he had seen, where it would be at home, and he and his wife should then feel happy. Mr. Melody at once proposed to take it there himself, and attend to its burial, which pleased the parents very much, and he started the next day with it. He was received with the greatest kindness by Mrs. A. Richardson and their other kind friends, who attended to its burial in the society's beautiful cemetery.*

KINDNESS OF THE INDIANS.

During this voyage there was an occurrence on board of the steamer, which was related to me by Mr. Melody and Daniel, which deserves mention in this place. It seems that on board of the steamer, as a passenger, was a little girl of twelve years of age and a stranger to all on board. When, on their way, the captain was collecting his passage-money on deck, he came to the little girl for her fare, who told him she had no money, but that she expected to meet her father in Dundee, whom she was going to see, and that he would certainly pay her fare if she could find him. The captain was in a great rage, and abused the child for coming on without the money to pay her fare, and said that he should not let her go ashore, but should hold her a prisoner on board, and take her back to Edinburgh with him. The poor little girl was frightened, and cried herself almost into fits. The passengers, of whom there were a great many, all seemed affected by her situation, and began to raise the money amongst them to pay her passage, giving a penny or two apiece, which, when done, amounted to about a quarter of the sum required. The poor little girl's grief and fear still continued, and the old doctor, standing on deck, wrapped in his robe, and watching all these results, too much touched with pity for her situation, went down in the fore-cabin where the rest of the party were, and relating the circumstances, soon raised eight shillings, one shilling of which, the Little Wolf, after giving a shilling himself, put into the hand of his little infant, then supposed to be dying, that its dying hand might do one act of charity, and caused it to drop it into the doctor's hand with the rest. With the money the doctor came on deck, and, advancing, offered it to the little girl, who was frightened and ran away. Daniel went to the girl and called her up to the doctor, assuring her there was no need of alarm, when the old doctor put the money into her hand, and said to her, through the interpreter, and in presence of all the passengers, who were gathering around, "Now go to the cruel captain and pay him the money, and never again be afraid of a man because his skin is red; but be always sure that the heart of a red man is as good and as kind as that of a white man. And when you are in Dundee, where we are all going, if you do not find your father as you wish, and are amongst strangers, come to us, wherever we shall be, and you shall not suffer; you shall have enough to eat, and, if money is necessary, you shall have more."

TALK ABOUT RELIGION AT EDINBURGH.

About this time, as I was entering the Indians' room one morning, I met two gentlemen coming down stairs, who recognized me and said they had proposed to the interpreter and the Indians to have had a little time with them to talk upon the subjects of religion and education, and to know whether missionaries could not be sent

* The reader is referred to the fervent breathing pages of a little periodical, entitled "The Olive Branch," for a most feeling and impressive account of the reception of this little child's remains, and its burial in their beautiful cemetery by the friends in Newcastle-on-Tyne.

into their country to teach and Christianize them; and they were afraid they might not have been understood, for they were answered that the Indians did not wish to see them. At that moment Jeffrey was coming up the stairs, and, as it could not have been him whom they saw, I presumed it might have been Daniel who refused them admittance, as he might have been unable to understand the Indians. Jeffrey told them that they had got almost tired of talking with so many in London, but still they could go up, and the Indians, he thought, would be glad to see them. Mr. Melody happened at the moment to be passing also, and he invited them up. They were introduced to the Indians and their object explained by Jeffrey. The war-chief then said to them, as he was sitting on the floor in a corner of the room, that he didn't see any necessity of their talking at all, for all they would have to say they had heard from much more intelligent-looking men than they were, in London, and in other places, and they had given their answers at full length, which Chippelohla had written all down.

"Now, my friends," said he, "I will tell you that when we first came over to this country we thought that where you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about we find this was all a mistake. When we first came over we thought that white man's religion would make all people good, and we then would have been glad to talk with you, but we cannot say that we like to do it any more." ("How, how, how!" responded all, as Jim, who was then lying on a large table, and resting on one elbow, was gradually turning over onto his back, and drawing up his knees in the attitude of speaking.)

The War-chief continued:—

"My friends, I am willing to talk with you if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days we have given \$20 to hungry children; we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending *black-coats* among the Indians; now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more." (To this all responded "How, how, how!")

Jim had evidently got ready to speak, and showed signs of beginning; but White-Cloud spoke to him, and wished him not to say anything. It was decided by these gentlemen at once to be best not to urge the conversation with them; and Mr. Melody explained to them the number of times they had heard and said all that could be said on the subject while in London, and that they were out of patience, and of course a little out of humor for it. These gentlemen, however, took great interest in them, and handed to each of the chiefs a handsome Bible, impressing upon them the importance of the words of the Great Spirit which were certainly all contained in them, and which they hoped the Indians might have translated to them. And as I was descending the stairs with them, one of them said to me that he never in his life heard truer remarks, or a lesson that more distinctly and forcibly pointed out the primary duties of his profession.

MR. CATLIN WITH THE INDIANS AT DUBLIN.

In Dublin, where we arrived on the 4th of March, 1846, after an easy voyage, comfortable quarters were in readiness for the party, and their breakfast soon upon the table.

Rooms had been prepared for the exhibitions of the Indians in the rotunda, and on the second night after their arrival they commenced with a respectable audience, and all seemed delighted and surprised with their picturesque effect.

There was much applause from the audience, but no speeches from the Indians, owing to their fatigue or to the fact that they had not yet rode about the city to see anything to speak about. They returned from their exhibition to their apartments, and after their supper they were happy to find that their beefsteaks were good, and that they had found again the London chickabobboo.

DUBLIN—AMUSING SCENE.

A very amusing scene occurred during the exhibition, which had greatly excited the Indians, though they had but partially understood it, and now called upon me to explain it to them. While speaking of the modes of life of the Iowa Indians and describing their way of catching the wild horses on the prairies, a dry and quizzical-looking sort of man rose, and, apparently half drunk, excited the hisses of the audience whilst he was holding on to the end of a seat to steady him. It was difficult to get him down, and I desired the audience to listen to what he had to say. "Ee—you'l excuse me, sir, to e—yax e—yif you are ye man woo was lecturing e—year some time see—ynce, e—on ther Yindians and the—r wild e—yorses? —e—(hic)—e— and the—r breathin,—he —(hic)—e—in thee—lr noses?" The excessive singularity of this fellow set the whole house in a roar of laughter, and all felt disposed to hear him go on. "Yes," I replied, "I am the same man." "Ee—e—r wal, sir, e—yerts all —(hic), e—yits all gammon, sir, yer, y—ers (hic) yers tried it on two fillies, sir, e—yand—(hic) yand it didn't se—seed, sir." The poor fellow, observing the great amusement of the ladies as he looked around the room, was at once disposed to be a little witty, and proceeded: "Ee—(hic)—ye—yer tried it e—yon se—rl *young ladies*, e—yand (hic) se—seded yerry well!" The poor fellow seemed contented with his wit thus far rather than try to proceed further; and he sat down amidst the greatest possible amusement of the audience, many of whom, notwithstanding, did not seem to understand his meaning, when I deemed it necessary to explain that he referred to my account of Indians breaking wild horses by breathing in their noses, which it would seem he had tried in vain, but by experimenting on young ladies he had met with great success.*

Nothing perhaps astonished them since they came into the country more than the idea that a man is liable to severe punishment by the laws for shooting a deer, a rabbit, or a partridge, or for catching a fish out of a lake or a river, without a license, for which he must pay a tax to the Government, and that then they can only shoot upon certain grounds. The poor fellows at first treated the thing as ridiculous and fabulous; but on being assured that such was the fact, they were overwhelmed with astonishment. "What!" asked one of them, "if a poor man is hungry and sees a fine fish in the water, is he not allowed to spear it out and eat it?" "No," said Daniel, "if he does he must go to jail, and pay a heavy fine besides. A man is not allowed to keep a gun in his house without paying a tax to the Government for it, and if he carries a weapon in his pocket he is liable to a fine." "Why is that?" "Because they are afraid he will kill somebody with it." "What do you call a tax?" said Jim. "Let that alone," said Daniel, "until we get home, and then I will tell you all about it." Here was a new field opening to their simple minds for contemplation upon the beautiful mysteries and glories of civilization, in which a few hours of Daniel's lectures would be sure to enlighten them. They dropped the subject here, however, and took their carriage again for the city and their lodgings, laughing excessively as they were returning, and long after they got back, at cabs they were constantly passing, which they insisted on it had got turned around, and were going sideways.† When they had returned and finished their first remarks about the curious things they had

*See English experiments in breaking horses by the Indian mode. Appendix B.

†Only to be appreciated by those who have seen the Dublin "cabs."

seen, Daniel began to give them some first ideas about taxes and fines, which they had inquired about, and which they did not as yet know the meaning of. He explained also the game laws, and showed them that, in such a country as England, if the Government did not protect the game and the fish in such a manner, there would soon be none left, and, as it was preserved in such a way, the Government made those who wished to hunt or to fish pay a sum of money to help meet the expenses of the Government, and he explained the many ways in which people pay taxes. "All of this," said he, "goes to pay the expenses of the Government and to support the Queen and royal family."

GOVERNMENT EXPENSES.

He read to them from a newspaper that the actual cost of supporting the royal family and attendants was £891,000 sterling (\$4,455,000) per annum; that the Queen's pin-money (private purse) is £60,000 (\$300,000); the Queen's coachmen, postilions, and footmen £12,550 (\$62,750).

He read from the same paper also that the expenses of the navy were £5,854,851 (being about \$29,274,255) per annum, and that the expenses of the army were still much greater, and that these all together form but a part of the enormous expenses of the Government, which must all be raised by taxes in different ways, and that the people must pay all these expenses at last, in paying for what they eat and drink and wear, so much more than the articles are worth, that a little from all may go to the Government to pay the Government's debts. He also stated that, notwithstanding so much went to the Government, the nation was in debt at this time to the amount of £764,000,000 (\$3,820,000,000). This was beyond all their ideas of computation, and, as it could not possibly be appreciated by them, Daniel and they had to drop it, as most people do (and as the *country* probably *will* before it is paid), as a mystery too large for just comprehension.

Jim wanted these estimates down in his book, however, thinking perhaps that he might some time be wise enough to comprehend them or find some one that could do it. And when Daniel had put them down, he also made another memorandum underneath them to this effect, and which astonished the Indians very much: "The plate that ornamented the sideboard at the banquet at the Queen's nuptials was estimated at £500,000 (\$2,500,000)."

FIRST NIGHTS AT DUBLIN.

In a new country again, and before so full and fashionable an audience, I took unusual pains to explain the objects for which these people had come to this country, their personal appearance, and the modes they were to illustrate. When I had got through, and the Indians were sitting on the platform and smoking their pipes, a man rose in the crowd and said, "That's all gammon, sir!—these people are not Indians. I have seen many Indians, sir, and you can't hoax me!" Here the audience hissed, and raised the cry of "put him out! shame!" &c. I stepped forward, and with some difficulty got them silent, and begged they would let the gentleman finish his remarks, because, if they were fairly heard and understood, they might add much to the amusements of the evening. So he preceeded: "I know this to be a very great imposition, and I think it is a pity if it is allowed to go on. I have seen too many Indians to be deceived about them. I was at Bombay six years, and after that at Calcutta long enough to know what an Indian is. I know that their hair is always long and black, and not red; I know that these men are *Irishmen*, and painted up in this manner to gull the public. There's one of those fellows I know very well; I have seen him these three years at work in M'Gil's carpenter's-shop, and saw him there but a few days ago; so I pronounce them but a raw set, as well as impostors!"

When he sat down I prevented the audience from making any further noise than merely laughing, which was excessive all over the room. I said that "to contradict this gentleman would only be to repeat what I had said, and I hoped at least he would remain in the room a few minutes until they would execute one of their dances, that

he might give his opinion as to my skill in teaching 'raw recruits' as he called them." The Indians, who had been smoking their pipes all this time without knowing what the delay had been about, now sprang upon their feet and commenced the war-dance. All further thoughts of "imposition" and "raw recruits" were lost sight of here and for the rest of the evening. When their dance was done they received a tremendous roar of applause, and after resting a few minutes the Doctor was on his feet, and evidently trying very hard in a speech to make a sensation (as he had made on the first night in London) among the ladies. Jeffrey interpreted his speech; and although it made much amusement, and was applauded, still it fell very far short of what his eloquence and his quizzical smiles and wit had done on the former occasion. Being apprehensive also of Jim's cruel sarcasms when he should stop, and apparently in hopes, too, of still saying something more witty, he, unfortunately for its whole effect, continued to speak a little too long after he had said his best things; so he sat down (though in applause) rather dissatisfied with himself, and seemed for some time in a sort of study, as if he was trying to recollect what he had said, a peculiarity possibly belonging to Indian orators.

THE WAR-CHIEF'S SPEECH.

When the Doctor had finished, all arose at the sound of the war-whoop given by the War-chief, and they gave with unusual spirit the discovery dance, and after that their favorite, the eagle dance. The finish of this exciting dance brought rounds of deafening applause and "bravo!" in the midst of which the War-chief arose, and, throwing his buffalo robe around him, said:

"My friends, we see that we are in a new city, a strange place to us, but that we are not amongst enemies, and this gives us great pleasure. (How, how, how!) and 'Hear, hear.')

"My friends, it gives me pleasure to see so many smiling faces about us, for we know that when you smile you are not angry; we think you are amused with our dancing. It is the custom in our country always to thank the Great Spirit first. He has been kind to us, and our hearts are thankful that he has allowed us to reach your beautiful city, and to be with you to-night. ('How, how, how!')

"My friends, our modes of dancing are different from yours, and you see we don't come to teach you to dance, but merely to show you how the poor Indians dance. We are told that you have your dancing-masters; but the Great Spirit taught us, and we think we should not change our mode. ('How, how, how!')

"My friends, the interpreter has told us that some one in the room has said we were not Indians; that we were Irishmen! Now we are not in any way angry with this man; if we were Irishmen, we might be perhaps. ('Hear, hear.' 'Bravo!')

"My friends, we are rather sorry for the man than angry; it is his ignorance, and that is perhaps because he is too far off; let him come nearer to us and examine our skins, our ears, and our noses, full of holes and trinkets—Irishmen don't bore their noses. (Great laughter, and 'Bravo!')

"My friends, tell that man we will be glad to see him and shake hands with him, and he will then be our friend at once." ("Bravo!" and cries of "Go, go!" from every part of the room. "You must go!")

The gentleman left his seat upon this in a very embarrassed condition, and, advancing to the platform, shook the War-chief and each one of the party by the hand, and took a seat near to them for the rest of the evening, evidently well pleased with their performances, and well convinced that they were not Irishmen.

MILITARY AND POLICE IN IRELAND.

The Indians in their drive during the morning had observed an unusual number of soldiers in various parts of the city, and, on inquiring of Daniel why there were so many when there was no war and no danger, they learned to their great surprise that this country, like the one they had just left, had been subjugated by England,

and that a large military force was necessary to be kept in all the towns to keep the people quiet, and to compel them to pay their taxes to the Government. They thought the police were more frequent here also than they had seen them in London, and laughed very much at their carrying clubs to knock them down with. They began to think that the Irish must be very bad people to want so many to watch them with guns and clubs, and laughed at Daniel about the wickedness of his countrymen. He endeavored to explain to them, however, that, if they had to work as hard as the Irishmen did, and then had their hard earnings mostly all taken away from them, they would require as strong a military force to take care of them as the Irish did. His argument completely brought them over, and they professed perfectly to understand the case; and all said they could see why so many soldiers were necessary. The police, he said, were kept in all the towns, night and day, to prevent people from stealing, from breaking into each other's houses, from fighting, and from knocking each other down and taking away their property. The insatiate Jim then conceived the idea of getting into his book the whole number of soldiers that were required in England, Scotland, and Ireland to keep the people at work in the factories and to make them pay their taxes; and also the number of police that were necessary in the different cities and towns to keep people all peaceable, and quiet, and honest. Daniel had read to them only a day or two before an article in the Times newspaper, setting forth all these estimates, and, being just thing he wanted, copied them into his book.

These people had discernment enough to see that such an enormous amount of soldiers and police as their list presented them would not be kept in pay if they were not necessary. And they naturally put the question at once, "What state would the country be in if the military and police were all taken away?" They had been brought to the zenith of civilization that they might see and admire it in its best form; but the world who read will see with me that they were close critics, and agree with me, I think, that it is almost a pity they should be the teachers of such statistics as they are to teach to thousands yet to be taught in the wilderness. As I have shown in a former part of this work, I have long since been opposed to parties of Indians being brought to this country, believing that civilization should be a gradual thing, rather than open the eyes of these ignorant people to all its mysteries at a glance, when the mass of its poverty and vices alarms them, and its luxuries and virtues are at a discouraging distance—beyond the reach of their attainment.

CONSUMPTION OF ARDENT SPIRITS.

Daniel was at this time cutting a slip from the Times, which he read to Jim, and it was decided at once to be an admissible and highly interesting entry to make, and to go by the side of his former estimates of the manufacture and consumption of *chickabobboo*. The article ran thus:

"The consumption of ardent spirits in Great Britain and Ireland in the last year was 22,200,000 gallons, and the poor-law commissioners estimate the money annually spent in ardent spirits at £24,000,000 (\$120,000,000); and it is calculated that fifty thousand drunkards die yearly in England and Ireland, and that one-half of the insanity, two-thirds of the pauperism, and three-fourths of the crimes of the land are the consequences of drunkenness."

This, Jim said, was one of the best things he had got down in his book, because he said that the black-coats were always talking so much about the Indians getting drunk, that it would be a good thing for him to have to show; and he said he thought he should be able, when they were about to go home, to get *Chippahola** to write by the side of it that fourteen Iowas were one year in England and never drank any of this *fire-water*, and were never drunk in that time.

Daniel and Jeffrey continued to read (or rather Daniel to read, and Jeffrey to interpret) the news and events in the Times, to which the Indians were all listening

* Mr. Catlin.

with attention. He read several amusing things, and then of a "*Horrid murder!*" a man had murdered his wife and two little children. He read the account; and next, "*Brutal assault on a female!*" "*A father killed by his own son!*" "*Murder of an infant and suicide of the mother!*" "*Death from starvation!*" "*Execution of Sarah Louder for poisoning her husband!*" "*Robbery of £150 Bank of England notes!*" &c.

JIM SUBSCRIBES FOR THE TIMES.

They had read so many exciting things in one paper, and were but half through, when Jim, who had rolled over on his back and drawn up his knees as if he was going to say something, asked how much was the price of that newspaper; to which Daniel replied that there was one printed each day like that, and the price five pence each. "Well," said Jim, "I believe everything is in that paper, and I will give you the money to get it for me every day. Go to the man and tell him I want one of every kind he has; I will take them all home with me, and I will some time learn to read them all."

A clever idea entered (or originated in) the heavy brain of Jim at this moment. He went to a box in the corner of the room and arranged on the floor about twenty handsomely bound Bibles, when he made this memorable and commercial-like vociferation, in tolerably plain English, "I guess em swap." He had been much amused with several numbers of *Punch*, which he had long pored over and packed away for amusement on the prairies; and believing that his plan for "swapping" would enable him to venture boldly, he authorized Daniel to subscribe for *Punch* also, provided *Punch* would take Bibles for pay. Daniel assured him that that would be "no go," as he thought *Punch* would not care about Bibles; but told him that he would at all events have the *Times* for him every morning, as he wished, and was now going to read to them a very curious thing that he had got his thumb upon, and commenced to read.

JIM A BIBLE AGENT.

The Bibles they had received, and were daily receiving, as "the most valuable presents that could be made them," Jim supposed must of course have some considerable intrinsic value, and he felt disposed, as he was now increasing his expenses by taking the *Times* newspaper and in other ways, to try the experiment of occasionally selling one of his Bibles to increase his funds, and, on starting to go to the gardens, had put one in his pouch to offer to people he should meet in the crowd, and it seems he offered it in many cases, but nobody would buy, but one had been given to him by a lady, so he came home with one more than he took, and he said to us: "I guess em no good; I no sell em, but I get em a heap."

VISIT TO THE ARCHBISHOP OF DUBLIN.

A very friendly invitation was received about this time from the president of Trinity College for the party to visit that noble institution, and Mr. Melody and myself took great pleasure in accompanying them there. They were treated there with the greatest possible kindness, and, after being shown through all its parts—its library, museum, &c.—a liberal collection was made for them amongst the reverend gentlemen and their families and presented to them a few days afterwards.

I took the war-chief and several of the party to visit the Archbishop of Dublin and his family, who treated them with much kindness and presented to each a sovereign as an evidence of the attachment they felt for them. This unexpected kindness called upon them for some expression of thanks in return, and the war-chief, after offering his hand to the archbishop, said to him:

"My friend, as the Great Spirit has moved your heart to be kind to us, I rise up to thank Him first, and then to tell you how thankful we feel to you for what your hand has given us. We are poor, and do not deserve this; but we will keep it, and it will buy food and clothing for our little children

"My friend, we are soon going from here, and we live a great way. We shall never see your face again in this world, but we shall hope that the Great Spirit will allow us to meet in the world that is before us, and where you and I must soon go."

The archbishop seemed much struck with his remarks; and, taking him again by the hand, said to him that he believed they would meet again in the world to come and, commending them to the care of the Great Spirit, bade them an affectionate farewell.

VISIT TO MR. BEWLEY.

An invitation was awaiting them at this time, also, to breakfast the next morning with Mr. Joseph Bewley, a Friend, and who lived a few miles out of the city. His carriages arrived for them at the hour, and the whole party visited him and his kind family and took their breakfast with them. After the breakfast was over, the chief thanked this kind gentleman for his hospitality and the presents very liberally bestowed; and the party all listened with great attention to the Christian advice which he gave them, recommending to them also to lay down all their weapons of war, and to study the arts of peace. These remarks seemed to have made a deep impression on their minds, for they were daily talking of this kind man and the advice and information he gave them.

The Indians had thus formed their notions of the beautiful city of Dublin by riding through it repeatedly in all its parts—by viewing, outside and in, its churches, its colleges, its gardens, and other places of amusement; and of its inhabitants, by meeting them in the exhibition rooms, and in their own houses, at their hospitable boards. They decided that Edinburgh was rather the most beautiful city; that in Glasgow they saw the most ragged and poor; and that in Dublin they met the warmest-hearted and most kind people of any they had seen in the Kingdom. In Dublin, as in Glasgow, they had been in the habit of throwing handfuls of pence to the poor; and at length had got them baited, so that gangs of hungry, ragged creatures were daily following their carriage home to their door, and there waiting under their windows for the pence that were often showered down upon their heads.

Out of the thousands of beggars that I met while there (and many of whom extracted money from my pocket by their wit or drollery when I was not disposed to give it), there was but one of whom I shall make mention in this place. In my daily walk from my hotel to the rotunda there was an old, hardy-looking veteran, who used often to meet me and solicit with great importunity, as I had encouraged him by giving to him once or twice when I first met him. I was walking on that pavement one day with an American friend whom I had met, and observing this old man coming at some distance ahead of us on the same pavement, I said to my friend, "Now watch the motions of that old fellow as he comes up to beg—look at the expression of his face." When we had got within a few rods of him the old man threw his stomach in, and one knee in an instant seemed out of joint, and his face! oh, most pitiable to look upon. We approached him arm-in-arm, and while coming toward him I put my hand in my pocket as if I was getting out some money, which brought this extraordinary expression from him: "My kind sir, may the gates of Heaven open to receive you!"—(by this time we had got by him, and seeing that my hand remained stationary in my pocket, as he had turned round and was scowling daggers at me)—"and may you be kicked out the moment you get there!"

There is an inveteracy in the Irish begging and wit that shows it to be native and not borrowed; it is therefore more irresistible and more successful than in any other country, perhaps, in the world. I speak, this, however, merely as an opinion of my own, formed on the many instances where the very reasons I assigned for not giving were so ingeniously and suddenly turned into irresistible arguments for giving, that my hand was in my pocket before I was aware of it.

The Indians, however, gave from other motives; not able to appreciate their wit they had discernment enough to see the wretchedness that existed among the poor people in the lanes and outskirts of the city, and too much pity in their hearts not

try with their money to relieve them; and in that way I fully believe that they gave a very considerable proportion of the money they had received since they entered the city.

LEAVE DUBLIN AND REACH LIVERPOOL.

Our voyage across the channel was easy and pleasant; and amongst the numerous and fashionable people on board, poor Jim had the mortification of trying to test the intrinsic value of his numerous stock of Bibles by occasionally offering one that he carried in his pouch. "I no sell 'em; the they no like 'em;" was his reply again, and he began to doubt the value of them, which he was greatly disappointed to find they had fixed much above their market price.

ARRIVAL AT LIVERPOOL.

On landing at the wharf in Liverpool the Indians recognized the spot where they first set their feet upon English soil, and they raised the yell (not unlike the war-whoop) which is given by war parties, when, returning from battle, they are able to see their own village. This gathered a great crowd in a few moments that was exceedingly difficult to disperse, and it instilled new ambition and strength into the poor Roman Nose (ill with consumption), who thought in his weakness that they were near home, but he rallied only to look out and realize that he was too far from his home ever to see it again.

Their exhibitions had been advertised to commence, and they proceeded with them. Before they commenced, however, a feast was made to thank the Great Spirit for having conducted them quite around England to the place from whence they started, and also for the benefit of the health of their fellow warrior, the Roman Nose.

A council was also held, when Mr. Melody and I were called in, and by some it was proposed to start for home, and by others to go to Paris and see a king, as they had tried, but in vain, to see the Queen of England. A visit to Paris had been a favorite theme with them for some months past, and at length joined in the wish to see the King and Queen of France.

The most skillful physicians were called to attend the poor Roman Nose, and they advised us to place him in a hospital. He was consulted, and, wishing to go, was removed there, where the interpreter Jeffrey staid, and every attention was paid him. A few nights of exhibitions in Liverpool finished our stay in that town, and brought us to an engagement we had made for four nights in the Free-Trade Hall in Manchester.

ROMAN NOSE'S DEATH AT LIVERPOOL.

Bobasheela's anxieties were now turned toward the poor suffering Roman Nose, and he went to Liverpool to see him, and arrived with some of the Indians just in time to see him breathe his last. Alas! poor, fine fellow! he went down gradually and regularly to the grave; and though amongst strangers, and far away from all of the graves of his relatives, he died like a philosopher, and (though not a Christian) not unlike a Christian. He said repeatedly to Jeffrey that he should live but so many days, and afterwards so many hours, and seemed to be perfectly resigned to the change that was to take place. He said that his time had come; he was going to the beautiful hunting-grounds, where he would soon see his friends who had gone before him; he said that when he shut his eyes he could plainly see them, and he felt sure it was only to change the society of his friends here for that of his dear parents and other friends, and he was now anxious to be with them. He said the road might be long, but it did not matter where he started from; the Great Spirit had promised him strength to reach it. He told his friend Bobasheela that in his pouch he would find some money, with which he wished him to buy some of the best vermilion, and, if possible, some green paint, such as Chippehola used to get for him in London, and have them put in his pouch with his flint and steel, and to be sure to be placed in his grave, that he

might be able to make his face look well among his friends where he was going. He wished him, and Daniel also, to have his arrows examined in his quiver, and repaired with new and sharp blades, as he recollected that, before he was sick, many of them were injured by shooting at the target, and during his illness others might have been destroyed. He had requested his silver medal, which was given to him by the American Government for saving the lives of ten of his defenseless enemies, to be suspended by a blue ribbon over his head while he was sick, that he might see it until he died, and in that position it hung when I was last with him, his eyes were upon it, and his smile, until he drew his last breath. After his death his friend Bobasheela, and Jeffrey and the Doctor, laid him in his coffin, and placing in it, according to the Indian mode, his faithful bow and quiver of arrows, his pipe and tobacco to last him through the "journey he was to perform," having dressed him in all his finest clothes, and painted his face, and placed his bow and quiver and his pouch by his side, and his medal on his breast, the coffin was closed, and his remains were buried, attended by his faithful friends around him, by the officers of the institution, and many citizens, who sympathized in his unlucky fate.

Thus ended the career of No-ho-mun-ya (or the Roman Nose), one of the most peaceable and well-disposed and finest men of the party, or of the tribe from which he came. (No. 258.)

MR. CATLIN IN PARIS IN 1845.

Having long before resolved to take my collection to Paris before returning it to my own country, and the Indians being ambitious to see the King of the French, it was mutually agreed that my whole collection should be opened in Paris, and that their dances and other amusements should for a short time be given in it, as they had been given in London.

Under this arrangement, with my wife and my four dear little children, I repaired to Paris as soon as possible, leaving Daniel to ship over and accompany my collection whilst Mr. Melody conducted his party of Indians.

In crossing the Channel, and receding from its shores, as I was seated on the deck of a steamer, I looked back, and, having for the first time nothing else to do, and a little time to reflect upon England, and what I had seen of it in five years, I took out of my pocket my little note-book, where I had entered, not what England is, and what she does (and which all the world knows), but the points in which her modes are different from those in my country. I would have a few leisure hours to run over these curious entries, and time to reflect upon them, as we sailed along, and I began to read thus:

"London, 1844. *The essential differences between England and the United States.*

"The United States much the largest; but England is a great deal older.

"New Yorkers cross the streets diagonally; the Londoners cross them at right angles.

"In England the odd pennies are wrapped in a paper, and handed back with 'I thank you, sir.'

"Streets in London have tops and bottoms; in America they have upper and lower ends.

"In England a man's wife is 'very bad;' in America 'very ill;' and in France 'bien malade.'

"Americans 'turn to the right as the law directs;' the English turn to the left.

"English mutton and babies are much the fattest.

"Gooseberries in England much the largest, but not so sweet.

"Pigs in the American cities are seen promenading in the streets; in London only seen hanging by their hind legs.

"In England men are 'knocked up;' In America they are 'knocked down.'

"'Top-coats' are very frequent in England; in America nothing is known higher than an 'overcoat.'

"In the United States a man is 'smart;' in England he is 'clever.'

Custom-houses and railways and diligences have been a thousand times described, and I need say nothing of them, except that we got through them all, and into the Victoria Hotel, in Paris, where we found rest, fine beds, kind attentions, and enough to eat.

INDIANS ARRIVE IN PARIS.

A few days after my arrival in Paris (1845), Mr. Melody made his appearance with his party of Ioways, for whom apartments were prepared in the same hotel, and after much fatigue and vexation the immense hall in Rue St. Honoré (Salle Valentino) was engaged as the place for their future operations. Daniel in the meantime was moving up with the Indian collection of 8 tons weight, and in a few days all parties were on the ground, though there was to be some delay in arranging the numerous collections, and in getting the Indians introduced to the King, which was the first object. They had entered the city at a late hour at night, and for several days it had been impossible to attend to the necessary arrangements for driving them about; and they became excessively impatient to be on wheels again, to get a glimpse of the strange and beautiful things which they knew were about them. In the meantime they were taking all the amusement to themselves that they could get, by looking out of the windows; and their red and crested heads in Paris soon drew a crowd together in the streets, and thousands of heads protruding from the windows and house-tops. The Doctor soon found his way to the roof, and from that regaled his eyes, at an early hour, with a bird's-eye view of the boundless mystery and confusion of chimneys and house-tops and domes and spires that were around him.

The servants in the house were at first alarmed, and the good landlady smiled at their unexpected appearance; and she roared with laughter when she was informed that the beds were all to be removed from their rooms, that they spread their own robes, and, in preference, slept upon the floor. All in the house, however, got attached to them in a few days, and all went pleasantly on.

VISIT TO THE AMERICAN MINISTER.

The first airing they took in Paris was in an omnibus with four, as they had been driven in London; but, to the old Doctor's exceeding chagrin, there was no seat for him to take outside by the side of the driver. He was easily reconciled, however, to his seat with the rest, and they thus soon had a glance at a number of the principal streets of the city, and were landed at the American embassy, to pay their first respects to Mr. King, at that time the minister to France. They were received by Mr. King and his niece with great kindness; and after a little conversation, through the interpreter, Mr. King invited them to the table, loaded with cakes and fruit, and offered them a glass of wine, proposing their health, and at the same time telling them that, though he was opposed to encouraging Indians to drink, yet he was quite sure that a glass or two of the *vin rouge* of the French would not hurt them. The color of it seemed to cause them to hesitate a moment, while they were casting their eyes around upon me. They understood the nod of my head, and hearing me pronounce it *chickabobboo*, took the hint and drank it off with great pleasure. Mr. Melody here assured Mr. King of the temperate habits of these people; and I explained to the party the origin and meaning of *chickabobboo*, which pleased them all very much. They partook of a second glass, and also of the cakes and fruit, and took leave, the war-chief having thanked Mr. King and his niece for their kindness, and having expressed his great pleasure at meeting so kind an American gentleman so far from home.

The Indians were now in their omnibus again, and Mr. Melody and myself in our carriage, with a kind friend, Mons. A. Vattemare, who had obtained for the Indians an invitation to visit the Hotel de Ville, where we were now to drive. In this drive

from St. Germain we recrossed the Seine by Pont Neuf, and had a fine view of all the bridges, and the palace of the Tuileries, and the Louvre. The omnibus stopped a moment on the middle of the bridge, and they were much excited by the view. A few minutes more brought us in front of the Hotel de Ville, where several thousands of people were assembled; it having been heard in the streets, in all probability from the servants or police, that a party of savages were to be there at that hour.

There was a great outcry when they landed and entered the hall, and the crowd was sure not to diminish whilst they were within.

THE HOTEL DE VILLE.

We were all presented to his excellency the *préfet de police* by my friend Monsieur Vattemare, and received with great kindness, and conducted through all the principal apartments of that noble edifice, which are finished and furnished in the most sumptuous style, and in richness of effect surpassing even the most splendid halls of the palaces of the Tuileries or St. Cloud. The gorgeousness of the carpets on which they stood, and the tapestry that was around them, and the incredible size of the mirrors that were reflecting them in a hundred directions, were subjects till then entirely new to them; and they seemed completely amazed at the splendor with which they were surrounded. From these splendid salons we were conducted into the *salle à manger*, and opportunely where the table was spread and the plates laid for a grand banquet. This was a lucky occurrence, affording us, as well as the Indians, an opportunity of seeing the richness of the plate upon which those elegant affairs are served up, and which but a choice few can ever behold.

Retiring from and through this suite of splendid salons we entered an ante-chamber, where we were presented to the elegant lady of the *préfet* and several of their friends, who brought us to a table loaded with fruit and cakes and other refreshments, and wine of several sorts and the best in quality. The corks of several bottles of champagne were drawn, and, as the sparkling wine was running, each one smiled as he whispered the word *chickabobboo*. The *préfet* drank their health in a glass of the "*Queen's chickabobboo*," as they called it, and then, with his own hands, presented each a handsome silver medal, and also one to Mr. Melody and myself.

THE KING'S INVITATION.

The minister of the interior had kindly granted an order for the admission of my whole collection into the kingdom by my paying merely a nominal duty, but there were still forms and delays to submit to in the customs which were tedious and vexatious, but by the aid of my above-mentioned good friend they had all been overcome; and my collection was now nearly ready for the public examination, when I received a letter from the American minister informing me that "on a certain day and at a certain hour His Majesty would see Mr. Catlin and Mr. Melody with the Ioway Indians in the palace of the Tuileries." There was great rejoicing amongst the good fellows when they heard this welcome letter read, and several of them embraced me in their arms as if I had been the sole cause of it. Their doubts were now at an end; it was certain that they should see the King of France, which, they said, "would be far more satisfactory and a greater honor than to have seen the Queen of England." Whatever the poor fellows thought, such was their mode of exultation. "The Ojibbeways," they said, "were subjects of the Queen, but we will be subjects of Louis Philippe."

They had yet a few days to prepare, and even without their drives or company they were contented, as the time passed away, and they were preparing for the interview. On the morning of the day for their reception the long stem of a beautiful pipe had been painted a bright blue and ornamented with blue ribbons, emblematical of peace, to be presented by the chief to the King. Every article of dress and ornament had been put in readiness, and, as the hour approached, each one came out from his toilet in a full blaze of color of various tints, all with their wampum and medals on, with their



KING LOUIS PHILIPPE AT THE TUILERIE PALACE, PARIS, FRANCE, RECEIVING MR. CATLIN AND THE IOWA INDIANS.

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necklaces of grizzly bears' claws, their shields, and bows and quivers, their lances and war clubs, and tomahawks, and scalping-knives. In this way, in full dress, with their painted buffalo robes wrapped around them, they stepped into the several carriages prepared for them, and all were wheeled into the *Place Carrousel*, and put down at the entrance to the palace. We were met on the steps by half a dozen huge and splendid-looking porters, in flaming scarlet livery and powdered wigs, who conducted us in, and, being met by one of the King's aides-de-camp, we were conducted by him into His Majesty's presence, in the reception-hall of the Tuileries.

RECEPTION AT THE TUILERIES.

The royal party were advancing towards us in the hall, and as we met them Mr. Melody and myself were presented; and I then introduced the party, each one in person, according to his rank or standing, as the King desired. A sort of *conversazione* took place there, which lasted for half an hour or more, in which I was called upon to explain their weapons, costumes, &c., and which seemed to afford great amusement to the royal personages assembled around and amongst us, who were: their Majesties the King and the Queen, the Duchess of Orleans and Count de Paris, the Princess Adelaide, the Prince and Princess de Joinville, the Duke and Duchess d' Aumale, and His Royal Highness the Duke de Brabant.

His Majesty, in the most free and familiar manner (which showed that he had been accustomed to the modes and feelings of Indians), conversed with the chiefs, and said to Jeffrey, "Tell these good fellows that I am glad to see them; that I have been in many of the wigwams of the Indians in America when I was a young man, and they treated me everywhere kindly, and I love them for it. Tell them I was amongst the Senecas near Buffalo, and the Oneidas; that I slept in the wigwams of the chiefs; that I was amongst the Shawnees and Delawares on the Ohio, and also amongst the Cherokees and Creeks in Georgia and Tennessee, and saw many other tribes as I descended the Ohio River the whole length, and also the Mississippi to New Orleans, in a small boat, more than fifty years ago." This made the Indians stare, and the women, by a custom of their country, placed their hands over their mouths, as they issued groans of surprise.

"Tell them also, Jeffrey, that I am pleased to see their wives and little children they have with them here, and glad also to show them my family, who are now nearly all around me. Tell them, Jeffrey, that this is the Queen; this lady is my sister; these are two of my sons, with their wives; and these little lads (the Count de Paris and the Duc de Brabant) are my grandsons; this one, if he lives, will be King of the Belgians, and that one King of the French."

The King then took from his pocket two large gold medals with his own portrait in relief on one side of them, and told me he wished to present them to the two chiefs with his own hand, and wished Jeffrey to explain to them that after presenting them in that way, he wished them to hand them back to him that he might have a proper inscription engraved on them, when he would return them, and silver medals of equal size to each of the others, with their names engraved upon them.

WAR-CHIEF PRESENTS THE CALUMET.

After the medals were thus presented and returned, the War-chief took out from under his robe the beautiful pipe which he had prepared, and advancing towards the King, and holding it with both hands, bent forward and laid it down at His Majesty's feet as a present. Having done so he reached down, and taking it up, placed it in His Majesty's hand (Plate 15), and then, assuming his proud attitude of the orator, addressed their majesties in these words:

WAR-CHIEF'S SPEECH.

"Great Father and Great Mother, the Great Spirit, to whom we have a long time prayed for an interview with you, kindly listens to our words to-day and hears what we say. Great Father, you have made to us to-day rich presents, and I rise to return

thanks to you for the chief and his warriors and braves who are present ; but, before all, it is necessary that we should thank the Great Spirit who has inspired your heart and your hand thus to honor us this day.

"Great Father, we shall bear these presents to our country and instruct our children to pronounce the name of him who gave them.

"Great Father, when the Indians have anything to say to a great chief, they are in the habit of making some present before they begin. My chief has ordered me to place in your hands this pipe and these strings of wampum as a testimony of the pleasure we have felt in being admitted this day into the presence of your Majesty.

"My Great Father and my Great Mother, you see us this day as we are seen in our country with our red skins and our coarse clothes. This day for you is like all other days ; for us it is a great day—so great a day that our eyes are blinded with the luster of it.

"Great Father, the chief, myself, and our warriors have for a long time had the desire to come and see the French people, and our Great Father the President of the United States has given us permission to cross the great lake. We desired to see the Great Chief of this country, and we now thank the Great Spirit for having allowed us to shake the hand of the Great Chief in his own wigwam.

"Great Father, we are happy to tell you that when we arrived in England we had much joy in meeting our old friend Mr. Catlin, who has lived amongst us and whom we are happy to have here, as he can tell you who we are.

"Great Father and Great Mother, we will pray to the Great Spirit to preserve your precious lives ; we will pray also that we may return safe to our own village, that we may tell to our children and to our young men what we have seen this day.

"My Parents, I have no more to say."

When the War-chief had finished his speech the King told Jeffrey to say that he felt very great pleasure in having seen them, and he hoped that the Great Spirit would guide them safe home to their country, to their wives and little children.

The King and royal family then took leave ; and as they were departing, some one of them being attracted to the Indian drum which Jeffrey had brought in his hand and had left upon the floor in another part of the room, and inquiring what it was, was told that it was their drum which they had brought with them, supposing it possible they might be called upon to give a dance. This information overtook the King, and he said, "By all means ; call the Queen ;" and in a few moments the august assembly were all back to witness the dance, for which purpose all parties moved to the *Salle du Bal*. Their Majesties and the ladies were seated, and the Indians all seating themselves in the middle of the floor, commenced moderately singing and beating the drum, preparatory to the Eagle Dance, in which they were in a few moments engaged.

During this novel and exciting scene, her Majesty desired me to stand by the side of her to explain the meaning of all its features, which seemed to astonish and amuse her very much.

EAGLE DANCE.

The Doctor led off first in the character (as he called it) of a soaring eagle, sounding his eagle whistle, which he carried in his left hand, with his fan of the eagle's tail, while he was brandishing his lance in the other.

At the first pause he instantly stopped, and, in the attitude of an orator, made his boast of an instance where he killed an enemy in single combat, and took his scalp. The Little Wolf, and Wash-ka-mon-ya, and others, then sprang upon their feet, and sounding their chattering whistles,* and brandishing their polished weapons, gave an indescribable wildness and spirit to the scene. When the dance was finished, the Indians had the pleasure of receiving their Majesties' applause, by the violent clapping

* An ingenious whistle made to imitate the chattering of the soaring eagle, and used in the eagle dance.

of their hands, and afterwards by expressions of their pleasure and admiration, conveyed to them through the interpreter.

This was exceedingly gratifying to the poor fellows, who were now seated upon the floor to rest a moment previous to commencing with the war-dance, for which they were preparing their weapons, and in which the Little Wolf was to take the lead. For this, as the drum beat, he threw aside his buffalo robe and sprang upon the floor, brandishing his tomahawk and shield, and sounding the frightful war-whoop, which called his warriors up around him. Nothing could have been more thrilling or picturesque than the scene at that moment presented of this huge and terrible looking warrior, frowning death and destruction on his brow, as he brandished the very weapons he had used in deadly combat, and, in his jumps and sudden starts, seemed threatening with instant use again. The floors and ceilings of the palace shook with the weight of their steps, and its long halls echoed and vibrated the shrill-sounding notes of the war-whoop.

LITTLE WOLF'S SPEECH TO THE KING.

In the midst of this dance, the Little Wolf suddenly brandished his tomahawk over the heads of his comrades, and, ordering them to stop, advanced towards the King, and boasting in the most violent exclamations of the manner in which he had killed and scalped a Pawnee warrior, placed in his Majesty's hands his *tomahawk* and the *whip* which was attached to his wrist, and then said :

"My Great Father, you have heard me say that with that *tomahawk* I have killed a Pawnee warrior, one of the enemies of my tribe; the blade of that tomahawk is still covered with his blood, which you will see. That whip is the same with which I whipped my horse on that occasion.

"My Father, since I have come into this country I have learned that peace is better than war, and I '*bury the tomahawk*' in your hands; I fight no more."

His Majesty deigned graciously to accept the arms thus presented, after having cordially shaken the hand of the Ioway brave.

Their Majesties and attendants then withdrew, taking leave of the Indians in the most gracious and condescending manner, expressing their thanks for the amusement they had afforded them, and their anxiety for their welfare, directing them to be shown into the various apartments of the palace, and then to be conducted to a table of wine and other refreshments prepared for them.

"VIVE LE ROI!" BY THE INDIANS.

We were now in charge of an officer of the household, who politely led us through the various magnificent halls of the palace, explaining everything as we passed, and at length introduced us into a room with a long table spread and groaning under its load of the luxuries of the season, and its abundance of the "*Queen's chickabobboo*." These were subjects that required no explanations; and all being seated, each one evinced his familiarity with them by the readiness with which he went to work. The healths of the King and the Queen were drank, and also of the Count de Paris, and the rest of the royal family. The *chickabobboo* they pronounced "first rate;" and another bottle being poured it was drank off, and we took our carriages, and, after a drive of an hour or so about the city, were landed again in our comparatively humble, but very comfortable, apartments.

Thus musing and moralizing on the events of the day, I left them to their conversation and their pipe, to attend myself where my presence was necessary, in arranging my collection, and preparing my rooms for their exhibitions. In this I had a real task—a scene of vexation and delay that I should wish never to go through again, and of which a brief account may be of service to any one of my countrymen who may be going to Paris to open a public exhibition; at least, my hints will enable him,

if he pays attention to them, to begin at the right time, and at the right end of what he has got to do, and to do it to the best advantage.

DIFFICULTIES IN OPENING EXHIBITION.

His first step is, for any exhibition whatever, to make his application to the chief of police for his license, which is in all cases doubtful, and in all cases also is sure to require two or three weeks for his petition to pass the slow routine of the various offices and hands which it must go through. If it be for any exhibition that can be construed into an interference with the twenty or thirty theater licenses, it may as well not be applied for or thought of, for they will shut it up if opened.

It is also necessary to arrange in time with the overseer of the poor, whether he is to take one-eighth or one-fifth of the receipts for the hospitals—for the *hospice*, as he is termed, is placed at the door of all exhibitions in Paris, who carries off one-eighth or one-fifth of the daily receipts every night. It is necessary also, if catalogues are to be sold in the rooms, to lodge one of them at least two weeks before the exhibition is to open in the hands of the commissaire de police, that it may pass through the office of the préfet, and twenty other officers' hands, to be read, and duly decided that there is nothing revolutionary in it; and then to sell them, or to give them away (all the same), it is necessary for the person who is to sell, and who alone can sell them, to apply personally to the commissaire de police, and make oath that he was born in France, to give his age and address, &c., before he can take the part assigned him. It is then necessary, when the exhibition is announced, to wait until seven or eight guards and police, with muskets and bayonets fixed, enter and unbar the doors, and open them for the public's admission. It is necessary to submit to their friendly care during every day of the exhibition, and to pay each one his wages at night, when they lock up the rooms and put out the lights. In all this, however, though expensive, there is one redeeming feature. These numbers of armed police, at their posts, in front of the door, and in the passage, as well as in the exhibition rooms, give respectability to its appearance, and preserve the strictest order and quiet amongst the company, and keep a constant and vigilant eye to the protection of property.

LADIES LEADING LITTLE DOGS.

During the time I was engaged in settling these tedious preliminaries, and getting my rooms prepared for their exhibition, the Indians were taking their daily rides, and getting a passing glimpse of most of the out-door scenes of Paris. They were admitting parties of distinguished visitors, who were calling upon them, and occasionally leaving them liberal presents, and passing their evenings upon their buffalo skins, handing around the never-tiring pipe, and talking about the King, and their medals, and curious things they had seen as they had been riding through the streets. The thing which as yet amused the Doctor the most was the great number of women they saw in the streets leading dogs with ribbons and strings. He said he thought they liked their dogs better than they did their little children. In London, he said he had seen some little dogs leading their masters, who were blind, and in Paris they began to think the first day they rode out that one half the Paris women were blind, but that they had a great laugh when they found that their eyes were wide open, and that instead of their dogs leading them, they were leading their dogs. The Doctor seemed puzzled about the custom of the women leading so many dogs, and although he did not in any direct way censure them for doing it, it seemed to perplex him, and he would sit and smile and talk about it for hours together. He and Jim had at first supposed, after they found that the ladies were not blind, that they cooked and ate them, but they were soon corrected in this notion, and always after remained at a loss to know what they could do with them.

On one of their drives, the Doctor and Jim, supplied with a pencil and a piece of paper, had amused themselves by counting, from both sides of the omnibus, the num-

ber of women they passed leading dogs in the street, and thus they made some amusement with their list when they got home. They had been absent near an hour, and driving through many of the principal streets of the city, and their list stood thus:

Women leading one little dog.....	432
Women leading two little dogs.....	71
Women leading three little dogs.....	5
Women with big dogs following (no string).....	80
Women carrying little dogs.....	20
Women with little dogs in carriages.....	31

The poor fellows insisted on it that the above was a correct account, and Jim, in his droll way (but I have no doubt quite honestly), said that "it was not a very good day either."

I was almost disposed to question the correctness of their estimate until I took it into my head to make a similar one, in a walk I was one day taking, from the Place Madeleine, through a part of the Boulevard, Rue St. Honoré and Rue Rivoli, and a turn in the garden of the Tuileries. I saw so many that I lost my reckoning, when I was actually not a vast way from the list they gave me as above, and quite able to believe that their record was near to the truth. While the amusement was going on about the ladies and the little dogs, Daniel, who had already seen many more of the sights of Paris than I had, told the Indians that there was a *dog hospital* and a *dog market* in Paris, both of them curious places and well worth their seeing. This amused the Doctor and Jim very much. The Doctor did not care for the *dog market*, but the *hospital* he *must* see. He thought the hospital must be a very necessary thing, as there were such vast numbers; and he thought it would be a good thing to have a hospital for their mistresses also. Jim thought more of the market, and must see it in a day or two, for it was about the time they should give a feast of thanksgiving, and "a *dog feast* was always the most acceptable to the Great Spirit." It was thus agreed all around that they should make a visit in a few days to the dog market and the dog hospital.

Jim got Daniel to enter the above list in his book as a very interesting record, and ordered him to leave a blank space underneath it, in order to record anything else they might learn about dogs while in Paris.

JIM TAKES GALIGNANI'S MESSENGER.

Poor Jim! he was at this time deeply lamenting the loss of the pleasure he had just commenced to draw from the Times newspaper, for which he had become a subscriber, and his old and amusing friend Punch, which Daniel had been in the habit of entertaining them with, and which he had been obliged to relinquish on leaving England. His friend Daniel, however, who was sure always to be by him, particularly at a late hour in the evenings, relieved him of his trouble by telling him that there was an English paper printed in Paris every day, Galignani's Messenger, which republished nearly all the murders, and rapes, and robberies, &c., from the Times; and also, which would make it doubly interesting, those which were daily occurring in Paris. Jim was now built up again, and as he could already read a few words was the envied of all the party. He was learning with Daniel and Jeffrey a few words in French also, to which the others had not aspired; he could say quite distinctly "*vive le roi*;" he knew that "*bon jour*" was "good morning," or "how do do?" that "*bon*" was "good," and "*mauvais*" was "bad," and that "very sick" was "*bien malade*." He requested Daniel to get Galignani's paper daily for him, for which he and the Doctor had agreed to pay equal shares. He seemed now quite happy in the opinion that his prospects for civilization were again on a proper footing, and the old Doctor, who profited equally by all of Daniel's readings, was delighted to lend his purse to share in the expense. Daniel at this moment pulled the last number of Galignani out of his pocket, the first sight of which pleased them very much,

and after reading several extracts of horrid murders, highway robberies, &c., from the Times, he came across a little thing that amused them,—the great number and length of the names of the little Prince of Wales, which he read over thus:

(The author regrets very much that he took no memorandum of this, but refers the reader to the London papers for it.)

There was a hearty laugh by the whole troop when Daniel got through, but when Mr. Melody repeated the name of a poor fellow who used to dress deer-skins for a living in the vicinity of Saint Louis, they all laughed still more heartily, and *Chippenhola* set in and laughed aslo. He had forgotten a part of this poor fellow's name, but as far as he recollected of his sign-board it ran thus:

"*Haunus-hubbard-lubbard-lamberd-lunk-vandunk-Peter-Jacobus-Lockamore Lavendolph* dresses deer-skins of all animals, and in all ways—alum dressed."

INDIANS DINE AT W. COSTAR'S.

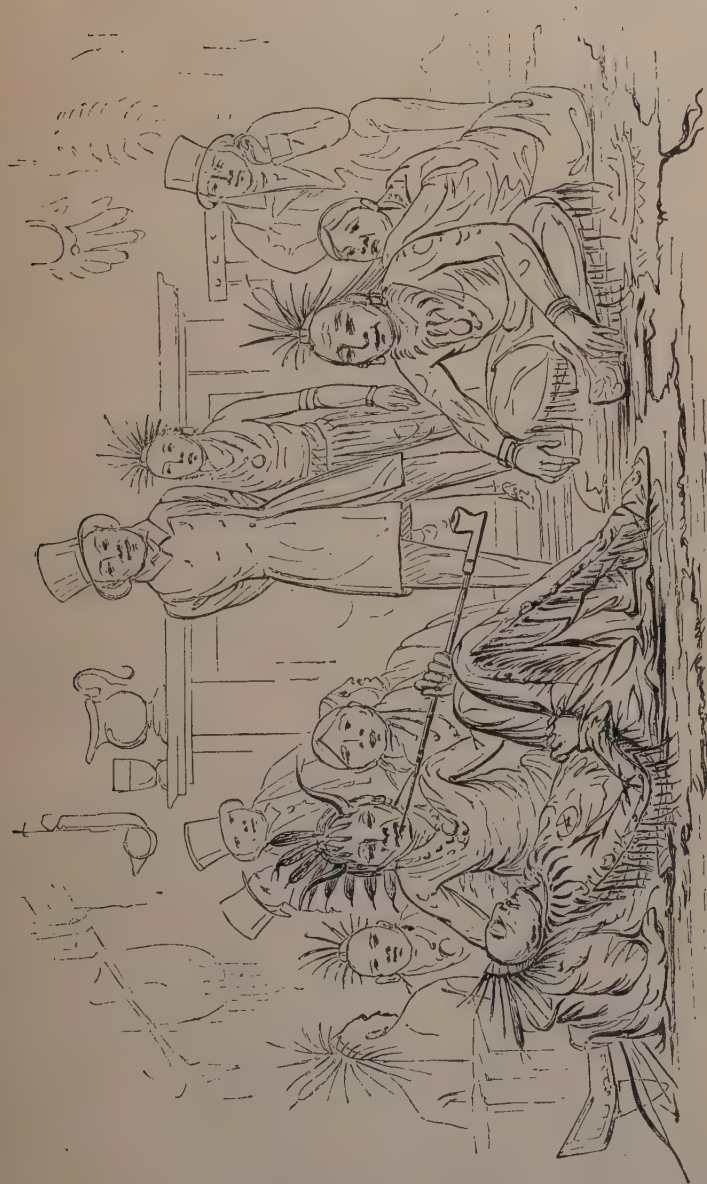
Such was a part of the gossip of an evening while my days were occupied in preparing my rooms for the admission of the public. During this delay one of the gentlemen who visited the Indians most frequently, as his native countrymen, was Mr. W. Costar, formerly of New York, but now living in Paris, whose kind lady invited the whole party to dine at her house.

The Indians had expressed the greatest pleasure at meeting this American gentleman in Paris, as if they claimed a sort of kindred to him, and met the invitation as one of great kindness and the interview as one in which they were to feel much pleasure. They were particularly careful in dressing and preparing for it, and when ready, and the time had arrived, Mr. Melody and I accompanied them to this gentleman's house, where a most sumptuous dinner was served, and besides his accomplished lady and lovely daughters, there were several ladies of distinction and of title seated, to complete the honors that were to be paid to the Indians.

VISIT THE ACADEMY OF SCIENCES.

M. Vattemare, in his kind endeavors to promote the interest of the Indians and that of myself, had obtained an invitation from the members of the Royal Academy of Sciences for the Indians to visit them at one of their sittings, which was a great honor; but the poor Indians left Paris without ever having been able to learn how or in what way that honor arrived. Messrs. Melody and Vattemare and myself accompanied the whole party to their rooms, and, being ushered and squeezed and pushed into a dense crowd of gentlemen, all standing, and where the Indians were not even offered a seat, they were gazed and scowled at, their heads and arms felt, their looks and capacities criticised like those of wild beasts, without being asked a question, or thanked for the kindness of coming, and where they were offered not even a glass of cold water. The Indians and ourselves were thus eyed and elbowed about in this crowd for half an hour, from which we were all glad to escape, deciding that it was entirely too scientific for us, and a style of politeness that we were not perhaps sufficiently acquainted with duly to appreciate.

The various conjectures about the objects of this visit were raised after we got home, and they were as curious as they were numerous. The Indians had reflected upon it with evident surprise, and repeatedly inquired of M. Vattemare and myself for what purpose we had taken them there. M. Vattemare told them that these were the greatest scientific men of the kingdom. This they did not understand, and he then, to explain, said they were the great *medicine men*, the learned doctors, &c. They then took the hint a little better, and decided alarm with it, for they said they recollected to have seen in some of their faces, while examining their heads and arms, decided expressions of anxiety to dissect their limbs and bones, which they now felt quite sure would be the case if any of them should die in Paris. The war-chief, who seldom had much to say, while speaking of the events of the day, very gravely observed on this occasion, that "he had been decidedly displeased, and the chief also,



JIM'S SPEECH AT THE VISIT OF THE IOWAYS TO THE ACADEMY OF SCIENCES, PARIS. Page 609.

but it would be best to say no more about it, though if any of the party got sick, to take great care what physicians were called to visit them."

M. Vattemare, in his kind interest for all parties, here exerted his influence to a little further degree, and persuaded the Indians to believe that those distinguished men, the great philosopher M. Arago and others who were present, would be their warmest friends, but that with these transcendently great and wise men, their minds and all their time were so engrossed with their profound studies, that they had no time or desire to practice politeness; that they were the eyes which the public used to look deep into and through all things strange or new that came to Paris; and that the public were after that polite and civil, in proportion as those learned men should decide that they ought or ought not to be.

JIM'S FAMOUS SPEECH.

Jim here took a whiff or two on his pipe, and, turning over on his back and drawing up his knees and clasping his hands across his stomach (Plate 17), said:

"We know very well that the King and the Queen and all the royal family are pleased with us, and are our friends, and if that is not enough to make us respected we had better go home. We believe that the King is a much greater man, and a much better man, than any of those we saw there, and better than the whole of them put together. We know that there are many kind people in this great city who will be glad to shake our hands in friendship, and there are others who would like to get our skins, and we think that we saw some such there to-day. We met some kind people yesterday, where we went to dine; we love those people and do not fear them. If we should get sick they would be kind to us, and we think much more of that kind lady and gentleman than we do of all the great doctors we have seen this day; we hope not to see them any more. This is the wish of the chiefs, and of our wives and little children, who are all alarmed about them."

OPENING OF EXHIBITION IN PARIS.

The time had at length arrived for the opening of my collection and the commencement of the illustrations of the Indians. It had been for some days announced, and the hour had approached. The visitors were admitted into the rooms where my numerous collections of 600 paintings and some thousands of articles of Indian manufactures were subjects of new and curious interest to examine until the audience were mostly assembled, when, at a signal, the Indians all entered the room from an adjoining apartment, advancing to and mounting the platform, in Indian file, in full dress and paint, and armed and equipped as if for a battle-field. They sounded the war-whoop as they came in, and nothing could exceed the thrill of excitement that ran through the crowd in every part of the hall. There was a rush to see who should get nearest to the platform, and be enabled most closely to scan "*les saurages horribles*," "*les Peaux Rouges*," ou "*les nouvelles Diables à Paris*."

The chief led the party as they entered the room, and, having ascended the platform, erected the flag of his tribe in the center, and in a moment the party were all seated around it, and lighting their pipe to take a smoke, whilst I was introducing them and their wives to the audience. This having been done in as brief a time as possible, they finished their pipe and commenced their amusements in Paris by giving the discovery dance. This curious mode forms a part and the commencement of the war-dance, and is generally led off by one of the war-chiefs, who dances forward alone, pretending to be skulking and hunting for the track of his enemy, and when he discovers it he beckons on his warriors, who steal into the dance behind him, and follow him up as he advances, and pretends at length to discover the enemy in the distance, ordering all to be ready for the attack.

SENSATION PRODUCED BY THE DOCTOR.

The Doctor was the one who opened the bal on this occasion, and it was a proud and important moment for him: not that the fate of nations unborn, or the success of

the enterprise, depended upon the event, but what to him was perhaps as high an incentive—that his standing with the ladies of Paris would probably be regulated for the whole time they should be there by the sensation he should make at the first dash. He therefore put on his most confident smile as he went into the dance; as he tilted about and pointed out the track where his enemy had gone, he made signs that the enemy had passed by, and then, beckoning up his warriors, pointed him out amongst a group of beautiful ladies who had taken an elevated and conspicuous position in front. He sounded the war-whoop and all echoed it as he pointed toward the ladies, who screamed and leaped from their seats as the Indians' weapons were drawn! Here was an excitement begun, and the old Doctor smiled as he turned his head and his weapons in other directions, and proceeded with the dance. At the end of its first part their feet all came to a simultaneous stop, when the Doctor advanced to the front of the platform, and, brandishing his spear over the heads of the audience, made the most tremendous boast of the manner in which he took a prisoner in a battle with the Pawnees, and drove him home before his horse rather than take his life; he then plunged into the most agitated dance alone, and acting out the whole features of his battle in time to the song and beating of the drum; and at the close rounds of applause awaited him in every part of the crowd. These the Doctor received with so complaisant a smile of satisfaction, as he bowed his head gracefully inclined on one side, that another and another burst of applause, and another bow and smile followed; satisfying him that the path was cleared before him. He then shook his rattle of deer's hoofs, and, summoning his warriors, they all united in finishing with full and wild effect this spirited dance. Though in the midst of a dancing country, their mode of dancing was quite new, and was evidently calculated to amuse, from the immense applause that was given them at the end of their first effort.

DISTINGUISHED AUDIENCE.

My kind friend M. Vattermare, who had now become a great favorite of the Indians, went forward, and offered them his hand to encourage them, assuring them of the great pleasure the audience were taking, and encouraging them to go on with all the spirit they could, as there were some of the most distinguished people of Paris present—the minister of the interior and his lady, the *préfet de police*, several foreign ambassadors, and a number of the editors of the leading journals, who were taking notes, and would speak about them in the papers the next morning.

DANCES.

The eagle dance was now announced to the audience as the next amusement; and, after a brief description of it, the *Little Wolf* sprang upon his feet, and sounding his eagle whistle, and shaking the eagle's tail in his left hand, while he brandished his tomahawk in his right, he commenced. His fellow-warriors were soon engaged with him, and all excited to the determination to make "a hit." As after the first, they were complimented by rounds of applause, and sat down to their pipe with peculiar satisfaction. The War-chief took the first few whiffs upon it, and, rising, advanced to the front of the platform, and in the most dignified and graceful attitude that the orator could assume, extended his right hand over the heads of the audience, and said:

WAR-CHIEF'S SPEECH.

"My friends, it gives us great pleasure to see so many pleasant faces before us to-night, and to learn from your applause that you are amused with our dances. We are but children; we live in the woods, and are ignorant, and you see us here as the Great Spirit made us; and our dances are not like the dances of the French people, whom we have been told dance the best of any people in the world. (How, how, how!) and immense applause.)

"My friends, we come here not to teach you to dance (a roar of applause and laughter); we come here not to teach you anything, for you are a great deal wiser

than we, but to show you how we red people look and act in the wilderness, and we shall be glad some nights to go and see how the French people dance. (Great applause and 'How, how, how!')

"My friends, we are happy that the Great Spirit has kept us alive and well, and that we have been allowed to see the face of our Great Father, your King. We saw him and your good Queen, and the little boy who will be king, and they all treated us with kind hearts, and we feel thankful for it. ('How, how, how!')

"My friends, we have crossed two oceans to come here, and we have seen no village so beautiful as Paris. London, where the *Saganoeshes* live, is a large village, but their wigwams are not so beautiful as those in Paris, and in their streets there are too many people who seem to be very poor and hungry. ('How, how, how!')

"My friends, I have no more to say at present, only, that, when my young men have finished their dances, we shall be glad to shake hands with you all, if you desire it. ('How, how, how!')

The old man resumed his seat and his pipe amidst a din of applause; and at this moment several trinkets and pieces of money were tossed upon the platform from various parts of the room.

After the eagle dance they strung their bows, and, slinging their quivers upon their backs, commenced shooting at the target for prizes. The hall in which their dances were given was so immensely large that they had a range of 150 feet to throw their arrows at their targets, which formed by no means the least amusing and exciting part of their exhibitions. Their ball-sticks were also taken in hand, and the ball, and their mode of catching and throwing it beautifully illustrated. After this, and another dance, a general shake of the hands took place, and a promenade of the Indians through the vast space occupied by my collection. They retired from the rooms and the crowd in fine glee, having made their *début* in Paris, about which they had had great anxiety, somebody having told them that the French people would not be pleased with their dancing, as they danced so well themselves.

The Indians being gone, I became the lion, and was asked for in every part of the rooms. The visitors were now examining my numerous works, and all wanted to see me. My friend M. Vattemare was by my side, and kindly presented me to many gentlemen of the press and others of his acquaintance in the rooms. There were so many who said they were waiting "for the honor," &c., that I was kept until a very late hour before I could leave the room.

OPINIONS ON THE COLLECTION.

There were a number of fellow-artists present who took pleasure in complimenting me for the manner in which my paintings were executed, and many others for my perseverance and philanthropy in having labored thus to preserve the memorials of these dying people. I was complimented on all sides, and bowed, and was bowed to, and invited by cards and addresses left for me. So I went home, as well as the Indians, elated with the pleasing conviction that mine was a "hit" as well as theirs.*

INDIANS AT AN EVENING PARTY IN PARIS.

The first evening party they were invited to attend in Paris was that of the lady of Mr. Greene, the American banker. They were there ushered into a brilliant blaze of lamps, of beauty, and fashion, composed chiefly of Americans, to whom they felt the peculiar attachment of countrymen, though of a different complexion, and anywhere else than across the Atlantic would have been strangers to.

They were received with great kindness by this polite and excellent lady and her daughters, and made many pleasing acquaintances in her house. The old Doctor had luckily dressed out his head with his red crest, and left at home his huge head-dress of horns and eagles' quills, which would have been exceedingly unhandy in a squeeze,

*The artists signed a petition to the Congress of the United States, asking for the purchase of this collection by the nation.

and subjected him to curious remarks amongst the ladies. He had loaded on all his wampum and other ornaments, and smiled away the hours in perfect happiness, as he was fanning himself with the tail of a war eagle, and bowing his head to the young and beautiful ladies who were helping him to lemonade and blanc mange, and to the young men who were inviting him to the table to take an occasional glass of the "*Queen's chickabobboo*." Their heavy buffalo robes were distressing to them (said the Doctor) in the great heat of the rooms, "but then, as the ladies were afraid of getting paint on their dresses, they did not squeeze so hard against us as they did against the other people in the room, so we did not get so hot as we might have been."

It amused the Doctor and Jim very much to see the gentlemen take the ladies by the waist when they were dancing with them, probably never having seen waltzing before. They were pleased also, as the Doctor said, with "the manner in which the ladies showed their beautiful white necks and arms, but they saw several that they thought had better been covered." "The many nice and sweet and frothy little things that the ladies gave them in tea-saucers to eat, with little spoons, were too sweet, and they did not like them much; and in coming away they were sorry they could not find the good lady to thank her, the crowd was so great; but the chickabobboo (champagne), which was very good, was close to the door, and a young man with yellow hair and moustaches kept pouring it out until they were afraid, if they drank any more, some of the poor fellows who were dancing so hard would get none."

THE KING'S FÊTE.

It has been said, and very correctly, that there is no end to the amusements of Paris; and to the Indians, to whose sight everything was new and curious, the term no doubt more aptly applied than to the rest of the world. Of those never-ending sights there was one now at hand which was promising them and "all the world" a fund of amusement, and the poor fellows were impatient for its arrival. This splendid and all-exciting affair was the King's fête on the 1st of May, 184—, his birthday, as some style it, though it is not exactly such; it is the day fixed upon as the annual celebration of his birth. This was, of course, a holiday to the Indians, as well as for everybody else, and I resolved to spend the greater part of it with them.

Through the aid of some friends I had procured an order to admit the party of Indians into the apartments of the Duke d'Aumale in the Tuileries, to witness the grand concert in front of the palace, and to see the magnificent fireworks and illumination on the Seine at night. We had the best possible position assigned us in the wing of the palace overlooking the river in both directions, up and down, bringing all the bridges of the Seine, the Deputies, and Invalides, and other public buildings, which were illuminated, directly under our eyes. During the day Mr. Melody and Jeffrey and Daniel had taken, as they called it, "a grand drive" to inspect the various places of amusement and the immense concourse of people assembled in them. Of these, the Barrières, the Champs Elysées, &c., they were obliged to take but a passing glance, for to have undertaken to stop and to mix with the dense crowds assembled in them would have been dangerous, even to their lives, from the masses of people who would have crowded upon them. The Indians themselves were very sagacious on this point, and always judiciously kept at a reasonable distance on such occasions. It was amusement enough for them during the day to ride rapidly about and through the streets, anticipating the pleasure they were to have in the evening, and taking a distant view from their carriages of the exciting emulation of the May-pole and a glance at the tops of the thousand booths and "flying ships" and "merry-go-rounds" of the Champs Elysées.

SCENE FROM THE TUILERIES.

At 6 o'clock we took our carriages and drove to the Tuileries, and, being conducted to the splendid apartments of the Duke d'Aumale, who was then absent from Paris, we had there, from the windows looking down upon the Seine and over the

Quartier St. Germain, and the windows in front, looking over the garden of the Tuileries and Place Concorde, the most general and comprehensive view that was to be had from any point that could have been selected. Under our eyes in front, the immense area of the garden of the Tuileries was packed with human beings, forming but one black and dotted mass of some hundreds of thousands who were gathered to listen to the magnificent orchestra of music, and to see and salute, with "Vive le Roi!" "Vive la Reine!" and "Vive le Comte de Paris!" the royal family as they appeared in the balcony. Though it appeared as if every part of the gardens was filled, there was still a black and moving mass pouring through Rue Rivoli, Rue Castiglione, Rue Royale, and Place Concorde, all concentrating in the garden of the Tuileries. This countless mass of human beings continued to gather until the hour when their Majesties entered the balcony, and then, all hats off, there was a shout, as vast and incomputable as the mass itself, of "Vive le Roi! Vive le Roi! Vive la Reine! Vive le Comte de Paris!" The King then, with his chapeau in his hand, bowed to the audience in various directions; so did Her Majesty the Queen and the little Comte de Paris. The band then struck up the national air, and played several pieces, while the royal family were seated in the balcony, and the last golden rays of the sun, that was going behind the Arc de Triomphe, was shining in their faces. Their Majesties then retired as the twilight was commencing, and the vast crowd began to move in the direction of the Seine, the Terrace, and Place Concorde, to witness the grand scene of illumination and "feu d'artifice" that was preparing on the river.

SCENE ON THE RIVER.

As the daylight disappeared, the artificial light commenced to display its various characters, and the Indians began to wonder. This scene was to be entirely new to them, and the reader can imagine better than I can explain what was their astonishment when the King's signal rocket was fired from the Tuileries, and in the next moment the whole river, as it were, in a blaze of liquid fire, and the heavens burst asunder with all their luminaries falling in a chaos of flames and sparkling fire to the earth! The incessant roar and flash of cannons lining the shore of the river, and the explosion of rockets in the air, with the dense columns of white, and yellow, and blue, and blood-red smoke, that were rising from the bed of the river, and all reflected upon the surface of the water, heightened the grandeur of its effect, and helped to make it unlike anything on earth, save what we might imagine to transpire in and over the deep and yawning crater of a huge volcano in the midst of its midnight eruption.

This wonderful scene lasted for half an hour.

INDIANS IN A CROWD OF NOBILITY.

We turned our eyes at that moment from the scene, and, in turning around, found ourselves blockaded by a phalanx of officers in gold lace and cocked hats, and ladies, attachés of the royal household, deputies, peers of France, and other distinguished guests of the royal family, who had been viewing the scene from other windows of the palace, and had now gathered in our rooms to look at "*les Peaux Rouges*." My good friend M. Vattemare was present on this occasion, and of great service to us all, as there were in this crowd the incumbents of several high offices under the Crown, and others of distinction with whom he was acquainted, and to whom he introduced us all, converting the rooms and the crowd in a little time into a splendid soirée, where conversation and refreshments soon made all easy and quite happy.

The servants of the duke's household conducted us into the several apartments, explaining the paintings and other works of art, and also took us into the duke's bed-chamber, where were the portraits of himself and the duchess and others of the royal family. There was, we learned, in another part of the palace, a grand bal on that evening, and that accounted for the constant crowds of fashionable ladies and gentlemen

who were pouring into our apartments, and who would have continued to do so in all probability for the greater part of the night had we not taken up the line of march, endeavoring to make our way to our carriages on our way home. This was for some time exceedingly difficult, as we had a succession of rooms and halls to pass through before we reached the top of the staircase, all of which were filled with a dense mass of ladies and gentlemen, who had got information that the loway Indians were in the duke's apartments, and were then making their way there to get a peep at them. We crowded and squeezed through this mass as well as we could, and were all laughing at Jim's remarks as we passed along. He thought the people had all left the King and Queen to see the Indians. "Come see Ingins" (said he, in English) "at Salle Valentino—see em dance—better go back, see King, see Queen—Ingins no good."

JIM'S ATTEMPT TO TRADE.

Mr. Melody gave the poor fellow the first idea that his words were thrown away, as these people were all French, and did not understand English; so Jim said, "I spose em no buy Bible then?" and began to whistle. We soon descended the grand escalier, and, taking our carriages, were in a few minutes entering the Indians' apartments in Salle Valentino.

Jim got home a little provoked, as the Doctor was showing a very handsome eyeglass which had been presented to him; two or three of the women had also received presents in money and trinkets, but Jim's wife, as well as himself, was amongst the neglected or overlooked. He then took out of his pouch and throwing it down upon the table, one of his beautiful gilt-bound little Bibles, and said, "Me no sell em." "Did you try, Jim?" "Yes, me try em, but me no sell em—folks call em *Onglaise*. *Onglaise* no good, I guess; I no sell em." Poor Jim! he looked quite chapfallen at the moment, and much more so when Daniel afterwards told him that he ought to have had an auction or other sale of his Bibles before he left England, for the French didn't care much about Bibles, and if they did they wouldn't buy his, for they were in the English language, which they could not read. Jim's regrets were now very great, to think they had so little oversight as to come away without thinking to make some conversion of them into ready cash. Daniel told him, however, that he thought there would be nothing lost on them, as they would sell better in America than they would have sold in England, and he had better pack them away until they went home.

The conversation running upon Bibles, Jim was asked, as there was some sympathy expressed for him, how many he and his wife had, to which he replied, "I no know—I guess a heap." It was in a few moments ascertained more correctly from his wife, who had the immediate charge of them, that they had twenty-eight, and the account soon returned from the whole party that in all they had received about one hundred and twenty since they arrived in England.

Just as M. Vattemare and I were about to leave the room, I found Jim and the Doctor interrogating Daniel about the "big guns that spoke so loud; they thought they must have very large mouths to speak so strong," and were anxious to see them. Daniel told them that those which made the loudest noise were at the Hospital of the Invalides, and it was then agreed that they should go there the next day to see them.

Jim said they had all been delighted at what Daniel read in his paper about their going before the King and Queen, and that he must be sure to bring the paper at an early hour the next morning to let them hear what was said about the Indians being in the palace the second time, and in the rooms of the duke to see the fireworks.

The rest of their evening was taken up in "thinking" on what they had seen; and the next morning, as he had promised, Daniel came in with the paper and read a long account of the amusements of the day and evening, and also of the hundreds of thousands in the crowd who moved along in front of the Duke d'Aumale's apartments to look at the Indians in preference to look at the King and the Queen.

GOLD MEDALS FROM THE KING.

After their breakfasts, while they were yet in this cheerful train of feelings, the young man who had brought them the money from the King made his appearance, and I was instantly sent for. On arriving I was informed by him that he had come from His Majesty with the gold and silver medals to be presented in His Majesty's name to each one individually. This announced, the Indians, of course, put all other occupations aside, and, being all seated on the floor, at the request of the chief the medals were called out by the inscriptions on them and presented accordingly. The first presented was a gold medal to White Cloud, the chief. The inscription on the back of it read thus:

Donné à *Mu-hu-she-kaw*, par le Roi : 1845."

The next presented was to the War-chief—a gold medal of equal size, and inscription in same form. Silver medals, of equal size, with inscriptions, were then presented to all the warriors and women and children. This last part of the list, women and children, seemed to startle them a little. The idea of women and children receiving medals was entirely new to them, and put them quite at a stand. There was no alternative but to take them, and be thankful for them, but it seemed curious enough to them—a subject not to be named, however, until the messenger had departed with their thanks to His Majesty for his kindness. This was done by the War-chief, and the gentleman departed.

White Cloud and the War-chief sat during the while, with their families hanging about their shoulders and knees, well pleased, and smiling upon the brightness of his majesty's familiar features in shining gold, as they turned their medals around in various lights. Theirs were of a more precious metal, and each, from the number of his family with him, became the owner of three, instead of one, over which the poor Doctor was yet pondering on the house-top, as he stood looking off towards the mountains and prairies.

When their carriages were at the door, to make their visit to the Hôpital des Invalides, as promised the night before, the Doctor was unwilling to break the charm of his contemplations, and *Wa-ton-ye* could not be waked, and the rest drove off in good cheer and delight. They hung their medals on their necks, suspended by their tri-colored ribbons, the meaning of which having been explained to them, and they were soon at the mouths of the huge cannon, whose "big mouths" had "spoken so loudly" the night before.

VISIT TO THE "SOLDIERS' HOME."

After taking a good look at them, and getting something of their curious history, they entered that wonderful and most noble institution, an honor to the name of its founder and to the country that loves and upholds it, the Hôtel des Invalides. Nothing on earth could have struck these people as more curious and interesting (a race of warriors themselves) than this institution, with its three thousand eight hundred venerable inmates, the living victims of battles, wounded, crippled, fed, and clothed, and made happy, the living evidences of the human slaughter that must have taken place in the scenes they had been through. If this scene convinced them of the destructiveness of civilized modes of warfare, it taught them a useful lesson of civilized sympathy for those who are the unfortunate victims of war and carnage.

The moral that was drawn from this day's visit was an important one to them, and I took the opportunity, and many others afterwards, to impress it upon their minds. It pleased them to hear that these old veterans, with one leg and one arm, were the very men who were chosen to come to the big guns and fire them off on the day of the King's fête—the same guns that they fought around and over when they were taking them from the enemies.

The exhibition in the afternoon was attended by many more fashionable ladies and gentlemen than that of the evening, and so many carriages driving up to the door in

a pleasant day was always sure to put the Doctor into the best of humor, and generally when he was in such a mood there would be wit and drollery enough in him and his good friend Jim to influence the whole group. They were usually in good spirits, and when so were sure to please; and thus were they on that, the first of their morning's entertainments; and it happened luckily, for we had in the rooms some of the most fashionable and literary personages of Paris, amongst these the famous writers Victor Hugo, Madame George Sands, and several others, to whom the Indians and myself were personally introduced.

While our exhibitions were now in such a train we were studying how to make the most valuable use of our extra time by seeing the sights of Paris and its environs.

VISIT TO THE LOUVRE.

The Louvre was one of the first objects of our attention, and, having procured an order from the director to visit it on a private day, we took an early hour and made our entry into it. We were received by the director with kindness, and he conducted the party the whole way through the different galleries, pointing out and explaining to them and to us the leading and most interesting things in it.

The director, M. de Cailleux, had invited several of his distinguished friends to meet him on the occasion, and it was to them, as well as to us, interesting to see the Indians under such circumstances, where there was so much to attract their attention and calculated to surprise them. M. Vattemare was with us on this occasion, and of very great service in his introductions and interpretations for us.

BARON VON HUMBOLDT.

Amongst the distinguished persons who were present, and to whom I was introduced on the occasion, was the Baron von Humboldt. He accompanied us quite through the rooms of the Louvre, and took a great deal of interest in the Indians, having seen and dealt with so many in the course of his travels. I had much conversation with him, and in a few days after was honored by him with a private visit to my rooms, when I took great pleasure in explaining the extent and objects of my collection.

The view of the Louvre was a great treat to the Indians, who had had but little opportunity before of seeing works of art. In London we thought we had showed them all the sights, but had entirely forgotten the exhibitions of paintings; and I believe the poor fellows had been led to think before they saw the Louvre that mine was the greatest collection of paintings in the world. They had a great deal of talk about it when they got home and had lit their pipe. The one great objection they raised to it was that "it was too long; there were too many things to be seen; so many that they said they had forgotten all the first before they got through, and they couldn't think of them again." There was one impression they got while there, however, that no length of room or number of pictures would easily eradicate from their memories—the immense number of marks of bullets on the columns of the portico, and even inside of the building, shot through the windows in the time of the revolution of July. This appalling scene was described to them on the spot by M. Vattemare, which opened their eyes to a historical fact quite new to them, and of which they soon taxed him and me for some further account.

IOWAYS ATTRACT MUCH ATTENTION IN PARIS.

By this time the Ioways had made so much noise in Paris that they were engaging the attention of the scientific, the religious, and the ethnologic, as well as the mere curious part of the world, and daily and almost hourly applications were being made to Mr. Melody and myself for private interviews with them for the above purposes. We were disposed to afford every facility in our power in such cases, but in all instances left the Indians to decide who they would and who they would not see.

A PHRENOLOGIST'S VISIT.

Amongst those applicants there was a phrenologist, who had been thrusting himself into their acquaintance as much as possible in their exhibition rooms, and repeatedly soliciting permission to go to their private rooms to make some scientific examinations and estimates of their heads, to which the Indians had objected, not understanding the meaning or object of his designs. He had become very importunate, however, and, having brought them a number of presents at different times, it was agreed, at Mr. Melody's suggestion, one day, as the quickest way of getting rid of him, that he should be allowed to come up. We conversed with the Indians, and assured them that there was not the slightest chance of harm, or witchcraft, or anything of the kind about it, and they agreed to let him come in. They had a hearty laugh when he came in at Jim's wit, who said to him, though in Indian language that he didn't understand, "If you will shut the door now, you will be the ugliest-looking man in the whole room." This was not, of course, translated to the phrenologist, who proceeded with his examinations, and commenced on Jim's head first. Jim felt a little afraid, and considerably embarrassed also, being the first one called upon to undergo an operation which he knew so little about or what was to be the result of. Stout and warlike and courageous as he was, he trembled at the thought of a thing that he could not yet in the least appreciate, and all were looking on and laughing at him for his embarrassment. The phrenologist proceeded, feeling for the bumps around his head, and, stopping once in a while to make his mental deductions, would then run his fingers along again. Jim's courage began to rally a little, seeing that there was to be nothing more than that sort of manipulation, and he relieved himself vastly by turning a little of his wit upon the operator, for a thing that looked to him so exceedingly ridiculous and absurd, by telling him, "I don't think you'll find any in my head; we Indians shave a great part of our hair off, and we keep so much oil in the rest of it, that they won't live there; you will find much more in white men's heads, who don't oil their hair." This set the whole party and all of us in a roar, and Jim's head shook so as to embarrass the operator for a little time. When he got through, and entered his estimates in his book, Jim asked him "if he found anything in his head?" to which he replied in the affirmative. Placing his fingers on *self-esteem*, he said there was great fullness there. "Well," said Jim, "I'm much obliged to you; I'll set my wife to look there by and by. And now," said Jim, "take the old Doctor here; his head is full of em." By this time Jim's jokes had got us all into a roar of laughter, and the Doctor was in the chair, and Jim looking on to see what he could discover. White Cloud thought Jim had cracked his jokes long enough, and as they had all laughed at them, he considered it most respectful now to let the man go through with it. So he finished with the Doctor and then with White Cloud and the War-chief, and when he came to the women they positively declined.

THE PHRENOLOGIST'S HEAD EXAMINED.

Jim, having been rebuked for laughing too much, had stopped suddenly, and, instantly resolving to try his jokes upon the poor man in another mood, assumed, as he easily could, the most treacherous and assassin look that the human face can put on, and asked the phrenologist if he was done, to which he replied "yes." "Now," said Jim, "we have all waited upon you and given you a fair chance, and I now want you to sit down a minute and let me examine your head," at the same time drawing his long scalping knife out from his belt and wiping its blade as he laid it in a chair by the side of him. The phrenologist having instantly consented and just taking possession of the chair as he was drawing his knife out, could not well do otherwise than sit still for Jim's operations, though he was evidently in a greater trepidation than he had put Jim into by the first experiment that was made. Jim took the requisite time in his manipulations to crack a few jokes more among his fellow Indians upon the quackery of his patient, and then to let him up, telling him, for the amusement of

those around, that "his face looked very pale" (which by the way was the case), "and that he found his head very full of them."

The phrenologist was a good natured sort of man, and only partially understanding their jokes was delighted to get off with what he had learned without losing his scalp-lock, which it would seem as if he had apprehended at one moment to have been in some danger. As he was leaving the room Daniel came in, announcing that there were two Catholic clergymen in the room below, where they had been waiting half an hour to have some talk with the Indians.

VISIT OF PRIESTS.

"Let them up," says Jim, "I will make a speech to them;" at which the old doctor sprang up. "There," said he, "there's my robe; lay down quick." The doctor's wit raised a great laugh, but when a moment had blown it away Mr. Melody asked the chief what was his wish, whether to see them or not. "Oh, yes," said he (but rather painfully and with a sigh), "yes, let them come in, we are in a strange country and we don't wish to make any enemies; let them come up." They were then conducted up and spent half an hour in pleasant conversation with the chiefs, without questioning them about their religion or urging their own religion upon them. This pleased the Indians very much, and finding them such pleasant and social good natured men they felt almost reluctant to part company with them. Each of them left a handsome bible as presents, and took affectionate leave.

JARDIN DES PLANTES.

One of the next sight-seeing expeditions was to the *Jardin des Plantes*, to which our old friend M. Vattermare accompanied us. The animals here, from a difference of training or other cause, were not quite so much alarmed as they were in the menagerie in London, but when the doctor breathed out the silvery notes of his howling *totem* the wolf at once answered him in a remote part of the garden. Jim imitated the wild goose, and was answered in an instant by a cackling flock of them. The panthers hissed, and the hyænas were in great distress, and the monkeys also; the eagles chattered and bolted against the sides of their cages, and the parrots lost their voices by squalling and many of their feathers by fluttering, when the Indians came within their sight. They pitied the poor old and jaded buffalo as they did in London, he looked so broken-spirited and desolate, and also the deer and the elks; but the bears they said didn't seem to care much about it. They were far more delighted with the skins of animals, reptiles, and fishes in the museum of natural history, and I must say that I was also, considering it the finest collection I ever have seen.

THE HALLE AUX VINS.

The garden of plants was amusement enough for an hour or so, and then to the *Halle aux Vins* in the immediate neighborhood.

With their recollections dwelling on the scenes they had witnessed in London, they were naturally drawing comparisons as they were wending their way back; and they had in this mood taken it into their heads that there were no gin-shops in Paris, and they could see none, which was quite mysterious to them until I explained to them the nature of the cafés, the splendid open shops they were every moment passing glittering with gold and looking-glasses. They were surprised to learn that the delicious poison was dealt out in these neat "palaces," but which they had not known or suspected the meaning of. They admitted their surprise, and at once decided that "they liked the free, and open, and elegant appearance of them much better than those in London, where they are all shut up in front with great and gloomy doors to prevent people from looking into them, as if they were ashamed."

PÈRE LA CHAISE.

The cemetery of Père la Chaise was next to be seen as soon as there should be a fine day. That day arrived, and half an hour's drive landed us at its entrance.

This wonderful place has been described by many travelers, and therefore needs but a passing notice here. This wilderness of tombs, of houses or boxes of the dead, thrown and jumbled together amidst its gloomy cypress groves and thickets, is perhaps one of the most extraordinary scenes of the kind in the world; beautiful in some respects and absurd and ridiculous in others, it is still one of the wonders of Paris, and all who see the one must needs visit the other. The scene was one peculiarly calculated to excite and please the Indians. The wild and gloomy and almost endless labyrinths of the little mansions of the dead were pleasing contrasts to their imprisonment within the dry and heated walls of the city; the varied and endless designs that recorded the places and the deeds of the dead were themes of amusement to them, and the subject altogether one that filled their minds with awe, and with admiration of the people who treated their dead with so much respect.

We wandered an hour through its intricate mazes of cypress, examining the tombs of the rich and the poor so closely and curiously grouped together—a type even in the solitudes of death of the great Babylon in which their days had been numbered and spent. Whilst we were strolling through the endless mazes of this *sub rosa* city we met an immense concourse of people, evidently bearing the body of some distinguished person to the grave. The pompous display of mourning feathers and fringes, &c., with hired mourners, was matter of some surprise to the Indians; but when a friend stepped forward to pronounce an eulogium on his character, recounting his many virtues and heroic deeds, it reminded the Indians forcibly of the custom of their own country, and they all said they liked to see that.

We took them to the patched and vandalized tomb of Abelard and Eloisa; but as there was not time for so long a story, it lost its interest to them. They were evidently struck with amazement at the system and beauty of this place, and from that moment decided that they liked the French for the care they took of their old soldiers and the dead.

The poor fellows, the Indians, who were now proceeding daily and nightly with their exciting and “astonishing” exhibitions, were becoming so confounded and confused with the unaccountable sights and mysteries of Paris, which they were daily visiting, that they began to believe there was no end to the curious and astonishing works of civilized man; and, instead of being any longer startled with excitement and wonder, decided that it would be better to look at everything else as simple and easy to be made by those that know how, and therefore divested of all further curiosity. This they told me they had altogether resolved upon; “they had no doubt there were yet many strange things for them to see in Paris, and they would like to follow me to see them all: but they would look with their eyes only half open, and not trouble us with their surprise and their questions.”

INDIANS' IDEAS OF THE GUILLOTINE.

The guillotine, which happened to be in our way, and which they had been promised a sight of, they thought was more like a Mississippi saw-mill than anything else they had seen. It drew a murmur or two when explained to them how the victim was placed, and his head rolled off when the knife fell, but seemed to have little further effect upon them except when the actual number was mentioned to them whose heads are there severed from their bodies annually, for their crimes committed in the streets and houses of Paris. Our stay before this awful and bloody machine was but short, and of course their remarks were few until they got home, and their dinner was swallowed, and their *chickabobboo*, and, reclining on their buffalo robes, the pipe was passing around.

Their conversation was then with Daniel, who had been but the day before to see the very same things, and they gained much further information than we did, which he communicated to them. He entered in Jim's book, as he had desired, the numbers of the illegitimates and foundlings of Paris, which seemed to be a valuable addition to his estimates of the blessings of civilization; and also the number of annual vic-

times whose heads roll from the side of the guillotine. His book was then closed and a curious discussion arose between the Indians and Daniel whether the gallows, which they had seen in the prisons of England and Ireland, was a preferable mode of execution to that of the guillotine, which they had just been to see. They had no doubt but both of them or, at least, one or the other of them, was absolutely necessary in the civilized world; but the question was, Which was the best? Daniel contended that the punishment which was most ignominious was best, and contended for the gallows, while the Indians thought the guillotine was the best. They thought that death was bad enough, without the Government trying to add to its pang by hanging people up by the neck with a rope, as the Indians hang dogs. From this grave subject, which they did not seem to settle, as there was no umpire, they got upon a somewhat parallel theme, and were quite as seriously engaged, when I was obliged to leave them, whether it would be preferable to be swallowed whole by a whale or to be chewed. Daniel was referring to Scripture for some authority on this subject, by looking into one of Jim's Bibles, when Mr. Melody and I were apprised of an appointment, which prevented us from ever hearing the result.

THE DOG MARKET AND HOSPITAL.

The *Dog Hospital*, being *en route*, was visited first; and though one could scarcely imagine what there could be there that was amusing or droll, still the old doctor insisted on it that it must be very interesting, and all resolved to go. It was even so, and on that particular occasion was rendered very amusing, when the doctor entered, with Jim and the rest following. The squalling of "There! there! there!" by the frightened parrots in Cross's Zoological Gardens bore little comparison to the barking and yelling of "les petits pauvres chiens," and the screams of the old ladies—"Ne les effrayez pas, Messieurs, s'il vous plaît! ils sont tous malades—tous malades: pauvres bêtes! pauvres bêtes!" It was soon perceived that the nerves of the poor little "malades," as well as those of the old women, their doctors, were too much affected to stand the shock, and it was thought best to withdraw. The old doctor, just getting a glance at the sick-wards, enough to convince him of the clean comforts these little patients had, and seeing that their physicians were females, and also that the wards were crowded with fashionable ladies looking and inquiring after the health of their little pets, he was quite reluctant to leave the establishment without going fairly in and making his profession known, which he had thought would, at least, command him some respect amongst female physicians. He had some notion for this purpose of going in alone, but sarcastic Jim said the whole fright of the poor dogs had been produced by his appearance; to which the doctor replied that they only barked because Jim was coming behind him. However, our visit was necessarily thus short, and attention directed to the dog market, for which Jim was more eager, as he had a special object. This was a curiosity, to be sure, and well worth seeing; there was every sort of whelp and cur that could be found in Christendom, from the veriest minimum of dog to the stateliest mastiff and Newfoundland; and, at Jim and the doctor's approach hundreds of them barked and howled, many broke their strings, some laid upon their backs and yelled (no doubt, if one could have understood their language) that they never saw before in their lives so ill-looking and frightful a couple, and so alarming a set as those who were following behind them. Jim wanted to buy, and, the business meaning of his face being discovered there were all sorts of offers made him, and every kind of pup protruded into his face; but the barking of dogs was such that no one could be heard, and then many a poor dog was knocked flat with a broom, or whatever was handiest, and others were choked to stop their noise. No one wanted to stand the din of this canine Bedlam longer than was necessary for Jim to make his choice, which the poor fellow was endeavoring to do with the greatest despatch possible. His mode was rather different from the ordinary mode of testing the qualities he was looking for, which was by feeling of the ribs; and having bar-

gained for one that he thought would fit him, the lookers-on were somewhat amused at his choice. He made them understand by his signs that they were going to eat it, when the poor woman screamed out, "Diable! mange pas! mange pas!—venez, venez, ma pauvre bête!"

The crowd by this time was becoming so dense that it was thought advisable to be on the move and off. The doctor became exceedingly merry at Jim's expense, as he had come away without getting a dog for their dog feast, of which they had been for some time speaking.

BOBASHEELA ARRIVES FROM LONDON.

On their return from this day's drive they met, to their very great surprise, their old friend *Bobasheela*, who had left his business and crossed the Channel to see them once more before they should set sail for America. He said he could not keep away from them long at a time while they were in this country, because he loved them so much. They were all delighted to see him, and told him he was just in time to attend the dog feast, which they were going to have the next day. The doctor told him of Jim's success in buying a dog, and poor Jim was teased a great deal about his failure. *Bobasheela* told them all the news about England, and Jim and the doctor had a long catalogue to give him of their visit to the King—of their medals—their visits to the great fountain of *chickabobboo* and Foundling Hospital, all of which he told him he had got down in his book. All this delighted *Bobasheela*, until they very imprudently told him that they liked Paris much better than London. They told him that the people in Paris did not tease them so much about religion; that there were fewer poor people in the streets; and that as yet they had kept all their money, for they had seen nobody poor enough to give it to. Their *chickabobboo* was very different, but it was about as good. The guillotine they were very well satisfied with, as they considered it much better to cut men's heads off than to hang them up, like dogs, by a rope around the neck. This, and keeping men in prison because they owe money, they considered were the two most cruel things they heard of amongst the English.

Bobasheela replied to them that he was delighted to hear of their success and to learn that they had seen the King, an honor he should himself have been very proud of. He told them that he never had seen the King, but that, while traveling in Kentucky many years ago, he was close upon the heels of the King and so near him that he slept on the same (not bed, but) floor in a cabin where the King had slept, with his feet to the fire, but a short time before. This was something quite new to the Indians, and, like most of *Bobasheela's* stories of the Far West, pleased them exceedingly.

JIM'S COMMENTS ON FRENCH WOMEN.

Jim, a matter-of-fact man more than one of fancy and imagination, rather sided with *Bobasheela*, and, turning to his round numbers last added to his book, of "nine thousand illegitimate children born in Paris in the last year," asked his friend if he could read it, to which he replied "Yes." "Well," said Jim, in broad English, "some fish there, I guess, ha? I no like 'em French women—I no like 'em; no good! I no like 'em so many children, no fader!" We all saw by Jim's eye, and by the agitation commencing, that he had some ideas that were coming out, and at the instant he was turning over on to his back and drawing up his knees, and evidently keeping his eyes fixed on some object on the ceiling of the room, not to lose the chain of his thoughts, and he continued (not in English, for he spoke more easily in his own language), "I do not like the French women. I did not like them at first, when I saw them leading so many dogs. I thought then that they had more dogs than children, but I think otherwise now. We believe that those women, who we have seen leading their dogs around with strings, have put their children away to be raised in the great house of the Government, and they get these little dogs to fill their places and to suck their breasts when they are full of milk."

"Hut—tut—tut!" said Melody, "you ill-mannerly fellow! what are you about! You will blow us all up here, Jim, if you utter such sentiments as those. I think the French ladies the finest in the world except the Americans, and if they heard such ideas as those advanced by us they would soon drive us out of Paris."

"Yes," said Jim (in English again), "yes, I know—I know you like 'em—may be very good, but you see I no like 'em!" In his decided dislike, Jim's excitement was too great for his ideas to flow smoothly any further, and Mr. Melody not disposed to push the argument the subject was dropped, and preparations made for the day exhibition, the hour for which was at hand.

After their exhibition was over and they had taken their dinner and *chickabobboo* (at the former of which they had had the company of their old friend *Bobasheela*), their pipe was lit, and the conversation resumed about the French ladies, for whom Jim's dislike was daily increasing, and, with his dislike, his slanderous propensity. He could not divest his mind of the nine thousand illegitimate and abandoned little babies that he had seen, and the affection for dogs, which, instead of exposing, they secure with ribbons, and hold one end in their hands or tie it to their apron-strings. This was a subject so glaring to Jim's imagination that he was quite fluent upon it at a moment's warning, even when standing up or sitting, without the necessity of resorting to his usual and eccentric attitude. This facility caused him to be more lavish of his abuse, and at every interview in the rooms he seemed to be constantly frowning upon the ladies and studying some new cause for abusing them, and drawing Mr. Melody and the doctor into debates when they got back into their own apartments. Such was the nature of the debate he had just been waging and which he had ended in his usual way, with the last word to himself, "I no care; me no like 'em."

THE CATACOMBS—THE DOCTOR'S DREAM.

The subject was here changed, however, by Mr. Melody's reminding them that this day was the time they had set to visit the *morgue* and the *catacombs*, for which an order had been procured. These had been the favorite themes for some days, and there had been the greatest impatience expressed to go and see the naked dead bodies of the murdered and *felo-de-secs* daily stretched out in the one, and the five millions of skulls and other human bones that are laid up like cob-houses under a great part of the city. *Bobasheela* had described to them the wonders of this awful place, which he had been in on a former occasion, and Daniel had read descriptions from books while the Indians had smoked many a pipe, but when the subject was mentioned on this occasion there were evident proofs instantly shown that some influence had produced a different effect upon their minds, and that they were no longer anxious to go. M. Vattemare, in speaking of the catacombs a few days before, had said that about a year ago two young men from the West Indies came to Paris, and, getting an order to visit the catacombs, entered them, and, leaving their guide, strolled so far away that they never got out and never have been found, but their groans and cries are still often heard under different parts of the city.

ALARM OF THE INDIANS.

But the immediate difficulty with the Indians was a dream the Doctor had had the night before, and which he had been relating to them: He had not, he said, dreamed anything about the catacombs, but he had seen *See-catch-e-wee-be*, the one-eyed wife of the "Fire-eater" (a sorcerer of their tribe), who had followed his track all the way to the great village of the whites (London), and from that to Paris, where he saw her sitting on a bridge over the water; that she gave him a pair of new moccasins of moose-skin, and told him that the *Gitchee Manitou* (the Great Spirit) had been very kind in not allowing him and *Wash-ka-mon-ya* (Jim) to go under the ground in the great village of the whites in England, and their lives were thereby saved. She then went under an old woman's basket, who was selling apples, and disappeared. He could not understand why he should have such a vision as this the very night be-

fore they were to go underground to the catacombs, unless it was to warn him of the catastrophe that might befall them if they were to make their visit there, as they had designed. They had smoked several pipes upon this information early in the morning, and the chiefs had closely questioned him, and also consulted him as their oracle in all such cases, and had unanimously come to the conclusion that these were foreboding prognostications sufficient to decide it to be at least prudent to abandon their project, and thereby be sure to run no hazard.*

Mr. Melody and myself both agreed that their resolve placed them on the safe side at all events, and that we thought them wise in making it if they saw the least cause for apprehension. "They could easily run to the river however in their drive, and see the other place, the morgue;" but that could not, on any account, be undertaken, as the two objects had been planned out for the same visit; and, from the Doctor's dream it did not appear in the least certain in which of the places they were liable to incur the risk, and therefore they thought it best not to go to either. There was a great deal yet to see above ground, and quite as much as they should be able to see in the little time they had yet to remain there, and which would be much pleasanter to look at than white men's bones under-ground.

As their visit to the catacombs and the morgue was abandoned, we resolved to drive through the Champs Elysées and visit the woods of Boulogne, the favorite drive of the Parisians, and probably the most beautiful in the world.

VISIT TO THE HIPPODROME.

We had been solicited by M. Franconi, of the hippodrome, to enter into an arrangement with him to have the Indians unite in his entertainments three days in the week, where their skill in riding and archery could be seen to great advantage, and for which he would be willing to offer liberal terms. He had invited us to bring the Indians down, at all events, to see the place; and we agreed to make the visit to M. Franconi on our way to the woods of Boulogne. The view was a private one, known only to a few of his friends who were present and his own operative troupe. We were very civilly and politely received; and, all walking to the middle of his grand area, he proposed to make us the offer on condition that the Indians were good riders, which I had already assured him was the case, and which seemed rather difficult for him to believe, as they had so little of civilization about them. As the best proof, however, he proposed to bring out a horse and let one of them try and show what he could do. This we agreed to at once; and, having told the Indians before we started that we should make no arrangement for them there unless they were pleased with it and preferred it, they had decided, on entering the grounds, that the exercises would be too desperate and fatiguing to them and destructive to their clothes, and therefore not to engage with him.

JIM RIDES FRANCONI'S HORSE.

However, the horse was led into the area and placed upon the track for their chariot-races, which is nearly a quarter of a mile in circumference; and the question being put, "Who will ride?" it was soon agreed that Jim should try it first. "Wal, me try 'em," said Jim; "me no ride good, but me try 'em little." He was already prepared, with his shield and quiver upon his back and his long and shining lance in his hand. The horse was held, though with all its training it was some time, with its two or three grooms about it, before they could get the frightened creature to stand steady enough for Jim to mount. In the first effort which they thought he was making to get on they were surprised to find that he was ungirting the saddle, which he flung upon the ground, and throwing his buffalo robe across the animal's

* The place they had escaped in the great village of the whites they had been told was a hell. It had been explained to them, however, that there were several of those places in London and that they were only imitations of hell, but they seemed to believe that these catacombs (as there were so many millions of the bones of Frenchmen gone into them) might be the real hell of the pale-faces, and it was best to run no risk.

back and himself astride, the horse dashed off at his highest speed. Jim saw that the animal was used to the track, and, the course being clear, he leaned forward and brandished his lance, and every time he came round and passed us sounded a charge in the shrill notes of the war-whoop. The riding was pleasing and surprised M. Franconi exceedingly, and when he thought it was about time to stop he gave his signal for Jim to pull up, but seeing no slack to the animal's pace, and Jim still brandishing his weapons in the air and sounding the war-whoop as he passed, he became all at once alarmed for the health of his horse. The Indians at this time were all in a roar of laughter, and the old gentleman was placing himself and his men upon the track as Jim came round, with uplifted arms, to try to stop the animal's speed, just finding at that time that Jim had rode in the true prairie style, without using the bridle, and which, by his neglect of it, had got out of his reach when he would have used it to pull up with. Jim still dashed by them, brandishing his lance as they came in his way; when they retreated and ran to head him in another place he then passed them also, and passed them and menaced them again and again as he came around. The alarm of the poor old gentleman for the life of his horse became very conspicuous, and, with additional efforts with his men and a little pulling up by Jim, who had at length found the rein, the poor affrighted and half-dead animal was stopped, and Jim, leaping off, walked to the middle of the area, where we were in a group, laughing to the greatest excess at the fun. The poor horse was near done over, and led away by the grooms. M. Franconi came and merely bade us good-bye, and was exceedingly obliged to us. Whether the poor animal died or not we never heard, but Jim was laid up for several days. On asking him why he ran the horse so hard, he said it was the horse's fault, that "it ran away with him the moment he was on its back, that the creature was frightened nearly to death; and he thought, if it preferred running, he resolved to give it running enough." The Doctor told him he acted imprudently in getting on, which had caused all the trouble. "In what way?" inquired Jim. "Why, by letting the animal see that ugly face of yours; if you had hid it till you were on there would have been no trouble."

Few scenes in Paris, if any, had pleased them more than this, and in their subsequent drives they repeatedly paid their visits to the "woods of Boulogne."

JIM'S STRICTURES ON THE BAL MASQUÉ.

It was on Sunday evening, when the greatest crowds attend these places, and I have no other account of what they did and what they saw than that they gave me on their return home. They had first gone to the splendid ball in the popular garden, where they were told that the thousand elegant women they saw there dancing were all bad women, and that nearly all of them came to those places alone, as they had nothing to pay, but were all let in free, so as to make the men come, who had to pay. This idea had tickled Jim and the doctor very much, for, although they were from the wilderness, they could look a good way into a thing which was perfectly clear. It was a splendid sight for them, and, after strolling about a while and seeing all that could be seen, they had turned their attention to the "bal masqué" in the grand opera. Here they had been overwhelmed with the splendor of the scene, and astonished at its novelty and the modes of the women, who, Jim said, "were all ashamed to show their faces," and whose strange maneuvers had added a vast deal to the fund of his objections to Frenchwomen, and which he said had constantly been accumulating ever since he first saw so many of them kissing the ends of little dogs' noses, and pretty little children on their foreheads. His mind here ran upon kissing, of which he had seen some the night before, and which he had often observed in the exhibition rooms and in the streets. He had laughed, he said, to see Frenchmen kiss each other on both cheeks; and he had observed that when gentlemen kiss ladies they kiss them on the forehead; he was not quite sure that they would do so in the dark, however. "In London always kiss 'em on the mouth; ladies kiss 'em Indians heap, and hug 'em, too; in France ladies no kiss 'em—no like 'em—no good."

In speaking of the ball in the gardens, "he didn't see anything so very bad in that, but as for the masquerade, he looked upon it as a very immoral thing that so many thousands of ladies should come there and be ashamed to show their faces, and have the privilege of picking out just such men as they liked to go with them, and then take hold of their arms, as he said he repeatedly saw them, and lead them out."

AN INDIAN CUSTOM.

Among the Indians, he said, they had a custom much like that, to be sure, but it was only given once a year, and it was then only for the young married men to lend their wives to the old ones. This was only one night in the year, and it was a mark of respect that the young married men were willing to pay to the old warriors and chiefs, and the young married women were willing to agree to it because it pleased their husbands. On those occasions, he said, "none are admitted into the ring but old married men, and then the young married woman goes around and touches on the left shoulder the one who she wishes to follow her into the bushes, and she does it without being ashamed and obliged to cover her face."

DEATH OF LITTLE WOLF'S WIFE.

About this time a very friendly invitation had been given them and us by Colonel Thorn, an American gentleman of great wealth residing in Paris, and all were anticipating much pleasure on the occasion when we were to dine at his house; but, unluckily for the happiness and enjoyment of the whole party, on the morning of the day of our invitation the wife of the Little Wolf suddenly and unexpectedly died. Our engagement to dine was of course broken, and our exhibition and amusements for some days delayed. This sad occurrence threw the party into great distress, but they met the kindness of many sympathising friends, who administered in many ways to their comfort, and joined in attending the poor woman's remains to the grave. Her disease was the consumption of the lungs, and her decline had been rapid, though her death at that time was unexpected. When it was discovered that her symptoms were alarming, a Catholic priest was called in, and she received the baptism a few moments before she breathed her last. Through the kindness of the excellent curé of the Madeleine church, her remains were taken into that splendid temple, and the funeral rites performed over them according to the rules of that church, in the presence of some hundreds who were led there by sympathy and curiosity, and from thence her body was taken to the cemetery of Montmartre, and interred. The poor, heart-broken, noble fellow, the Little Wolf, shed the tears of bitterest sorrow to see her, from necessity, laid among the rows of the dead in a foreign land; and on every day that he afterwards spent in Paris he ordered a cab to take him to the grave, that he could cry over it and talk to the departed spirit of his wife, as he was leaving some little offering he had brought with him. This was the second time we had seen him in grief; and we, who had been by him in all his misfortunes, admired the deep affection he showed for his little boy, and now for its mother, and at the same time the manly fortitude with which he met the fate that had been decreed to him. On this sad occasion their good friend M. Vattemare showed his kind sympathy for them, and took upon himself the whole arrangements of her funeral, and did all that was in his power to console and soothe the broken-hearted husband in the time of his affliction. He also proposed to have a suitable and appropriate monument erected over her grave, and for its accomplishment procured a considerable sum by subscription, with which, I presume, the monument has, ere this, been erected over her remains. The Little Wolf insisted on it that the exhibition should proceed, as the daily expenses were so very great, and in a few days, to give it all the interest it could have, resumed his part in the dance that he had taken before his misfortune.

RESOLVE TO RETURN TO AMERICA.

Owing to letters received about this time from their tribe, and the misfortune that had happened, the Indians were now all getting anxious to start for their own country,

and, holding a council on the subject, called Mr. Melody in, and informed him that they had resolved to sleep but six nights more in Paris, and that they should expect him to be ready to start with them after that time. This was a short notice for us, but was according to Indian modes, and there was no way but to conform to it. Mr. Melody had pledged his word to the Government to take care of these people, and to return to their country with them whenever the chiefs should desire it; and I was bound, from my deep interest for them, to assent to whatever regulations Mr. Melody and the chiefs should adopt as the best.

This notice came at a time when it was unexpected by me, and I think not anticipated by Mr. Melody, and was therefore unfortunate for us, and probably somewhat, though less so, to them. The very heavy outlays had all been made for their exhibitions, and their audiences were daily increasing. If their exhibitions could have been continued a month or two longer, the avails would have been considerable, and of great service to Mr. Melody, who had the heavy responsibility on his shoulders of taking these people back to their country at his own expense.

The closing of their amusements, and positive time of their departure, was now announced, and immense crowds came in within the remaining few days to get the last possible glance at the faces and the curious modes of "*les Peaux Rouges*." The poor fellows enjoyed their interviews with the public to the last, and also their roast beef and beefsteaks and *chickabobboo*.

PREPARATIONS FOR DEPARTURE.

In one of their conversations after the funeral of the poor woman, the doctor and Jim had much to say of the honors paid to her remains by the French people, which the whole party would recollect as long as they lived. They were pleased with and astonished at the beauty and magnificence of the Madeleine church, and wished to get some account of it to carry home to show their people, and thus, besides several engravings of it, Jim's book carried the following entry by my own hand: "*La Madeleine*, the most splendid temple of worship in Paris, or perhaps in the world; surrounded with fifty-two Corinthian columns, sixty feet high; south pediment, a bas-relief, representing the day of judgment, with the figure of Magdalene at the feet of Christ."

This party embarked at Havre in July, 1845, and arrived safely in New York in September. Mr. Winslow, an American gentleman residing at Havre, dined them at his house and gave them liberal presents.

ARRIVAL OF A BAND OF ELEVEN OJIBBEWAY INDIANS IN PARIS IN 1845.

Just after the departure of the fourteen (now twelve) Iowas for America, Mr. Catlin notes the arrival of eleven Ojibbeway, or Chipewas, Indians at Paris. (This was just after the death of Mrs. Catlin.) He thus describes their arrival and the results of their visit:

In the midst of my grief, with my little family around me, with my collection still open, and my lease for the Salle Valentino not yet expired, there suddenly arrived from London a party of eleven *Ojibbeway Indians*, from the region of Lake Huron, in Upper Canada, who had been brought to England by a Canadian, but had since been under the management of a young man from the city of London. They had heard of the great success of the Ioways in Paris, and also of their sudden departure, and were easily prevailed upon to make a visit there. On their arrival I entered into the same arrangement with them that I had with the two former parties, agreeing with the young man who had charge of them to receive them into my collection, sharing the expenses and receipts, as I had done before; he being obligated to pay the



THE TWELVE OJIBWEAYS (CHIPPEWA) WHO, WITH MR. CATLIN, VISITED LONDON AND PARIS, 1845-46 Page 687.

Indians a certain sum per month, and bound to return them to London, from whence they came, at his own expense. As my collection was all arranged and prepared, I thought such an arrangement calculated to promote their interest and my own, and in a few days their arrival and exhibitions were announced, they having been quartered in the same apartments which had been occupied by the Ioways before them.

The following are the names of the party, with their respective ages given (see Plate 18):

	Age.
1. <i>Maun-gua-daus</i> (a Great Hero), chief	41
2. <i>Say-say-gon</i> (the Hail-Storm)	31
3. <i>Ke-che-us-sin</i> (the Strong Rock)	27
4. <i>Mus-she-mong</i> (the King of the Loons)	25
5. <i>Au-nim-much-kwah-um</i> (the Tempest Bird)	20
6. <i>A-wun-ne-wa-be</i> (the Bird of Thunder)	19
7. <i>Wau-bud-dick</i> (the Elk)	18
8. <i>U-je-jock</i> (the Pelican)	10
9. <i>Noo-din-no-kay</i> (the Furious Storm)	4
10. <i>Min-nis-sin-noo</i> (a Brave Warrior)	3
11. <i>Uh-wus-sig-gee-zigh-gook-kway</i> (Woman of the Upper World, wife of chief)	38
12. <i>Pappoose</i> , born in the Salle Valen tino.	

The chief of this party, *Maun-gua-daus*, was a remarkably fine man, both in his personal appearance and intellectual faculties. He was a half-caste, and, speaking the English language tolerably well, acted as chief and interpreter of the party.

The war-chief, *Say-say-gon*, was also a fine and intelligent Indian, full-blooded, and spoke no English. The several younger men were generally good-looking, and exceedingly supple and active, giving great life and excitement to their dances. In personal appearance the party, taken all together, was less interesting than that of the Ioways, yet, at the same time, their dances and other amusements were equally if not more spirited and beautiful than those of their predecessors.

EXHIBITIONS COMMENCED.

Thus, in the midst of my sorrow, I was commencing anxieties again, and advertised the arrival of the new party and the commencement of their exhibitions. They began with more limited but respectable audiences, and seemed to please and surprise all who came by the excitement of their dances and their skill in shooting with the bow and arrows, in the last of which they far surpassed the Ioways. It was impossible, however, by all the advertising that could be done, to move the crowds again that had been excited to see the Ioways, the public seeming to have taken the idea that these were merely an imitation, got up to take advantage of their sudden departure. It happened quite curious that, although the party consisted of eleven when they arrived, about the time of the commencement of their exhibitions the wife of the chief was delivered of a pappoose, which was born in the same room where the poor wife of the Little Wolf had died. This occurrence enabled us to announce the party as *twelve*, the same number as the Ioways; which, with the name somewhat similar, furnished very strong grounds for many of the Parisians to believe that they were paying their francs to see their own countrymen aping the Indians of America.

The same hours were adopted for their exhibitions, the same vehicles were contracted for for their daily exercise and sight-seeing, and their guardian with Daniel, took charge of all their movements on these occasions. Their daily routine, therefore, was in most respects the same as that of the Ioways, and it would be waste of valuable time here for me to follow them through all.

We held the council, as we had done in the other cases, before our arrangements were entered upon, and all was placed upon the condition that they were to conduct themselves soberly, and to drink no spirituous liquors. The temperance pledge was therefore given, after I had explained to them that, with the two other parties, ale in England, and *vin ordinaire* in France, when taken to a moderate degree, were

not included in the term *spirituous liquors*, and that they would, of course, as the other parties had been indulged, have their regular glass at their dinners, and also after their suppers, and before going to bed; and that they would call it, as the others had done, *chickabobboo*. The indulgence seemed to please them very much, and, being at a loss to know the meaning of *chickabobboo*, I took an occasion to give them the history of the word, which they would see was of Ojibbeway origin, and laughing excessively at the ingenuity of their predecessors, they all resolved to keep up their word, and to be sure at the same time not to drop their custom of taking the licensed glasses of *chicabobboo*.

FRIENDLINESS OF M. GUDIN.

Amongst the kind friends whom this party made in Paris one of the best was M. Gudin, the celebrated marine painter, in the employment of the King. This most excellent gentleman and his kind lady were frequent visitors to their exhibitions, and several times invited the whole party and myself to dine at their table, and spend the day in the beautiful grounds around his noble mansion (the Château Beaujon), and, in its present improved condition, little less than a palace.

Not only will the Indians feel bound for life to acknowledge their gratitude to this kind lady and gentleman, but the writer of these notes will feel equally and more so for the kind and unmerited attentions they paid to him during his stay in Paris. It was through the friendly agency of M. Gudin that the King invited my collection to the Louvre, and myself, in company with him, to the royal breakfast-table in the palace at St. Cloud. I take no little satisfaction in recording here these facts, not only for myself, but in justice to one of the most distinguished painters (and one of the best fellows) of the age.

MR. CATLIN BREAKFASTS AT ST. CLOUD.

On this occasion, the proudest one of my wild and erratic life, we were conducted through several rooms of the palace to the one in which the royal family, chiefly all assembled, with their numerous guests, were standing and ready to be seated around a circular table fifteen or eighteen feet in diameter, at which, our seats being indicated to us and the bow of recognition (so far as we were able to recognize acquaintances) having been made, all were seated. This extraordinary occasion of my life was rendered peculiarly memorable and gratifying to me from the fact that there were two kings and two queens at the table, and nearly every member of the royal family. The King and Queen of the Belgians, who were at that time on a visit to Paris, with his royal highness the little Duc de Brabant, were the unusual royal guests at the table on the occasion. The number of persons at the table, consisting of the two royal families, the King's aids-de-camp, and orderly officers of the palace, with the invited guests, amounted to about thirty in all, and as kings and queens and royal families eat exactly like other people, I see nothing further that need be noticed until their majesties arose and retired to the salon or drawing-room, into which we all followed. I was there met as I entered in the most gracious and cordial manner by his majesty, who presented me to the King of the Belgians, who did me the honor to address me in these words:

"I am very happy, Mr. Catlin, to meet a gentleman whose name is familiar to us all, and who has done so much for science, and also for the poor Indians. You know that the Queen and myself and the Duc de Brabant were all subscribers to your valuable work, and we have taken great interest in reading it."

The two heirs-apparent, the little Count de Paris and his royal highness the Duc de Brabant, came to me, and, recognizing me, inquired about the Indians. The conversation with her majesty, and also with the Princess Adelaide and the Duchess of Orleans, was about the Indians, who they had heard had gone home, and in whom they all seemed to have taken a deep interest.

The little Duc de Brabant recollected the small pipe and mocassins I had presented him when he visited my collection in the Egyptian Hall, London, under the protection of the Hon. Mr. Murray.

LOUIS PHILIPPE'S AMERICAN REMINISCENCES, 1796 to 1798.

I had a few minutes' conversation with the King of the Belgians, and also with the graceful and pensive Duchess of Orleans, and our ears were then all turned to the recitals of his Majesty, around whom we had gathered, whilst he was relating several scenes of his early life in America, in company with his two brothers, the Duc de Montpensier and the Count Beaujolais, which it seemed my advent with the Indians had brought up with unusual freshness in his mind.

He commented in the most eloquent terms upon the greatness and goodness of General Washington, and told us that he and his brothers were lucky enough to have been present and heard his Farewell Address in Philadelphia, which he had been in the habit of reflecting upon as one of the most pleasurable and satisfactory incidents of his life.

He gave us an amusing account of his horse getting mired in crossing Buffalo Creek, and of his paying a visit to the tribe of Seneca Indians, near to the town of Buffalo, on Lake Erie. He said:

"Being conducted to the village and to the chief's wigwam, I shook hands with the chief, who came and stood by my horse's head, and while some hundreds of men, women, and children were gathering around, I told the chief that I had come to make him a visit of a day or two, to which he replied that he was very glad to see me, and I should be made quite welcome, and treated to the best that he had. He said there would be one condition, however, which was, that he should require me to give him everything I had; he should demand my horse, from which I would dismount, and having given him the bridle, he said, 'I now want your gun, your watch, and all your money; these are indispensable.'

"I then, for the first time in my life, began to think that I was completely robbed and plundered; but at the moment when he had got all, and before I had time for more than an instant thought of my awkward condition, he released me from further alarm by continuing, 'If you have anything else which you wish to be sure to get again, I wish you to let me have it; for whatever you deliver into my hands now you will be sure to find safe when you are about to leave; otherwise I would not be willing to vouch for their safety; for there are some of my people whom we cannot trust to.'

"From this moment I felt quite easy, and spent a day or two in their village very pleasantly and with much amusement. When I was about to leave, my horse was brought to the chief's door and saddled, and all the property I had left in his hands safely restored.

"I then mounted my horse, and, having taken leave, and proceeded a short distance on my route, I discovered that I had left my favorite dog, which I had been too much excited and amused to think of, and did not recollect to have seen after I entered their village.

"I turned my horse and rode back to the door of the chief's wigwam, and made inquiries for it. The chief said, 'But you did not intrust your dog to my care, did you?' 'No, I did not think of my poor dog at the time.' 'Well then,' said he, 'I can't answer for it. If you had done as I told you, your dog would have been safe. However,' said he, 'we will inquire for it.' At which moment one of his little sons was ordered to run and open a rude pen or cage by the corner of the wigwam, and out leaped my dog, and sprang upon my leg as I was sitting on my horse. I offered the honest chief a reward for his kindness; but he refused to accept it, wishing me to recollect, whenever I was among Indians again, to repose confidence in an Indian's word, and feel assured that all the property intrusted to an Indian's care I would be sure to find safe whenever I wanted it again."

After reciting this amusing incident, his Majesty described to me the route which he and his brothers took from Buffalo to the falls of Niagara, and thence on horseback to Geneva, a small town at the foot of the Seneca Lake, where they sold their horses, and having purchased a small boat, rowed it ninety miles to Ithaca, at the head of the lake. From thence they traveled on foot, with their luggage carried on their backs, thirty miles to Tioga, on the banks of the Susquehanna, where they purchased a canoe from the Indians, and descended in it that romantic and beautiful river to a small town called Wilkes Barre, in the valley of Wyoming.

From thence, with their knapsacks on their backs, they crossed the Wilkes Barre and Pokono Mountains to Easton, and from thence were conveyed in a coach to Philadelphia.

I here surprised his Majesty a little and his listeners, and seemed to add a fresh interest to his narrative, by informing him that I was a native of Wilkes Barre, in the valley of Wyoming, and that while his Majesty was there I was an infant in my mother's arms, only a few months old.

He related a number of pleasing recollections of his visit to my native valley, and then gave us an account of an Indian ball-play among the Cherokees and Choctaws, where he saw five or six hundred engaged during the whole day before the game was decided, and he pronounced it one of the most exciting and beautiful scenes he had ever beheld.

After an hour or so spent in amusing us with the pleasing reminiscences of his wild life in America he expressed a wish to see my collection, and requested me to place it in a large hall in the Louvre for the private view of the royal family, and also appointed a day and an hour when he would be glad to see the Ojibbeway Indians at St. Cloud, and desired me to accompany them.

From the palace my friend M. Gudin, at the request of the King, proceeded with me to Paris and to the Louvre, with his majesty's command to M. de Caillaux, director of the Louvre, to prepare the Salle de Séance for the reception of my collection, which was ordered to be arranged in it. My return from thence to the Indians with the information that they were to visit the King created a pleasing excitement among them, and, as the reader can easily imagine, great joy and rejoicing.

A DOG FEAST.

This was an excitement and a piece of good news to the poor fellows that could not be passed over without some signal and unusual notice, and the result was that a dog feast was to be the ceremony for the next day. Consequently a dog was procured at an early hour, and, according to the custom of their country, was roasted whole, and when ready was partaken of with a due observance of all the forms used in their own country on such occasions, it being strictly a religious ceremony.

DINNER AT M. GUDIN'S.

Their good friend M. Gudin appointed another day for the whole party to dine at his house, and having a number of distinguished guests at his table, the scene was a very brilliant and merry one. The orator of the party was the chief *Maun-gua-daus*, though on this occasion the war chief, whose name was *Say-say-gon* (the Hail Storm), arose at the table and addressed M. Gudin and his lady in a very affectionate manner, thanking them for their kindness to them, who were strangers in Paris and a great way from their homes, and at the same time proposing to give to his friend M. Gudin a new name, saying that whenever the Indians made a new friend whom they loved very much they liked to call him by a name that had some meaning to it, and he should hereafter call him by the name of *Ken-ne-wab-a-min* (the Sun that Guides us through the Wilderness).

There were several gentlemen of high rank and titles present, and all seemed much entertained with the appearance and conduct of the Indians.

INDIANS AT ST. CLOUD.

The day which had arrived for our visit to the King at St. Cloud was a pleasant one, and all the party being ready, we went off in good spirits; and on our arrival our carriages were driven into the royal park, and conducted to a lovely spot on the bank of an artificial lake, where there were a considerable number of persons attached to the court already assembled to see the Indians; and in the lake, at their feet, a beautiful birch-bark canoe from their own tribe, belonging to the Duchess of Orleans, and by the side of it an elegant regatta boat, belonging to the Prince de Joinville, with "White Hall" in large letters on her sides, showing that she was a native of New York.

The Indians had been told that they were to paddle one of their own canoes for the amusement of the royal family, but had not as yet dreamed that they were to contend for speed with a full-manned "White-Haller" in a trial for speed before two kings and two queens and all the royal family.

Just learning this fact, and seeing the complement of men in blue jackets and tarpaulin hats in readiness for the contest, they felt somewhat alarmed. However, I encouraged them on, and the appearance of the royal family and the King and Queen of the Belgians, in their carriages, at the next moment changed the subject, and their alarms were apparently forgotten.

Their majesties and all of the two royal families descended from their carriages, and, gathering around the Indians in a group, listened to each one's name as they were in turn presented.

Louis Philippe and also the King of the Belgians conversed for some time with the chiefs, while her majesty and the other ladies seemed more amused with the women and the little pappoose, in its beautifully embroidered cradle, slung on its mother's back.

After this conversation and an examination of their costumes, weapons, &c., the targets were placed, and an exhibition of their skill in archery ensued. And after that, taking up their ball-sticks, "the ball was tossed," and they soon illustrated the surprising mode of catching and throwing the ball with their rackets or "ball-sticks."

This illustration being finished, they sounded the war-whoop, and brandished their shields and tomahawks and war-clubs in the war-dance, which their majesties had expressed a desire to see.

Every member of the two royal families happened to be present, I was told, on this occasion—a very unusual occurrence—and all had descended from their carriages and grouped in a beautiful lawn to witness the wild sports of these sons of the forest. I was called upon at that moment to explain the meaning of the war-dance, war-song, war-whoop, &c., for doing which I received the thanks of all the party, which gave me peculiar satisfaction.

INDIAN REGATTA, ST. CLOUD.

The King at this time announced to the chief that he wished to see how they paddled the birch canoe, that he had two American canoes, which they had put into the water; one was a canoe, he said, made of birch-bark by their own tribe, the Ojibbeways, and had belonged to his son, the Duke of Orleans; and the other, now belonging to the Prince de Joinville (a White Hall boat), was made in the city of New York; and he was anxious to be able to decide which could make the best canoe, the white men or the Indians.

The whole party now assembled on the shore, and the sailors and the Indians took their seats in their respective boats, with oars and paddles in hand, and the race soon took place. (Plate 21.) It was a very exciting scene, but it seemed to be regretted by all that the Indians were beaten, but which I think might not have been the case if they had put two in their canoe instead of four, sinking it so deep as to impede its progress; or if they had put two squaws into it instead of the men, as they are in the Indian country much superior to the men in paddling canoes.

I had much conversation on this occasion with H. R. H. the Prince de Joinville relative to the Indian modes and his travels in America, when he recollected to have seen me and my collection in Washington City.

Whilst these amusements were thus going on, my friend M. Gudin had prepared his canvas and easel near the ground, where he was busily engaged in painting the group, and of which he made a charming picture for the King.

These curious and amusing scenes altogether lasted about two hours, after which their Majesties and all took leave, the King, the Queen, and the Duchess of Orleans successively thanking me for the interesting treat I had afforded them. Their carriages were then ordered to drive back empty, and all the royal party were seen strolling amidst the forest towards the palace.

The Indians and ourselves were soon seated in our carriages, and, being driven to a wing of the palace, were informed that a feast was prepared for us, to which we were conducted, and soon found our good friend, M. Gudin, by our side, who took a seat and joined us in it. The healths of the King and the Queen and the little Count de Paris were drunk in the best of *chickabobboo*, and from that we returned, and all in good glee, to our quarters in the city.

The reader by this time knows that this interview afforded the Indians a rich subject for weeks of gossip in their leisure hours, and charged their minds with a burthen of impatience to know what communications there might yet be from the King, as they had heard that gold and silver medals and presents of other descriptions were sent to the Ioways after their interview.

They proceeded with their exhibitions, as usual, however, and on the second day after the interview there came a messenger from the King with medals of gold for the two chiefs, and silver ones for each of the others of the party, and also five hundred francs in money, which was handed to the head chief, and, as in the former instances, equally divided amongst them.

This completed all their anxieties, and finished the grandest epoch of the poor fellows' lives, and of which they will be sure to make their boasts as long as they live, and give me some credit for bringing it about—their presentation to the Kings and Queens of France and Belgium.

SURGICAL SKILL OF THE WAR-CHIEF.

A curious occurrence took place a few days after this, as I learned on inquiring the object for which two ladies and a gentleman were in daily attendance on the Indians, and occasionally taking the War-chief away for an hour or two in their carriage and bringing him back again. Daniel told me that the young lady, who was one of the party, had dreamed that *Say-say-gon* could cure a cancer on the face of her father, which had baffled all the skill of the medical faculty and was likely to terminate his life; and in consequence of her dream, the relatives and herself were calling on him to induce him to make the attempt, which he had engaged in, and in their daily drives with him they were taking him to the garden of plants and to various parts of the country, where he was searching for a particular kind of herb or root, with which he felt confident he could cure it.

These visits were continued for some weeks, and I was informed by Daniel and by the Indians that he succeeded in effecting the cure, and that they handsomely rewarded him for it.

COLLECTION ARRANGED IN THE LOUVRE.

About this time, my lease expiring, I closed my exhibition, removing my collection to the *Salle de Séance*, in the Louvre, where Daniel and I soon arranged it for the inspection of the King and royal family; and it being ready, I met His Majesty in it by appointment to explain its contents to him.

The King entered at the hour appointed, with four or five of his orderly officers about him, and, on casting his eyes around the room, his first exclamation was that of surprise at its unexpected extent and picturesque effect.

My friend M. Vattermare, and also another friend, Major Poore,* from the United States, were by my side, and greatly amused and pleased with the remarks made by the King during the interview, relative to my paintings, and also to incidents of his life amongst the Indians of America during his exile. His Majesty soon recognized the picture of an Indian ball-play, and several other scenes he had witnessed on the American frontier, and repeatedly remarked that my paintings all had the strong impress of nature in them, and were executed with much spirit and effect. He seemed pleased and amused with the various Indian manufactures, and particularly with the beautiful Crow wigwam from the Rocky Mountains standing in the middle of the room, the door of which I opened for his Majesty to pass under.

After his visit of half an hour he retired, appointing another interview, telling me that the Queen must see the collection with him, and also commanding the director of the Louvre to admit my little children to his presence, having heard of their misfortune of losing their mother, for which he felt much sympathy.

At the time appointed, a few days after, I met His Majesty again, with a number of his illustrious friends, in my collection; and after he had taken them around the room awhile to describe familiar scenes which he had met there on his former visit, I continued to explain other paintings and Indian manufactures in the collection.

THE KING'S AMERICAN ANECDOTES.

In the midst of our tour around the hall His Majesty met something that again reminded him of scenes he had witnessed in his rambling life in the backwoods of America, and he held us still for half an hour during his recitals of them. He described the mode in which he and his two brothers descended the Ohio and Mississippi Rivers in an old Mackinaw boat which they purchased at Pittsburg, and in which they made

* Major Ben: Perley Poore, of Indian Hill, Newburyport, Mass. The major at Washington, in July, 1885, gave the following account of this event:

"I was a young man of 26, in 1845, and was in Europe as *attaché* of the American legation at Brussels (Minister Hilliard), and also as historical agent of the State of Massachusetts to France. I also acted as correspondent for the Boston Atlas. I saw Louis Philippe frequently, and chatted with him. One day in February, I think, 1845, I was passing through the court-yard of the Louvre, about 12 o'clock, when some one called to me from a second-story window. It was George Catlin, the painter. I knew him very well. He asked me to come into the palace and to the Salle de Seance, where he was, as he was in trouble. I hurried up stairs and found him in the midst of about twenty chattering French servants, and the embodiment of personal distress. 'Poore,' he said, 'for Heaven's sake, speak to these people and tell them that I want them to hang the pictures [his collection of 500 or 600 pictures then piled up on the floor], and assist me to put up the Crow Lodge at once, as it is now 12 o'clock and I expect the King at half-past two. I can't speak any French and they no English, and so cannot make myself understood.' I at once addressed the servants in French, appealing to their manhood, and recalled the friendship for France by America, mentioning La Fayette. They explained to me that they had not understood what Mr. Catlin wanted or meant, but now they would go to work with a will. So in a couple of hours the pictures were hung, and the Crow Lodge of buffalo hide (tanned) erected. We put up its great poles and everything was in ship-shape when the King came. He came about half-past two. Mr. Catlin insisted that I should remain.

"The King was cordial and very chatty. He was a large man, resembling a well-to-do English farmer. His English was almost perfect and his memory prodigious. With him were his personal *attachés* and Baron Athulin, morganatic husband of his sister Adelaide. He remained several hours, M. Vattermare and myself explaining the pictures. He retired about dusk, and large lamps with tin sconces for reflectors were brought in to view the collection by night. These the King had caused to be made to view the pictures of the Louvre by. In the evening we sat down and the King related scores of incidents and anecdotes of his tour in America from October, 1796, to February, 1798, along with his brothers, the Duke of Montpensier and the Comte Beau Jolis. His description of General Washington and his farewell address at the inauguration of President John Adams, at which they were present, in the building at the southeast corner of Sixth and Chestnut streets, Philadelphia, adjoining Independence Hall, was most interesting. He visited Washington at Mount Vernon in 1797. The General made them up an itinerary for their western journey, and a map, which he had preserved

their way amongst snags, and sawyers, and sand-bars to the mouth of the Ohio, 600 miles, and from that down the still more wild and dangerous current of the Mississippi, 1,000 miles to New Orleans, fifty-two years ago, when nearly the whole shores of these rivers, with their heavy forests, were in their native state, inhabited only by Indians and wild beasts. They lived upon the game and fish they could kill or purchase from the various tribes of Indians they visited along the banks, and slept sometimes in their leaking and rickety boat, or amongst the canebrake, and mosquitos, and alligators, and rattlesnakes on the shores.

I took the liberty to ask His Majesty on this occasion whether the story that has been current in the American prints "of an Indian bleeding him" was correct; to which he replied, "No, not exactly; it had been misunderstood. He had bled himself on one occasion in presence of some Indians and a number of country people, when he had been thrown out of his wagon, and carried, much injured, to a country inn; and the people around him, seeing the ease and success with which he did it, supposed him, of course, to be a physician; and when he had sufficiently recovered from his fall to be able to start on his tour again, the neighbors assembled around him and proposed that he should abandon his plan of going farther west; that if he would remain amongst them they would show him much better land than he would find by proceeding on, and they would also elect him county physician, which they stood much in need of, and in which capacity he would meet no opposition. He thanked them for their kindness, assuring them that he was not a physician, and also that he was not in search of lands, and, taking leave, drove off."

He also gave an account of their visit to General Washington at Mount Vernon, where they remained several days. General Washington gave them directions about the route to follow in the journey they were about to make across the Alleghany Mountains on horseback, and gave them also several letters of introduction to be made use of on their way.

with veneration, and gave them many letters of introduction to friends in the West. They were to go to New Orleans and to take ship for Europe. The King sat down and we formed a group about him.

"The incident related by Mr. Catlin (page 292 in his *Eight Years in Europe*, Vol. II) of the King being bled by an Indian—in fact the King bled himself—occurred at Carlisle, Pa. The King gave us substantially this account of it.

"Myself and two brothers were journeying from Philadelphia to the West in 1797, on a map made for us by President Washington in 1797, who at Mount Vernon made us up an itinerary and furnished us with letters of introduction to friends in the West. While on this journey to New Orleans, La., with a wagon, we passed through Carlisle, Pa. We arrived at Carlisle on a Saturday, when the town was full of the neighboring yeomen. We drove up to a public house, in front of which was a feeding-trough for the use of travelers who might not choose to have their horses put up in the stable. The bits were removed, and while the horses were feeding they became frightened by a passing squad of volunteer soldiers and dashed off at full speed. For a while they kept on well enough, and we began to congratulate ourselves, when they came to a tree which remained standing in the center of the road, with a path on either side of it. One of the horses chose to pass on one side, and his fellow on the other, so the pole came in violent contact with the tree, and we, as the occupants of the wagon, were thrown out with great violence. Stunned by the fall I lay for some time insensible, but on coming to bound up my arm and bled myself. Quite a crowd of the farmers and citizens had gathered around in the meantime to watch the operation. At that time many emigrants from New England were passing this place to Ohio and the West. I was taken for a Yankee doctor going West to establish myself. A squire and other gentlemen of Carlisle, after witnessing my surgical effort, began to persuade me to remain in their village and begin practice—in fact, to settle amongst them. They offered me a quantity of land and a guarantee of a livelihood, saying that a man who could doctor himself so well was well-calculated to cure and heal others. They were quite disappointed when I declined to remain with them. Ah, gentlemen, perhaps I should have lived happier as the doctor of Carlisle than as the King of France."

"While not an admirer of Louis Philippe I made a life of him in 1846, published by Ticknor, of Boston. In it I gave the details of his journey in America as well as the main facts of his adventurous life.

"Mr. Catlin and myself were good friends. I have amongst my papers several letters from him; two I recall. The first was after the death of his wife, and the other after the death of his son George, an infant. I lost sight of him after 1846 and until his return here to Washington in 1871. His deafness, however, at this time made it difficult to converse with him and made him averse to society."

While we were thus listening to the narrations of His Majesty, my kind and faithful nurse was approaching from the other end of the room and leading up my little children (Plate 22), whom he immediately recognized as my little family, and in the most kind and condescending manner took them by their hands and chatted with them in language and sentences suited to their age.

His next object was to designate the paintings he wished me to copy and somewhat enlarge, and soon pointed out the number of fifteen, which I was commanded to paint for the palace at Versailles.

MR. CATLIN LEAVES PARIS WITH THE INDIANS FOR BRUSSELS.

Mr. Catlin, in the spring of 1846, left his gallery in the Louvre, (having an idea that it was to be purchased by the King of France), and took the Indians to Brussels for exhibition.

They were received by the American minister, Mr. Clemson, and had an audience with the King at the palace, who presented the Indians with medals. While here the Ojibbeways were attacked with small-pox, and three of them died. Mr. Catlin was necessarily under very heavy expense during the two months that the Indians were isolated from visitors. He sent the survivors to London and returned to Paris with a loss of about \$1,700. Mr. Catlin relates a curious circumstance connected with the death of each of two of the Indians.

WILLS OF THE TWO BRAVES.

With the poor fellows who died there seemed to be a presentiment with each, the moment he was broken out with the disease, that he was to die, and a very curious circumstance attended this conviction in each case.

The first one, when he found the disease was well identified on him, sat down upon the floor with the next one, his faithful and confiding friend, and, having very deliberately told him he was going to die, unlocked his little trunk, and spreading all his trinkets, money, &c., upon the floor, bequeathed them to his friends, making the other the sole executor of his will, intrusting them all to him, directing him to take them to his country and deliver them with his own hand. As he was intrusting these precious gifts, with his commands, to an Indian, he was certain, poor fellow! that they would be sacredly preserved and delivered, and he then locked his little trunk, and, having given to his friend the key, he turned to his bed, where he seemed composed and ready to die, because, he said, it was the will of the Great Spirit, and he didn't think that the Great Spirit would have selected him unless it was to better his condition in some way.

About the time of death of this young man his confiding and faithful friend was discovered to be breaking out with the disease also, and, seeming to be under a similar conviction, he called *Say-say-gon* (the War-chief) to him, and like the other, unlocked his little trunk, and taking out his medal from the king, and other presents and money, he designated a similar distribution of them amongst his relatives; and trusting to the War-chief to execute his will, he locked his trunk, having taken the last look at his little hard-earned treasures, and unlocking that of his deceased companion, and designating, as well as as he could, the manner in which the verbal instructions had been left with him, gave the key to the War-chief, and begged of him to take charge of the trunk and the presents, and to see them bestowed according to the will of the testator. After this he turned away from his little worldly treasures, and suddenly lost all knowledge of them in the distress of the awful disease that soon terminated his existence.

WILL AND DEATH OF THE WAR-CHIEF.

The War-chief was one who escaped the disease in Bruxelles, and, being amongst those whom I took to Antwerp and sent by steamer to London, was at that time in good health and spirits; but letters which I received a few days after their arrival in London informed me that he was there attacked with the same disease, and, most singular to relate, as soon as he discovered the disease breaking out upon his skin he said that he should die, and, calling the chief *Maun-gua-daus* to him, he, like the others, opened his trunk, and willing his gold medal from the hand of Louis Philippe to his little son, and his other trinkets and money to his wife and other relatives, intrusted the whole to the chief to execute. He then unlocked the trunks of his two friends who were dead, and, as well as he could recollect them, communicated to *Maun-gua-daus* the nature of the two bequests that had been intrusted to him, and died, leaving the chief to be the bearer of all the little effects they had earned, and sole executor of their three wills.

It is a fact, which may be of interest to be made known, that all of this party had been vaccinated in their own country, and supposed themselves protected from the disease; and also that the only three full-blooded men of the party died. The other four who had the disease had it in a modified form, and, in all probability, with the three who died, the vaccine matter had not been properly communicated, or, what is more probable, and often the case in the exposed lives they lead, it had in some way been prevented from taking its usual effect.

After their misfortunes in Belgium and in London the excellent lady of the American Ambassador in Bruxelles raised, by a subscription, several hundred francs and sent to me in Paris, to which I got other additions in that city, and forwarded to them in England, to assist in paying their expenses back to their own country; and shortly after, and before they embarked for America, I received the following letter from them, which I feel it my duty to myself to insert here, lest any one should be led to believe that I did less than my duty to these unfortunate people:

INDIANS' LETTER TO MR. CATLIN.

"To GEO. CATLIN, Esq., now in Paris:

"London, January 27, 1846.

"OUR DEAR FRIEND: We send you our words on paper to let you know that we are thankful for your kindness to us. You have done everything to make us happy while with you in Paris and Belgium; and as all our people know in America that you are indeed their best friend, they will be glad to hear that you have taken us into your kind care whilst we were in a foreign land, and that while you were in a deep affliction with your own family.

MAUN-GUA-DAUS,
KE-CHE-US-SIN,
A-WUN-NE-WA-BE,
WAU-BUD-DICK,
UH-WUS-SIG-GEE-ZIGH-GOOK-KWAY."

The above letter was spontaneous on their part, and written in the hand of *Maun-gua-daus*, the chief, who spoke and wrote the English language very correctly.

I was much shocked and distressed to hear of the death of *Say-say-gon*, the war-chief, for he was a remarkably fine Indian, and had become much attached to me. His life, as a warrior and a hunter, had been one of an extraordinary nature, and the principal incidents of it, particularly in the hunting department, he had been for some weeks engaged, just before their disastrous sickness, in illustrating by a series of designs in his rude way, presenting me a portfolio of them, with the story of each, which I wrote down from his own lips as he narrated them.

This most amusing and original keepsake, which I shall treasure up as long as I live, and which I regret that the dimensions of this work did not allow me the space to insert, can at all times be seen by the curious of my friends who desire to see it.



OJIBWEWAY OUTWITTING A BEAR. Page 697.



DRAWING BY A CHIPPEWA, SHOWING HOW THE FIRST WHITE MAN MET AN OJIBBEWAY (CHIPPEWA) INDIAN. Page 697.

For the amusement of the reader, however, I have made room for a couple of his drawings, which will convey some idea of their general character, and of the decided cleverness of this good fellow at story-telling and design. The wood-cuts are traced from the originals, and are therefore as near fac similes as I could make them. Plate 23 represents *Panc-way-ee-tung*, the brother-in-law of *Say-say-gon*, crossing the river Thomas in a bark canoe, who had the following curious and amusing encounter with a bear which he met swimming in the middle of the river. Though the Indian had no other weapon than a paddle, he pursued the bear, and, overtaking it, struck it a blow, upon which it made an effort to climb into the canoe, by which the canoe was upset and the Indian sank under it. He arose to the surface, however, just behind the canoe, which in its progress had passed over him, and, being bottom upwards, the bear had climbed upon it, as seen in the sketch, and, having seen the man sink under it, was feeling under the canoe with his paws in hopes of getting hold of him. The bear, having made no calculation for the progress of the canoe, had not thought of looking behind it for his enemy, but balanced himself with difficulty without being able to look back; and whilst he was thus engaged feeling for his enemy under the canoe the Indian silently swam behind it, and cautiously pushing it forward with his hand, succeeded in moving it near the shore, where he discovered his friend *Say-say-gon* hunting with his rifle, who was in waiting for it, and when near enough shot it in the head.

Plate 24 is his illustration of the first interview between white men and the Ojibbeway Indians; his description of it is as follows:

"*Gitch-ee-gaw-ga-osh* (the Point that Remains Forever), who died many snows since, and who was so old that he had smoked with three generations, said that his grandfather, *On-daig*, met the first white man who ever entered an Ojibbeway's wigwam. That white man was a great chief, who wore a red coat. He had many warriors with him, who all came in sight of the village of *On-daig* (the Crow), and, leaving his warriors behind, he walked towards the wigwam of *On-daig*, who came out, with his pipe of peace in one hand, and his war-club in the other. *On-daig* offered his pipe to the white chief to smoke, who put his sword behind him in one hand, and raised his hat with the other. *On-daig* never had seen a white man's hat before, and, thinking the white chief was going to strike him with it, drew his war-club. They soon, however, understood each other, and smoked the pipe together."

RIFLING GRAVES.

But a few months after the death of this fine Indian I was on a visit to London, and while walking in Piccadilly was accosted by an old acquaintance, who in our conversation informed me that the skeleton of my old friend the War-chief had been preserved, and he seemed to think it might be an interesting thing for me to see. The struggle between the ebullition of indignation and the quiescence of disgust rendered me for the moment almost unfit for a reply; and I withheld it for a moment, until the poor Indian's ideas of hyenas before described had time to run through my mind, and some other similar reflections, when I calmly replied, "I have no doubt but the skeleton is a subject of interest, but I shall not have time to see it."

My friend and I parted here, and I went on through Piccadilly, and I know not where meditating on the virtues of scientific and mercenary man. I thought of the heroic Osceola, who was captured when he was disarmed and was bearing a white flag in his hand; who died a prisoner of war, and whose head was a few months afterwards offered for sale in the city of New York. I thought also of the thousands of Indian graves I had seen on the frontier thrown open by sacrilegious hands for the skulls and trinkets they enclosed, to which the retiring relatives were lurking back to take the last glance of, and to mingle their last tears over, with the horror of seeing the bones of their fathers and children strewed over the ground by hands too averse to labor and too ruthless to cover them again.

I was here forcibly struck with the fitness of Jim's remarks about the hyenas, of "their resemblance to *Chemokimons* or pale-faces," when I told him that they lived by digging up and devouring bodies that had been consigned to the grave.

I thought also of the distress of mind of the Little Wolf when he lost his child at Dundee—of his objections to bury it in a foreign land; and also of the double pang with which the fine fellow suffered when dire necessity compelled him to leave the body of his affectionate wife amidst the graves of the thousands whose limbs and bones were no curiosity. And I could thus appreciate the earnestness with which, in his last embrace of me in Paris, he desired me to drive every day in a cab, as he had been in the habit of doing, to the cemetery of Montmartre, to see that no one disturbed the grave of her whom he had loved, but was then to leave; and that I should urge his kind friend M. Vattemare to hasten the completion of the beautiful monument he was getting made, that it might be sure to be erected over her grave before she might be dug up.

This party of Ojibbeways, after leaving Mr. Catlin, were exhibited throughout England, and four more of them dying (one of the chiefs had them in charge), they were returned home to the United States, in 1846. Mr. Catlin devotes some ten pages to reflections as to the effect of the visit to Europe on the Indians which had been under his charge—three parties, thirty-five in all—and the results to follow such visits. His speculations and reflections he concludes:

"With this chapter [xxx] I take leave of my Indian friends, and as the main subject of this work ends with their mission to Europe, the reader finds himself near the end of his task.

"In taking leave of my red friends, I will be pardoned for repeating what I have before said, that on this side of the Atlantic they invariably did the best they could do, and that, loving them still as I have done, I shall continue to do for them and their race all the justice that shall be in the power of my future strength to do.

"G. C."

MR. CATLIN RETURNS TO PARIS FROM BRUSSELS.

Mr. Catlin returned from Brussels in the spring of 1846. He at once began to paint the fifteen pictures ordered by the King of France.

His collection was removed from the Louvre and stored in a warehouse. With his four children about him, three girls of ten, eight, and six, and a boy, George, three-and-a-half years of age.* Mr. Catlin writes:

When I had completed the pictures ordered by the King, his majesty graciously granted me an audience in the palace of the Tuileries to deliver them, on which occasion he met me with great cheerfulness, and, having received from me a verbal description of each picture, he complimented me on the spirit of their execution, and expressed the highest satisfaction with them, and desired me to attach to the back of each a full written description. The dimensions of these paintings were 30 by 36 inches, and the subjects as follows:

- No. 1. An Indian ball-play.
2. A Sioux council of war.
3. Buffalo-hunt on snow-shoes.
4. *Mah-to-toh-pa* (the Four Bears), a Mandan chief, full length
5. A Buffalo-hunt, Sioux.
6. Eagle dance and view of Ioway village.

* The son died shortly afterwards, and his remains were sent to New York, and are now in Greenwood Cemetery, with his father and mother. Mr. Catlin's art work and family cares kept him busily employed.

7. *Mah-to-he-ha* (the Old Bear), a medicine-man of the Mandans.
8. *Wan-ee-ton*, one of the most distinguished chiefs of the Sioux.
9. *Ee-ah-sa-pa* (the Black Rock), a Sioux chief, full length.
10. *Mu-hu-shee-kaw* (the White Cloud), Ioway chief.
11. *Shon-ta-ye-ee-ga* (the Little Wolf), an Ioway warrior.
12. *Wa-tah-we-buck-a-nah* (the Commanding General), an Ioway boy.
13. *Maun-gua-daus*, an Ojibbeway chief.
14. *Say-say-gon* (Hail Storm), an Ojibbeway warrior.
15. *Ah-wun-ne-wa-be* (the Thunder-Bird), Ojibbeway warrior.

His Majesty had on several occasions, in former interviews, spoken of the great interest of the scenes of the early history of the French colonies of America and French explorations and discoveries in those regions, and the subject was now resumed again, as one of peculiar interest, affording some of the finest scenes for the pencil of the artist, which he thought I was peculiarly qualified to illustrate. Additional anecdotes of his rambling life in America were very humorously related; and after the interview I returned to my painting-room, and continued happily engaged at my other pictures, with my familiar sweet smiles and caresses about me.—Pages 316, 317, vol. 2, Catlin's Notes of Europe.

MR. CATLIN LEAVES PARIS FOR LONDON.

FINANCIAL DISASTER AND LOSS OF THE GALLERY.

The revolution of February, 1848, at Paris, which dethroned and ejected Louis Philippe, was disastrous to Mr. Catlin. He placed his three children (girls) at school, and at a great expense and risk carried his gallery and museum to London, where he reopened it at No. 6 Waterloo Place, and it remained on exhibition two years. This was a disastrous season for him. A victim to speculators, his gallery and museum were seized in 1852, and released by a patriotic American, Mr. Joseph Harrison, jr., of Philadelphia, Pa., who paid off the indebtedness, and in 1852-'53 shipped the gallery and museum to the United States. (In the preface herein is told the manner of its becoming the property of the United States.)

ITINERARY.—1852-1871.

In 1852 I sailed to Havana, to Venezuela; went to the Orinoko and Demerara; ascended the Essequibo; crossed the Tumucamache (or Crystal) Mountains; to the headwaters of the Trombutas, which I descended in a pirogue to the Amazon, at Obidos, as described in "Life amongst the Indians" (Appleton), and from that to Para, having seen Carribbees, Gooagives, Arowaks, Wayaways, Macouchies, Tarumas, and Zurumatis.

From Para I took steamer to the Barra, to Tabatinga, and Nauta; from Nauta I descended the Amazon to Obidos, one thousand miles, in a cupola boat, as described in Appendix A of this catalogue, helping to row my own boat, and seeing thirty of the one hundred tribes of Indians said to inhabit the shores of that river.

I afterwards ascended the Amazon again, and went on a gold-hunting expedition to the Acarai Mountain, described in "Last Rambles" [a juvenile book, Appleton]. Returning to the Amazon, I took an ascending steamer to Nauta, and ascended the Yucayali to the Connibos, four hundred miles, and made a tour on horseback across the "Pampas del Sacramento" to the base of the eastern sierra of the Andes, making many sketches of the beautiful pampas and mountains, and seeing on the Yucayali and the pampas the Remos, Pacapacurus, the Connibos, the Chetibos, and Sepibos.

I descended the Yucayali in a pirogue to Nauta, crossed the mountains by the mail route to Lima, steamed to Panama, to St. Diego, and San Francisco, and took a sailing vessel to the mouth of Columbia, to Nootka Sound, Queen Charlotte's Inlet and Island, to Liska, in the Aleutian Islands, to Kamskatka, to Sitka, back to Queen Charlotte's, and to Victoria, seeing Indians—Klahoquats, Hydás, Nayas, Chippewyans, Stone, Dogrib, Athapascas, Esquimaux, Aleutians, and the Koriaks about Petroplovski, in Kamskatka.

From Victoria I went to The Dalles on the Columbia, to Walla Walla, and on horseback to the Salmon River Valley; crossed the Salmon River Mountains into the Snake River Valley at Fort Hall; made a visit to the Great (or "Smoky") Falls of the Snake River; made many sketches; and returned to Walla Walla, to Portland, and thence by steamer to San Francisco and St. Diego, having seen Indians—Paunch (a band of Crows), Walla Wallas, Snakes, and Flatheads in many bands.

From St. Diego, on horseback, crossing the Colorado of the West at La Paz, and Rocky Mountains to St. Diego on the Rio Grande del Norte, and from that point, in a "dugout," steering with my own paddle, descended that river to El Paso, and to Matamoras, eight hundred miles, seeing Indians—Cochemtees, Mohaves, Yumas, Yumayas, and several bands of the Apachees.

In 1855, from Matamoras I sailed for Sisal, in Yucatan; visited the ruins of Uxmal, painted Indians—Mayas; sailed from Sisal to Havre, went to Paris, and to Berlin, to see my old friend the Baron de Humboldt, then in his eighty-seventh year, who presented me to the King and Queen at "Sans Souci," and gave me a letter of introduction to Baron Bonpland in Santana, in Uruguay, to which place I was preparing to start in a few days.

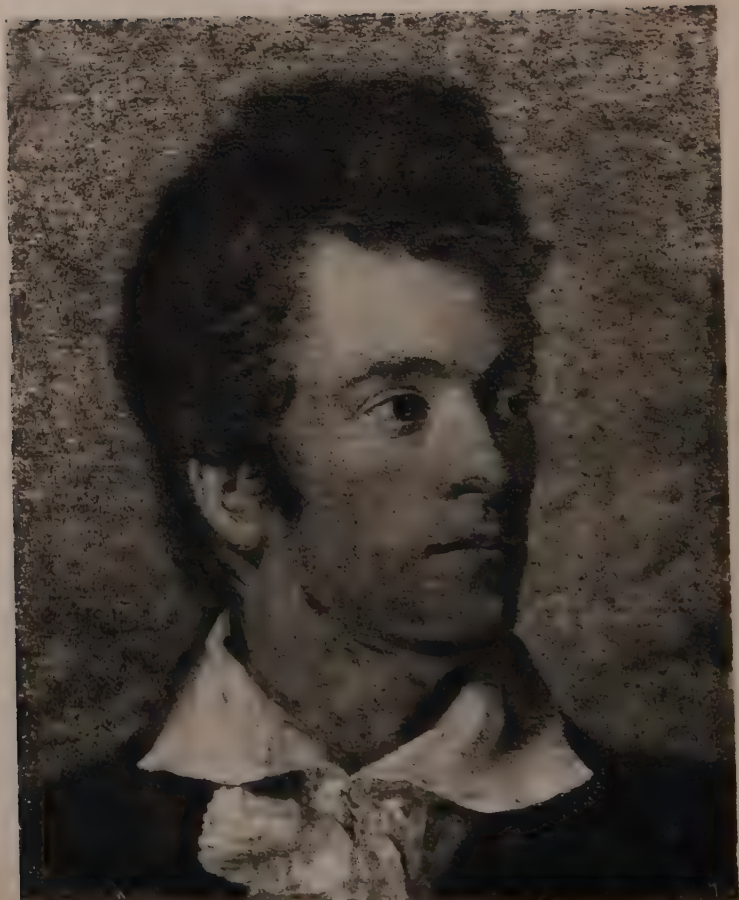
I took steamer at Havre in the fall of 1855 for Rio del Janeiro and Buenos Ayres; from Buenos Ayres by steamer, up the Paraguay to the mouth of the Parana, ascended the Parana on a trading boat seven hundred miles, and crossed the "Entre Rios" Mountains to Concepcion, on the headwaters of the Uruguay, and descended that river seven hundred miles, in a pirogue, to the mouth of the Rio Negro, steering with my own paddle, and thence to Buenos Ayres, seeing Indians—Chaymas, Chacos, Payaguas, Botocudos, and Tobos, and, in a ride to the Rio Salada and the "Grand Saline," saw the Aucas and Puelches.

From Buenos Ayres, in 1856, by a sailing packet, I coasted the whole length of Patagonia, and passed through the Strait of Magellan, seeing Indians—an encampment of Patagons and Fuegians; sailed to Panama; by rail went to Chagres, and thence to Carraccas, in Venezuela, a second time, and to Santa Martha and the lake and mountains of Maricaybo, to witness the effects of the cataclysm of the Antilles where the Andes chain was broken, and of which some account (as well as some of my last rambles of three years to see rocks, not Indians) will be seen in my little book "Lifted and Subsided Rocks of America."

(Mr. Catlin returned to Europe in 1858.)

MR. CATLIN AT BRUSSELS, NEW YORK, AND WASHINGTON, 1860-1872.

Mr. Catlin returned to Brussels in 1860, where he remained painting his cartoon collection until 1870, when he returned to the United States, opening his gallery of paintings at the Sommerville Gallery, New York, closing it in the fall of that year and removing it to the Smithsonian Institution at Washington, where it was exhibited in 1871-'72, and taken down and repacked after Mr. Catlin's death, in December, 1872.



PHOTODUPLICATION Co. N.Y.

MEMOIR OF GEORGE CATLIN.

George Catlin was born at Wilkes Barre, Pa., July 26, 1796. He died at Jersey City, N. J., December 23, 1872.

THE CATLIN FAMILY.

The following history of the Catlin family was in part prepared by Mrs. Clara Catlin Clarke, of Syracuse, N. Y. It was received from Francis P. Catlin, of Clayton, Wis., surviving brother of George Catlin:

The Catlins have been seated at Newington, county of Kent, England, ever since the Norman conquest, A. D. 1066. Reynold De Catlyn, one of the followers of William the Conqueror, is mentioned in "Domesday Book" as possessing in the time of his successor (1087) "Two Knights' Fees" of land in Kent County.

Various individuals of the family have been honorably employed in the service of the Kings of England and other European powers, among them "Sir Robert Catlin," to whom the arms now borne by the family were granted for great gallantry at the memorable battle of Agincourt, A. D. 1415 (Henry 5th of England). The arms are 'Per chevron or and azure. Three lions passant—guardant in pale—counterchanged. A chief-argent-crest. Leopard's head coupé argent, ducally collared and lined, or regardant. The "*lions passant guardant*" imply a command of a wing of an army. The "*chevron*," a siege of a city. The "*ducal coronet*" shows service with a *sovereign duke of France*. Another person of consequence was Sir Robert Catlin, lord chief justice of the King's Bench in the reign of Queen Elizabeth, A. D. 1558.

William Catelin, incumbent of All Saints Church, Hargrave, from A. D. 1623 to 1673. The historian says: "William Catlin went out with Charles the First, 1649, but was restored by Charles the Second," thus identifying the two names Catelin and Catlin in the same person.

On one of a chime of bells in St. Peter's church, is Raundes, in inscribed in Saxon: "Gulielmus Catlin, Armiger Multi Vocati, Pauci Electi Omnia fiunt in gloriam Dei."

The arms are specifically drawn by the "commission appointed to investigate and certify" the claims of every family in England, as per the "Harlein Manuscripts" in the British Museum, London, the *sole* "original" document in all the world.

In the course of search in Europe the following curious incident occurred, not as connected with the Catlin history, but as a curiosity: In Cormenin's *Histoire Des Papes*, volume premiere, page 399, we read: "Jean 1st, 55th Pape, A. D. 523, Surnomme, Catelyn le Toscan (John Catelyn), Regna 2 ans 9 mois, mourut 27 mai, 526. Enterre a St. Pierre, Rome, Canonizé."

In a "Sketch of the Lives of the Popes of Rome" in "Roman Catholicism" is this: 'LIV John the First, a Tuscan, a man of great learning and piety, was cast into prison by Theodoric, and there killed by the stench and filth of it, A. D. 525. He sat 3 years and 8 months.' "Some of the name lived in Bedfordshire."

George L. Catlin (ex-consul to Stuttgart) has traced the history of the Catlin family to England and Wales, where the name was spelled Catlyn and Catline, and thence to France, where it was spelled Chatelaine.

The same authority says the first time the name appears in American annals is in the year 1643: "Thomas, one of three brothers, came from Wales, settled in Hart-

ford County, Connecticut." From another source: "Thomas, the first of our ancestors in this country, came from England about 1622 or 1632" (this date looks doubtful); his ancestors have been seated at Newington, &c. Elsewhere: "The emigrants to America were three brothers Catlin, from Wales. The three brothers were Thomas, John, and Samuel. Thomas was a resident of Hartford, Conn., as early as 1644." George Catlin was descended from this branch through his son John, through his son Samuel, through his son John, through his son Eli, through his son Putnam, who was the father of George Catlin. His father, Putnam Catlin, was a Revolutionary soldier, who moved from Litchfield, Conn., to Wilkes Barre early in 1787, and became a lawyer of eminence and character.

Eli Catlin, grandfather of George, enlisted in the Revolutionary war as lieutenant in the Second Connecticut Regiment in January, 1777, coming out a captain. Captain Catlin came to Pennsylvania from Connecticut, probably in 1789. He died at Hop Bottom, Susquehanna County, Pennsylvania (where he is buried), March 13, 1820.

Elizabeth Catlin (*née* Way), wife of Captain Catlin and grandmother of George, died April 4, 1796, and is buried at Litchfield, Conn.

Putnam Catlin, father of George, was born at Litchfield, Conn., April 5, 1764, of the above parents.

At the time Eli Catlin entered the service of the Colonies, in January, 1777; his son Putnam enlisted with him in the same company and regiment. He served until June 9, 1783, six years. He was fife-major of his regiment, and received a "badge of merit." His discharge was as follows:

By his Excellency George Washington, General and Commander-in-Chief of the forces of the United States of America.

These are to certify that the bearer hereof, Putnam Catlin, fife-major in Second Connecticut Regiment, having faithfully served the United States from January, 1777, to June, 1783, and being enlisted for the war only, is hereby discharged from the American Army.

Given at headquarters this June 9, 1783.

By his Excellency's command.

GEORGE WASHINGTON.

JON. TRUMBULL, Jun.,
Secretary.

Registered in the books of the regiment.

GEO. CURTIS,
Adjutant.

The above Putnam Catlin, fife-major, has been honored with the badge of merit for six years' faithful service.

(Indorsed): Headquarters, June 9, 1783.

HERMAN SWIFT,
Colonel.

The within certificate shall not avail the bearer as a discharge until the ratification of the definitive treaty of peace, previous to which time and until proclamation thereof shall be made he is to be considered as being on furlough.

(Signed)

GEORGE WASHINGTON.

Putnam Catlin read law with Uriah Tracy at Litchfield, Conn., in the years 1783 to 1786, and was admitted to the bar in 1786. He removed to Pennsylvania in the spring of 1787, settling at Wilkes Barre where he practiced law, and in 1789 he there married Polly Sutton (the mother of George Catlin).

Fourteen children were the result of this union, viz :

No.	Name.	Born.
1	Charles Catlin.....	March 15, 1790.
2	Henry Catlin.....	April 12, 1791.
3	Clara Catlin.....	October 17, 1792.
4	Juliette Catlin.....	July 31, 1794.
5	George Catlin.....	July 26, 1796.
6	Eliza Catlin.....	April 27, 1798.
7	James Catlin.....	March 11, 1800.
8	Mary Catlin.....	February 14, 1802.
9	Julius Catlin.....	March 2, 1804.
10	Lynde Catlin.....	February 2, 1806.
11	Sally Catlin.....	August 4, 1807.
12	Richard Catlin.....	March 28, 1809.
13	John Catlin.....	March 11, 1812.
14	Francis P. Catlin.....	February 2, 1815.

None of the above children are now living (January, 1887), except F. P. Catlin, of Clayton, Wis.

George Catlin's mother, Polly Sutton, was the daughter of early settlers of Wyoming Valley, then known as "Wyoming settlers," and was born at Exeter, Luzerne County, Pa., September 30, 1770.

Her father was one of the settlers engaged in the battles with the Indians at the famous massacre of July, 1778, and she, along with her mother, was captured by the Indians at the surrender of Forty Fort. They were afterwards released.

She was a playmate of Frances Slocum, the girl of five years of age who was taken prisoner and carried off by the Indians and found fifty-nine years afterwards near Logansport, Ind., living with and adopted by the Miami Indians. Her portrait showed her to have been a woman of personal beauty and determination. She was a woman of fine artistic taste, and from her George undoubtedly received his artistic ability. Her large family of fourteen children were her constant care and attention. She died at Delta, Oneida County, N. Y., July 15, 1844, and is buried there.

Of his parents Mr. Catlin writes :

My dear mother was a Methodist, and a devout Christian, and my father a philosopher, professing no particular creed, but keeping and teaching the commandments.

In consequence of failing health, a result of arduous services at the bar, Mr. Catlin's father removed with his family from Wilkes Barre in 1797, to a farm in Ona-qua-gua Valley, in Broome County, State of New York, about 40 miles from Wilkes-Barre.

The journey from Wilkes Barre to the Ona-qua-gua Valley farm was made on horseback in the summer of 1797, over an Indian trail. Mrs. Catlin in after years would state many incidents of this journey, and describe how she carried her baby George in her arms. Here he lived until 1808, when he sold this farm and bought one near Hop Bottom, Pa. Here he remained until 1818, when he removed to Montrose, Pa. After residing until 1821 at Montrose he removed to a farm at Great Bend, Pa., where he died in 1842.

MR. CATLIN'S CHILDHOOD.

George Catlin's childhood was filled with stories of Indians and Indian life.

Referring to the Indian adventures of his maternal grandparents and of his mother, describing the "Wyoming massacre" in 1778, he writes

The Indians, watching the movements of the white men from the mountain tops, descended into the valley, and at a favorable spot, where the soldiers were to pass, laid secreted in ambush on both sides of the road, and in an instant rush, at the sound of the war-whoop, sprang upon the whites with tomahawks and scalping-knives in hand, and destroyed them all, with the exception of a very few, who saved their lives by swimming the river.

Amongst the latter was my grandfather on my mother's side, from whom I have often had the most thrilling descriptions. After this victory the Indians marched down the valley and took possession of the fort containing the women and children, and to whom not one of the husbands returned at that time. Amongst the prisoners thus taken in the fort was my grandmother, and also my mother, who was then a child only seven years old.

During the first fifteen years of his boyhood George lived much with nature, and became an accomplished hunter and sportsman. He says:

In my early youth I was influenced by two predominant and inveterate propensities, viz, for hunting and fishing. My father and mother had great difficulty in turning my attention from these to books.

His only education was that usual for the sons of persons of means in the colonies, but it was supervised by the counsel of his judicious father and added to by the constant care of his mother, from whom, unquestionably, he received his artistic taste and love of nature.

Of the story of his boyhood days nothing is preserved save a few notes in his own publications, but in the surroundings of his youth we see the beginning of the germ that developed into the future Indian enthusiast. His early life in New York and in the Valley of Wyoming was filled with legends and traditions of the red men. Long winter nights were spent by the fireside with sturdy pioneers, whose conversation was of midnight raids and assaults by day.

Hospitality was the watchword of Putnam Catlin, and the traveling stranger was welcomed with open hand to the family table.

Revolutionary soldiers, Indian fighters, trappers, hunters, and explorers were constant guests, and the young George, with hungering mind, eagerly caught up the stories and preserved traditions. Coupled with this were days spent in the harvest-fields, where the noonday's rest was the time for stories of the early settlement, which will account for the sturdy desire for Indian adventure which later years satisfied.

His description of his boyhood home from his tenth to his twentieth year best expresses one reason for the acquirement of his desire for romantic life and research amongst the Indians:

My father's plantation (farm) in the picturesque little valley of the Ocuago, on the banks of the Susquehanna river, hemmed in with huge mountains on either side, * * * though not the place of my nativity, was the tapis on which my boyish days were spent, and rife with legends of Indian lore.

This certifies that Mr. George Catlin has read
 law in my office under our direction and attended
 regularly the lectures there daily between for
 one year two months and an half last past

Litchfield October 1st 1818

Just Tapping Reeve
 for himself & for
 James Gould

This certifies that Mr. George Catlin has read law in our office, under our direction, and attended regularly the lectures there daily
 delivered for one year two months and an half—last past.

Respt.,

LITCHFIELD, October 1st, 1818.

TAPPING REEVE,

For himself and for
 Hon. James Gould.



Here he received additional impressions from his surroundings and the incidents he heard related, which gave him his love for the Indians.

Though the Indians had long since disappeared, legends and stories of them were constantly told, and kept before his boyish mind the heroism and life of the red man, even then being pushed toward the far West.

In the middle of the little valley of the Ocuago (Ohk-quah-guh), New York, named from a mountain overlooking it, lay his father's farm. Some dozen other farms then filled it, with a population of some two hundred persons. Mr. Catlin says:

This picturesque but insignificant little valley, which at that time had acquired no place in history, having been settled but a few years, nevertheless had its traditions of an exciting interest, as the rendezvous of Brant, the famous and terrible Mohawk chief, and his army during the frontier war, in which the Wyoming massacre took place, and the *finale* of which was the subsequent *déroute* of Brant and his Indian forces through the valley of the Ocuago and beyond the Randolph Mountains to the source of the Susquehanna, by the Pennsylvania militia.

The plows in my father's fields were daily turning up Indian skulls or Indian bones, and Indian flint arrow-heads, which the laboring men of his farm, as well as those of the neighborhood, were bringing to me, and with which I was enthusiastically forming a little cabinet or museum. * * * I was in a position to increase rather than to diminish the excitement already raised in my mind relative to the Indians.

His youthful fancy was thus fed by traditions, and his sight by objects which constantly fed his increasing love of Indians and Indian romance. His father sold the New York farm in 1808, and moved to one at Hop Bottom, Pa. From this farm George went to the law school of Reeves & Gould, at Litchfield, Conn., in 1817, where he remained until 1818. While here he became noted as an amateur artist.

MR. CATLIN AS A LAW STUDENT AND ARTIST.

While at law school, in 1818, Mr. Catlin painted a portrait* of Judge Tapping Reeves, one of his preceptors. This portrait he afterwards proposed to have engraved, and issued a prospectus for subscribers to the print, to be taken from an engraved plate of the portrait. The prospectus is in the handwriting of Mr. Catlin, and in a small blank book, which he also used in England in 1840, 1841, and 1842, as an expense account book.

The prospectus is as follows :

Having ascertained that my portrait of Hon. Tapping Reeves is the only resemblance left of that valuable man, I have deemed it a duty to his friends and the public, and particularly to the gentlemen of the bar, to propose the publication of it by subscription. If possible the plate will be executed in the most superb manner, and I hope that sufficient encouragement will be given in this way to authorize the execution of it. The price of the prints will be \$1 each to subscribers, payable on delivery. Also other sales will be invariably at \$1.50 each.

GEO. CATLIN.

LITCHFIELD, *March* 28, 1825.

Then follows subscribers' agreement and address.

We, the undersigned, agree to pay George Catlin or his order one dollar for each

* A fac-simile of the certificate given Mr. Catlin by Judge Reeves faces this page.

number of his print attached to our respective names when they shall be delivered to us well executed and in good order :

Name.	Residence.	No. of copies.
Oliver Wolcott	Litchfield	2
Frederick Wolcott	do	1
Jabez N. Huntington	do	1
D. L. Boardman	New Milford	1
Noah B. Benedict	Woodbury	1
Seth S. Beers	Litchfield	1
Joseph Miller	Winchester	1
Lyman Beecher	Litchfield	1
Truman Smith	do	1
Samuel Ames, Jr.	Providence, R. I.	1
Alexander Abbe	Litchfield	1
Mary Lord	do	1

Thirteen copies did not seem to warrant the young artist in ordering the plate. If character and standing of subscribers could make up for lack of number, Mr. Catlin was certainly highly favored.

He returned to Pennsylvania in 1819, where he entered upon the study and then the practice of law in the courts of Luzerne and adjoining counties. All the time, however, his taste for art was growing, and his dislike of the irksome exactions of the law increasing. Of this, in 1861, he writes:

During this time (while practicing law from 1820 to 1823), another and stronger passion was getting the advantage of me, that for painting, to which all of my love of pleading soon gave way; and after having covered nearly every inch of the lawyers' table (and even encroached upon the judge's bench) with penknife, pen and ink, and pencil sketches of judges, jurors, and culprits, I very deliberately resolved to convert my law library into paint pots and brushes, and to pursue painting as my future, and apparently more agreeable, profession.

In 1871 Mr. Catlin related an incident to Prof. Joseph Henry in connection with his attempts to practice law at Wilkes Barre:

My first case was the defense of an Irishman who was arraigned for stealing a handsaw and broad-axe. The prisoner acknowledged to me that he stole the articles, but notwithstanding this, by making the worse appear the better cause, I succeeded in convincing the jury that he was not guilty. The man afterwards asked me whether or not I had informed the jury that he had stolen the articles. "No," was the answer; to which the client replied, "How, then, did they acquit me? Did you not say that to get me clear I must tell you the truth?"

His sensible father and mother did not interfere and he went to Philadelphia to reside and practice the calling of an artist.

He settled in Philadelphia in 1823 and at once was admitted to the fellowship of the fraternity of artists of that city. Thomas Sully, John Nagle, Charles Wilson, and Rembrandt Peale became his friends. He was entirely self-taught as an artist.

The Catlins seemed an artistic family. Some, however, were mineralogists; others bankers; others painters.

A letter dated Great Bend, July 14, 1839, from Putnam Catlin to his grandson, Theodore Burr Catlin (nephew of George Catlin), then

in New York with his uncle George and assisting him in his gallery at the Stuyvesant Institute, Broadway, says:

Your uncle George has assured me that I may expect you will succeed rapidly as an artist. I suppose Henry (a son) is now in New York to sell his minerals. You should remember that my son James (Catlin), at thirty-three years of age, the day after his brother George had taken his miniature, for the first time attempted to paint and succeeded in getting good likenesses of his little daughter and son, which I have preserved; next made miniatures of our two clergymen, also his wife's parents, Mr. Jessup's mother, and more than forty others in the course of a few months, all good likenesses, and all have been preserved and admired. The next year, being in New York, he had the curiosity to step into several miniature shops and viewing their work, and concluded that he could succeed in the art, and resolved that he would take brushes and water-colors, &c., immediately, and travel as an artist, and would have done so, but heard the next day that Mr. Gregory had appointed him cashier of the Pensacola Bank, which he accepted.

Francis and James Catlin, brothers of George, both resided at Pensacola, Fla., in 1839.

He was admitted an academician of the Pennsylvania Academy of Fine Arts February 18, 1824.

PHILADELPHIA, PA., *February 18, 1824.*

At a special meeting of the president and directors of the Pennsylvania Academy of the Fine Arts, held this evening, the election of Mr. G. Catlin as a Pennsylvania academician was submitted to the board for confirmation, and the same was duly approved and confirmed.

From the minutes.

FRED. HOPKINSON,
Secretary.

MR. G. CATLIN.

George Catlin: * * * He painted miniatures, among which are noted "Ariadne," after Sir Joshua Reynolds; "Napoleon, 1821"; "Timothy Pickering"; Captain Morgan, U. S. N.; "Persico," and "Madonna and Child."—[Philadelphia, by J. Thomas Scharf and Thompson Wescott, page 1054, vol. 2, chapter "Art and Artists."]

He was most successful as a miniature painter in water colors on ivory.

In the pursuit of his calling he visited Washington, 1824 to 1829, painting some public men and many of the first people of that city, notably Mrs. Dolly Madison, in a turban, a picture which has been reproduced many times.

At Richmond in 1829-'30 he painted the famous constitutional convention of 1839 (115 figures) in session, with a key, a most comprehensive and exact work, and invaluable, as it contains portraits of the distinguished gentlemen who composed the convention. This picture was never engraved. The portraits in it are good and the persons easily recognized. It is now in the possession of a Philadelphia gentleman.

In Philadelphia he was very popular as a miniature and portrait painter. He visited Albany, N. Y., in 1828, and painted many of the members of the legislature and other prominent men. He painted at this time a portrait of Governor De Witt Clinton, which now hangs in the governor's room in the City Hall, New York. He made a copy of this for the Franklin Institute, of Rochester, N. Y.

Julius Catlin, a brother of George, graduated at West Point in 1824, a cadet from Pennsylvania, and was assigned as a brevet second lieutenant, Seventh U. S. Infantry. He was appointed second lieutenant in the same month in the First U. S. Infantry. He served on the Western frontier until 1826.

George Catlin, full of his scheme of an Indian and natural history collection, enlisted him in the venture. Julius, then stationed at Cantonment Gibson, Arkansas, where he had been several years, impressed with his brother's views, resigned September 8, 1826, and went to New York and joined George. Julius accompanied George to Albany in 1828. After the portrait of De Witt Clinton was finished, in the summer of that year the Franklin Institute of Rochester, N. Y., ordered a copy of it for their rooms. George Catlin made it, and Julius took it to Rochester in September, 1828, for delivery. While at Rochester, on the morning of September 21, 1828, he went to the lower falls of the Genesee, at Carthage, then two miles north of Rochester, to bathe, and was drowned. His body lies in the cemetery at Rochester. He is said to have been a most accomplished young gentleman.

MR. CATLIN'S MARRIAGE.

While at Albany, in 1828, George Catlin met Miss Clara B. Gregory, who subsequently became his wife. He was married to Miss Gregory (sister of Hon. Dudley S. Gregory, of Jersey City, N. J.), at Albany, N. Y., in Saint Peter's Episcopal Church, by Rev. Mr. Lacy, rector, on Saturday evening, May 10, 1828. She accompanied him to the West in 1834, 1835, 1836, and 1837, and was an enthusiastic aid to him in his researches and work. Throughout his letters and his published works he constantly refers to her with loving and affectionate tenderness. Mrs. Catlin, with their children, joined him in London in 1840, and was with him during his English travels. She accompanied him to France in 1844. She died in Paris July 28, 1845. Her remains were sent to the United States, and now lie, with those of Mr. Catlin and their son George, in Greenwood Cemetery, Long Island.

By this marriage (his only one) Mr. Catlin had four children: George (who died young at Paris in 1845), and three daughters, all of whom survive, viz: Elizabeth Wing Catlin and Clara Gregory Catlin, of New York City, and Mrs. Louise Victoria Catlin Kinney, of Washington, D. C.

On pages 275 and 276, vol. 2, Catlin's Notes in Europe, Mr. Catlin refers to his wife's death, and says:

The following obituary notice, penned by a lady of her intimate acquaintance, the reader will excuse me for inserting here, as it is the only record of her except those engraven on the hearts of those who knew and loved her:

"DIED—On the 28th inst., No. 11 *bis*, Avenue Lord Byron, Paris, Mrs. Clara B. Catlin, the wife of the eminent traveler, so distinguished for his researches into Indian history and antiquities of America, and so universally known and respected in Europe and his native country, George Catlin, esq., from the United States of America,

The devoted friends who watched the last moments of this most amiable, interesting woman with intense anxiety still clung to a faint hope, deceived by a moral energy never surpassed, and the most unruffled serenity of temper, that (had it been the will of Heaven) they might have been permitted to rescue a life so precious; but, alas, this gentle, affectionate, intellectual being was destined never more to revisit the land of her birth, and all that was earthly of so much worth and loveliness has passed away, whilst the immortal spirit has ascended to its kindred skies!

“None knew her but to love her;

“None named her but to praise.”

[*Galignani's Messenger*, 30th July, 1845.

The reader can imagine something of the gloom that was cast over my house and little family, thus suddenly closed forever from the smiles and cheer of an affectionate wife and a devoted mother, whose remains were sent back to her native land—not to greet and bring joy to her kindred and anxious friends, from whom she had been five years absent, but to afford them the last glance at her loved features, then to take their place amongst the ranks of the peaceful dead.—Pages 275, 276, vol. 2, Catlin's Notes in Europe.

HIS FIRST VIEW OF INDIANS.

In the practice of his art he was in New York, Buffalo, Norfolk, and other cities during the years from 1823 to 1829; Philadelphia, in 1823, 1829; and for a long time before and after these dates was in the path of all Indian delegations on the way to and returning from Washington. In the early days, when the Indian tribes were recognized as separate nations, a frequent pilgrimage to the seat of Government under national auspices was an almost indispensable element of control of the Indians. When the Congress of the Confederation was in Philadelphia, and often while Washington was President, delegations of Indians were constantly coming and going. Red Jacket, Black Hawk, Keokuk and other famous Indians were familiar faces to its citizens.

ORIGIN OF THE IDEA OF CREATING CATLIN'S NORTH AMERICAN INDIAN GALLERY.

Mr. Catlin in his earlier years was very ambitious in his art. He was constantly searching for a special field in which he could become distinguished.

In 1861, writing of this, he says:

I there [at Philadelphia] closely applied my hand to the labors of the art [painting] for several years, during which time my mind was continually reaching for some branch or enterprise of the art on which to devote a whole lifetime of enthusiasm, when a delegation of some ten or fifteen noble and dignified looking Indians from the wilds of the far West suddenly arrived in the city, arrayed and equipped in all of their classic beauty, with shield and helmet, with tunic and manteau, tinted and tasseled off exactly for the painter's palette.

This sight turned his thoughts toward his Indian gallery.

Reflection upon the possibilities of Indian art confirmed his impressions, and he determined to execute his idea of “Catlin's North American Indian Gallery.” Of this, in 1861, he writes:

In the midst of success (as a painter) I again resolved to use my art and so much of the labors of my future life as might be required in rescuing from oblivion the looks and customs of the vanishing races of native man in America, to which I plainly saw they were hastening before the approach and certain progress of civilization.

It was a high and noble ambition, worthily conceived and most faithfully executed.

DEVOTION TO THE IDEA FOR FORTY-TWO YEARS.

Mr. Catlin became an enthusiast in his work, and necessarily so, for no one but an enthusiast could have executed so difficult a task and so thoroughly. He hoped and believed that his work would survive him, and throughout his writings can be found the frequently occurring statement that he was painting for the future.

From 1829 to 1871, a period of forty-two years, he untiringly followed his life-work. In all lands and in all climes, in North and South America and in Europe his name was a familiar one from 1830 to 1871. In that time he saw the dreams of his early manhood realized, and knew that the world felt the influence of his work.

Steadiness of character and firmness of opinion were his aids; with these and indomitable courage he succeeded.

His friends were many and faithful; his enemies few, and they from motives of self-interest. He was never even comfortably off in money matters, relying for his livelihood upon his brush or his pen. He lived poor and died the same. He received no pecuniary aid, governmental or individual, in the prosecution of his work. He was a gentleman in instinct and culture, and in all stations of life; whether on the plains with the Indians or in a palace with a king, he was at home.

He received many earthly distinctions and honors in his lifetime, but none above his merit.

HIS PERSONAL APPEARANCE.

Mr. Catlin was about five feet eight inches in height, thin in figure—say, one hundred and thirty-five pounds in weight—a long face, dark complexion, with blue eyes and black hair. He wore no beard. His left cheek was marked with a long scar on the cheek-bone, the result of a blow, when about ten years of age, from an Indian tomahawk which glanced from a tree when thrown by a boyish comrade while playing Indian in the valley of Oc-qu-a-go. At seventy his teeth were good and uniform; after fifty he became deaf.

In 1851 Capt. Mayne Reid met him and thus describes him:

In George Catlin we saw one of the most graceful specimens of humanity we have ever encountered. Physically he was handsome—of the purest American type—so pure, indeed, that one could not help thinking he had a drop of aboriginal blood in his veins. His complexion was even darker than the ordinary brown that distinguishes Brother Jonathan from his European ancestors. He was not sallow, but a fine, healthy bronze, part of which may have been produced by his long exposure to the wind and sun tan of the prairie. His figure was well proportioned, not large, but tersely compact; while in every gesture he was graceful.—Onward, page 401, May, 1869.



PHOTOGRAPHIC CO. N.Y.





An intimate friend writes of him :

His manner of walking would remind you of the Indian—straight and carefully measured paces. His manner of speech was quick and earnest, and his lectures pleasing and entertaining. He never despaired ; hoped always.

PORTRAITS OF MR. CATLIN.

Three portraits of Mr. Catlin accompany this memoir—one a reproduction of one in oil, done by himself in 1824, when he was twenty-eight years of age ; a copy of a water-color portrait on ivory, a miniature done by Watkins, in London in 1841, when Mr. Catlin was forty-five years of age ; and copy of a photograph of Mr. Catlin, taken at Brussels in 1868, when he was seventy-two years of age.

HIS HABITS AND ACCOMPLISHMENTS.

He was abstemious in his living, using no wines or other liquors, eating sparingly of meats, and in the later years of his life preferring bread and milk for a diet. He never used tobacco, except in smoking the few whiffs necessary in using the Indian pipe of peace or friendship. His disgust at tobacco chewing was marked and emphatic.

His habit of thought was incessant. He was a good mechanic and possessed inventive genius, which developed in many suggestions for patents.

He knew nothing of the methods of acquiring money either by speculation or investment, so he was always poor. What money he had, however, he made by his art or his publications, which, judiciously handled, should have made him a competence.

He was frequently in Chicago in 1832, 1833, 1834, 1835, and 1836, at a time when the investment of a few hundred dollars in real estate would have made him rich. He did not invest, but was in search for Indians and their life and habits. He sketched and resketched Chicago, and was in daily association with men who were there for investment and who eventually became enormously rich from land purchases made at that time. Yet it never seems to have occurred to Mr. Catlin that he could become rich as well as his friends. The Hon. Dudley S. Gregory, of Jersey City, N. J., his brother-in-law, a far-seeing and sagacious man, would gladly have made investments in Chicago at the suggestion of Mr. Catlin, but the suggestion was never made. Indians and their habits were his objective point, not lands or wealth.

Mr. Catlin was a clever angler and an unerring shot, and on horseback seemed born to the saddle. As a *raconteur* he was bright and sought for. His lectures were interesting, and delivered in a most graceful and interesting manner, his personal magnetism aiding him in holding his audiences. He was a fair geologist as well as a naturalist. He was earnest in all that he did ; the results show this. In private he was amiable and deferential to those asking for information.

Mr. Catlin was moral and religious by nature. He belonged to no sect or creed, but was a devout man. His charity, as shown in his writings and in his private life, were above all things. Assaulted by fellow-workers in the same line, the victim of malice and desire for gain, patiently he held his pen and tongue, and by no word in his writings does he display resentment toward his rivals.

His manner of speech was vivacious and ready until after deafness came upon him at about fifty years of age. After this time he wrote a great deal in answer to questions. He had been a most accomplished conversationalist, with graphic descriptive powers. After his return to America in October, 1870, he became an object of much interest to American scientists, and received earnest attention from Prof. Joseph Henry. Children became very fond of him, and his greatest pleasure in America in the years immediately preceding his death was to sit in the midst of a party of children, some on his knees, others on the arms of his chair, and amuse and interest them by hours with tales of his life and adventures. In middle life he was a charming man, and in old age a lovable one. Mr. Catlin was always deaf in one ear, but about 1862 he became almost entirely deaf in both ears. This made conversation with him most difficult and rendered him a recluse. He avoided society, and only answered questions asked him in writing.

His fondness for children was proverbial.

HIS MANHOOD AND INTEGRITY.

He had a faculty of attracting men to him and to holding their friendship; his moral honesty and integrity were so plain and patent that a desire for better acquaintance resulted.

Dr. Francis Vinton and Dr. S. Irenæus Prime, who knew him intimately, bore testimony to his virtues and his ability.

The letters from Mr. Clay, Professor Silliman, and Thomas Sully, which he carried to Europe in 1839-'40, are evidence of his high social standing—a standing that was the result of character and capacity.

Mentally he [George Catlin] might not be what the world calls a genius, but morally he was beautiful. His simple manners and modest deportment made a favorable impression upon you at the first interview, and this was continued throughout all after intercourse. Along with it you felt a conviction of the incorruptible honesty and truthful sincerity of the man. Among the many public characters I have met, I can remember none who, so much as George Catlin, strengthened within my mind the pleasant faith that, in this world of wicked people, there are still true, amiable men.—Capt. Mayne Reid's *Onward*, pages 401, 402, May, 1869.

MR. CATLIN SOCIALLY.

In the United States, prior to his European journey of 1839 and after his return in 1871, Mr. Catlin was welcomed as the guest and friend of statesmen and scientists. In London and Paris he was much sought for by elegant and refined society. In Berlin he was the associate of

J'aurais le plaisir de vous voir de nouveau
 depuis Catlin non en si longue absence
 et de profiter de ses spirituels récits et
 des nouvelles tribus de sauvages qui ont
 été récemment les objets de ses observations.
 Je regrette de ne pas me trouver libre
 aujourd'hui et demain, lundi, étant
 forcé d'aller à la campagne dans ma
 famille. De vous être libre vous. Dans un
 court instant, 1 et 2 heures, l'après-
 midi entre, mon cher Monsieur de Voss,
 l'honneur, mon cher Monsieur de Voss,
 recevoir à Potsdam, au château de la
 ville. Soyez à votre gré, l'agréable
 renouvellement de mes sentiments de haute
 estime et de souvenir affectueux.

A. v. Humboldt

à Potsdam, dimanche
 2 Sept. 1855

FAC-SIMILE OF A LETTER FROM BARON VON HUMBOLDT TO MR. CATLIN,
 POTSDAM, 1855.

Translated by Dr. Charles Rau.

It will afford me a very lively pleasure to see Mr. Catlin again after so long an absence, and to profit by his spirited accounts of the new tribes of savages who have lately been the objects of his observations. I regret not being free to-day and to-morrow, Monday, as I have to be in the country with my family. If you were free the day after to-morrow, Tuesday, between 1 and 2 o'clock, I would have the honor, my dear sir, to receive you at Potsdam in the city palace. I beg you to accept the renewed expression of my sentiments of high regard arising from cherished remembrances.

A. v. HUMBOLDT,
 At Potsdam, Sunday, Sept. 2, 1855.



Translated by Dr. Charles Rau.

[illegible]

Humboldt and Bunsen. While at Berlin, in 1855, he received the following letter from Humboldt:

MY DEAR SIR: The bearer of these lines, Mr. Möllhausen, whom I recommend to your kindness, is a man of talent, for whom I have much regard. He has been a long time among the Indians; first alone, on the Upper Missouri, and afterward in the employ of the United States Government as topographer and draughtsman, in the expedition of Lieutenant Whipple to California, across New Mexico (lat. 36°), and back via Panama. He has married the daughter of Mr. Seifert, the hunter and *valet de chambre*, who accompanied me to Siberia. He brings you a few lines for my friend, M. Bonpland. A thousand kind regards.

A. V. HUMBOLDT,

At Potsdam, the 12th of September, 1855.

The person with whom you employed yesterday the sign-language in the picture-gallery was the doorkeeper of the chateau of Sanssouci, Mr. Woytasch. Mr. von Olfers, the director-general of the Royal Museums, has returned this morning to Berlin. He will repeat to you how much interest and pleasure the King manifested while admiring your pictures, so remarkable for the objects they represent and the ideas which they engender in a mind habituated to serious meditation, and likewise displaying your admirable talent to seize upon the characteristic features of the human races.

Wherever located or residing, Mr. Catlin's society was considered interesting and desirable by men of ability and of culture.

His Itinerary for 1829 to 1871, herein, gives, under notes of each year, many incidents of his social life in various countries.

In Paris, especially from 1845 to 1848, Mr. Catlin found much congenial society. The American art colony, while not large, was composed of men then and subsequently noted in the art world—among them was John Vanderlyn, Thomas P. Rossiter, William M. Hunt, Thomas Hicks, and John F. Kensett. These and their colleagues appreciated Mr. Catlin and his works. Their friendly petition to the Congress of the United States, in 1846—an unsolicited one—asking the purchase and preservation of the Catlin gallery and museum, was an evidence of their friendship and interest in his work. He was made a corresponding member of the Ethnological Society of Paris on June 27, 1846.

MR. CATLIN'S FRIENDS.

Mr. Catlin impressed himself upon men of mind. He was not merely a writer and painter, he was a man of acquirement, observation, and keen analytical powers. Henry Clay, Daniel Webster, William H. Seward, William M. Evarts, John A. Dix, Joseph Henry, and Benjamin Silliman, in America, were early his friends.

Note from Hon. William H. Seward.

Mr. Seward wrote to him October 7, 1839, from Albany:

I had the pleasure to examine these (your) paintings a year or two since during your exhibition in this city, but had cause to regret that your illness at that time deprived me of the pleasure of meeting you. It would give me great pleasure now to accept your invitation for some day during my next hurried visit to New York, and if I could do anything to contribute to your success in your visit to Europe it would make me very happy. I have the highest respect for your talents and acquirements.

When Mr. Catlin contemplated his European trip of 1839 many letters of introduction were sent him.

The following are of interest:

Mr. Clay's letter of introduction for Mr. Catlin to Lord Selkirk.

WASHINGTON, July 7, 1838.

MY LORD: Mr. George Catlin, a citizen of the United States, who will present this letter, has been engaged many years among various Indian tribes who inhabit this continent, and collected a mass of valuable information touching the habits, usages, and laws, and the state of society among them, surpassing that which was probably ever possessed by any man, or what is to be found in any books. He has also made a large and most curious and interesting collection of articles of manufacture and wearing apparel, instruments of war, &c., in use among the Indians. To all of which he has added many Indian portraits, landscapes, views, &c.

(Mr. Catlin) * * * embarked in the hazardous enterprise which has led to these results with the greatest enthusiasm. He is a most interesting and highly intelligent gentleman. He goes to Europe for the purpose of exhibiting and possibly selling his rare and curious cabinet.

I shall be greatly obliged by any friendly attentions which your lordship may find it convenient to tender to him.

I have the honor to be, with high respect, your lordship's obedient servant,

H. CLAY.

EARL SELKIRK.

Prof. Benjamin Silliman's general letter of introduction for Mr. Catlin in Europe.

UNITED STATES, NORTH AMERICA,
Yale College, New Haven, October 14, 1839.

George Catlin, esq., of New York, is personally known to me as a gentleman of great intelligence, respectability, and worth, and in this character he is advantageously known to great numbers of his countrymen.

Although trained in the profession of jurisprudence his taste led him to the pencil, and a spirit of adventure sustained by a noble enthusiasm led him to traverse the region of the remote West beyond the Mississippi, the Missouri, and the Rocky Mountains for the purpose of rescuing from oblivion the still numerous aboriginal nations of whom there is too much reason to fear that there will be too soon no other memorial. Among these nations Mr. Catlin lived on friendly terms for seven years, and the result is contained in his splendid gallery of original portraits, nearly five hundred in number—numerous with sketches of scenery, of manners, costumes, geological structure, &c., illustrated by a large and varied collection of weapons, utensils, dresses, &c., which together form a most interesting and instructive exhibition, entirely original and unique in character.

These things serve as a text for Mr. Catlin's spirited and very attractive conversations and lectures.

As he is about to visit Europe with his works, I beg leave to recommend him to all persons who may have any knowledge of geological specimens.

BENJAMIN SILLIMAN.

SOME REMINISCENCES OF MR. CATLIN.

The following reminiscence of Mr. Catlin was in a letter written by George Harvey, the artist, to the New York Post, from No. 82 Fifth avenue, December 23, 1872:

I have just received a telegram * * * of the death of George Catlin.

Poor Catlin! How oft have I grieved in his straits and trials while trying to plead the cause of the red Indian, both in his native country and in Europe. Catlin's life-long labors will now be appreciated. Death bars the doors of jealousies and envies.

I remember well his calling at my studio in the old Exchange building, Wall street, in 1826, when he disclosed the ambition of his life to become the historian and limner of the aborigines of the vast continent of North America. Most faithfully has he kept to this self-appointed task. His many volumes narrating these adventures, recording the peculiar customs, and with graphic artistic skill painting the scenery, in which he introduced groups of figures at ball-play, on the war-path, in council, and religious ceremonies, with a thousand other details of his experiences of their lives and manners, will now be sought for and read by every student of ethnology for the purpose of forming light essays for the magazines and otherwise entertaining popular readings of the day.

Had there been such a man as Catlin following in the train of Julius Cæsar when he conquered Great Britain, instead of Tacitus, how much richer would be the materials for correct thought and information than those we possess. His cartoons are now boxed up at Washington; but Catlin's great desire was to have them exhibited in a building to be erected in Central Park, where they would be accessible to all the world, for he justly observed that in this ever-growing city nearly all travel centers. In conversing with me last winter, when he had his works on view at the Sommerville gallery, in Fifth avenue, he showed me the plan of a building in the form of an Indian tent, to be made of zinc and iron, and painted like squaws adorn the buffalo robes of their chiefs. I differed from him as to the tent, and thought the dome wigwam of the Mandans was better, as that form could be so architecturally modified as to be really classically æsthetic in its simple beauty of outline, and capable of much adornment in subordinate details.

Mr. Harvey then suggests an organization to be formed to raise subscriptions to erect a building, to be open free to all, to the end that Mr. Catlin's wish might be carried out; "that his works should be seen and studied for the benefit that would accrue to society." He thought that such a testimony should be given to the memory "of that most worthy man, George Catlin, the great traveler and historian of the red Indians."

For a reminiscence of and interview with Mr. Catlin by Dr. Charles Rau, see herein.

General A. L. Chetlain, of Chicago, in response to a letter, furnishes the following in relation to Mr. Catlin and his residence at Brussels:

101 WASHINGTON STREET,
Chicago, Ill., June 22, 1886.

In the winter of 1869-'70 I met at Brussels, Belgium, where I was stationed as United States consul, Mr. George Catlin, an American artist, then residing in that city.

Mr. Catlin called at the consulate on business, and learning that my boyhood days had been spent in the lead mines of the Northwest, and that I had seen much of Indian life, he became interested, and soon after called again to talk with me about the early history of the lead mines, including the Black Hawk war of 1832, of which I had distinct recollection, and in which my father served for several months as a volunteer. Mr. Catlin was then in good health and quite robust and active for one of his advanced years. He was a charming talker, but his hearing was so impaired that it was with great difficulty one could talk to him. He often afterwards breakfasted or dined at my house *en famille*. His studio was in an obscure street near the Antwerp railroad station, in the northern part of the city. It occupied two rooms on the second floor, one a large front room, in which he exhibited his paintings and did his work; the other, a rear and smaller room, used as a sleeping and store room. Both were scantily furnished. He lived in a frugal way, taking part of his meals in an adjoining restaurant. His expenses were light, not exceeding, I judged, rent and living combined, over five francs per day. He seemed to have few acquaintances, even

among his brother artists, many of whom I knew. His dress was always plain and inexpensive, but tidy, especially when out of his studio.

He talked to me often about his collection or collections of Indian paintings and sketches, and expressed a hope, as I now recollect, that all his works might be brought together and placed in the hands of the Government of the United States. He feared that somebody might get them and remove them to some other country. I understood from him that he had had some trouble about his paintings, or a part of them, but he never gave me the particulars. He evidently felt more anxiety for the future of his life-long work than to execute orders, some of which came from England and a few, I think, from Germany.

Mrs. E. B. Washburne, the wife of the American minister to France, was in Brussels during the siege of Paris. She expressed a desire to visit Mr. Catlin's studio, and I accompanied her and introduced her to him. Mr. Catlin remembered well her father, Col. Henry Gratiot, when the Indian agent, from 1826 to 1834, at Gratiot's Grove, fifteen miles from Galena. Mrs. Washburne ordered copies of a few of his Indian sketches representing scenes in the Northwest.

As is well known, Mr. Catlin was a great admirer of the North American Indian character, and always took pride in calling himself the "friend of the Indian." He often berated the Government agents for their bad faith in dealing with them. He gave me at different times long and interesting accounts of his experience with the various tribes of Indians he had visited or had lived with. The Mandan tribe on the Upper Missouri he regarded with special favor, as being superior to all other tribes he had ever known.

He seemed to care very little for the acquaintance or society of any one, and avoided coming in contact with strangers, even when they were his own countrymen. This peculiarity I attributed in a great measure to his deafness. His life in Brussels was almost that of a recluse. My house, I think, was the only one in that place he visited as a friend. He never alluded to his family or family affairs, and gave no reason for the singular life he chose to live in Brussels. I often visited his studio and was always impressed with the frugal and quiet life he was leading. He gave me at different times several of his smaller sketches and a number of large photographs of celebrated Indian chiefs, which I still retain and prize highly. I took great interest in this singular but admirable man, and became much attached to him. I think the feeling was reciprocated. I will add that when I was a boy at Galena I knew such men as Stanley, the artist, Colonel Gratiot, the Indian agent, whom he had known, and about whom he never wearied of talking.

I left Brussels for the United States in the spring of 1872, and when I last saw him we parted with the sincere hope that we might meet again in America.

HIS ILLNESS AND DEATH.

Mr. Catlin was taken ill, through exposure to the weather, in Washington in October, 1872. He was shortly afterward removed to Jersey City, N. J., where his daughters resided, and also his brother-in-law, Hon. Dudley S. Gregory.

During his long and painful illness (Bright's disease) which followed he was patient and contented. His agony was intense, but he bore it like an Indian.

He would sit for hours, his profile turned to the faithful daughter who was with him, bearing his pain like a stoic. When he came from Washington to Jersey City in October, 1872, and first realized his helplessness, he sprang from his chair and walked the floor until his strength

gave out, saying, "Oh, if I was down in the valley of the Amazon I could walk off this weakness." The confinement was irksome, because he had been a child of nature, basking in her smiles and sunshine, and toying with her darker moods.

Even after 1870 Mr. Catlin had a lingering hope that his collections, the original and the cartoon, would be purchased by the nation and be placed in a gallery at Washington.

Mr. Phillips, an English gentleman, at one time offered to purchase them for his gallery in England, but Mr. Catlin preferred that they should remain in the United States.

While in his last sickness his anxiety was to know what would become of his gallery. He constantly referred to it, and almost the last words he spoke were, "What will become of my gallery?"

Mr. Catlin died at half-past 5 o'clock on the morning of December 23, 1872, at his rooms in the Darcy building, Jersey City, N. J., in the seventy-seventh year of his age. On December 26 he was buried in Greenwood Cemetery, Long Island, by the side of his wife and child.

This memoir of George Catlin gives the main incidents of his adventurous life and endeavors to connectedly present his traits of character, methods of work, and the results.

Mr. Catlin was personally a modest man.

No man of his station or who had done so much left so little from which to give a correct account of his private life. His published volumes contain but few dates, and no matter entirely personal to him of moment. Nowhere does he give the date of his birth, and furnishes no clue to the history of his family. The absence of dates in the "Eight Years amongst the Indians" is a cause of regret, and has made the work of preparing a correct itinerary of his journeyings very difficult. His original pictures contain no dates, but the copies of some of them in the collection known as the Cartoon Collection, in 1871 (Catalogue of 1871), and exhibited in the Stuyvesant building, New York, in 1871, contain some dates. He seems to have cared but little about preserving any data of himself. His work was to be enough; the man Catlin was constantly sunk in the working out of the one ambition of his life. No attempt has been made to fully state the value of his work, and in this it is feared that scant justice has been done to so earnest a man.

His best memoir is his work and the gallery which is herein described, the value of which must increase with time.

Mr. Catlin began his travels and observations at a time when incessant toil and hardship awaited him, and with no profitable pecuniary results to follow success. He ended his journey of life after the cen-

ture had ripened into manhood, and when the application of steam, the telegraph, and all of the most progressive of the economics and comforts of our now every-day life had been fully developed.

He saw the North American Indian of his enthusiastic youth and manhood the lordly owner and pioneer of the plains, become the stubborn warrior, resisting the inroad of the "Long Knives" from the East.

In his time a nation grew from an infant to a man, and he saw before the advancing columns of Anglo-Saxon life his "red men" beaten back, and fruitlessly resist the white inroad, as the crumbling sands meet the roll of the irresistible ocean.

With a catholicity of spirit and opinion, born of his love for and communion with nature, with his latest breath his lips spoke and his heart beat for the wild man of the West—that wild man, who was always to him a child of nature, persecuted by the whites and the victim of the spoliator, whose every-day life he had exalted in his art and forever perpetuated by his writings. He has worthily preserved, with pen and pencil, for all time, the story of this people.

He threshed the wheat of much of American aboriginal life in the first part of this century. In many cases others, traveling the same ground, using the flail with loud and ponderous stroke, have since given the world no grain and much chaff.

Contemplating his labors and their results, surely George Catlin will not be forgotten amongst men.

MR. CATLIN'S MOTIVE FOR HIS INDIAN RESEARCHES.

Mr. Catlin, while in Philadelphia, where he was located in 1829, saw a band of wild Indians passing through *en route* to Washington on treaty business. Their trappings and dress at once caught his eye. Mr. Catlin's mind was on the subject of an ethnological and natural history museum and collection early in 1824. His brother Julius, just graduated at West Point, was his confidant. He developed to him his plans. Julius was to be the geologist, mineralogist, and botanist of the expedition. He was so impressed with this that he resigned from the Army in 1826 and joined George in New York. At the end of two years he was drowned at Rochester, N. Y., while on a business journey for George.

In a letter from Fort Union, mouth of Yellowstone River, Dakota, in July, 1832, he gives the reasons for his love of Indian art and accounts for his enthusiasm on the subject:

You will no doubt be somewhat surprised on the receipt of a letter from me so far strayed into the western world, and still more startled when I tell you that I am here in the full enthusiasm and practice of my art. That enthusiasm alone has brought

me into this remote region, three thousand five hundred miles from my native soil, the last two thousand of which have furnished me with almost unlimited models, both in landscape and the human figure, exactly suited to my feelings. I am now in the full possession and enjoyment of those conditions on which alone I was induced to pursue the art as a profession, and in anticipation of which alone my admiration for the art could ever have been kindled into a pure flame. I mean the free use of nature's undisguised models, with the privilege of selecting for myself. If I am here losing the benefit of the fleeting fashions of the day and neglecting that elegant polish which the world say an artist should draw from a continual intercourse with the polite world, yet have I this consolation, that in this country I am entirely divested of those dangerous steps and allurements which beset an artist in fashionable life, and have little to steal my thoughts away from the contemplation of the beautiful models that are about me. If, also, I have not here the benefit of that feeling of emulation which is the life and spur to the arts where artists are associates together, yet am I surrounded by living models of such elegance and beauty that I feel an unceasing excitement of a much higher order—the certainty that I am drawing knowledge from the true source. My enthusiastic admiration of man in the honest and elegant simplicity of nature has always fed the warmest feelings of my bosom and shut half the avenues to my heart against the specious refinements of the accomplished world. This feeling, together with the desire to study my art independently of the embarrassments which the ridiculous fashions of civilized society have thrown in its way, has led me to the wilderness for a while as the true school of the arts.

I have for a long time been of opinion that the wilderness of our country afforded models equal to those from which the Grecian sculptors transferred to the marble such inimitable grace and beauty; and I am now more confirmed in this opinion since I have immersed myself in the midst of thousands and tens of thousands of these knights of the forest, whose lives are lives of chivalry, and whose daily feats, with their naked limbs, might vie with those of the Grecian youths in the beautiful rivalry of the Olympian games.

No man's imagination, with all the aids of description that can be given to it, can ever picture the beauty and wildness of scenes that may be daily witnessed in this romantic country; of hundreds of these graceful youths, without a care to wrinkle or a fear to disturb the full expression of pleasure and enjoyment that beams upon their faces; their long black hair, mingling with their horses' tails, floating in the wind, while they are flying over the carpeted prairie and dealing death with their spears and arrows to a band of infuriated buffaloes; or their splendid procession in a war parade, arrayed in all their gorgeous colors and trappings, moving with most exquisite grace and manly beauty added to that bold defiance which man carries on his front, who acknowledges no superior on earth, and who is amenable to no laws except the laws of God and honor.

In addition to the knowledge of human nature and of my art, which I hope to acquire by this toilsome and expensive undertaking, I have another in view, which, if it should not be of equal service to me, will be of no less interest and value to posterity. I have, for many years past, contemplated the noble races of red men who are now spread over these trackless forests and boundless prairies, melting away at the approach of civilization; their rights invaded, their morals corrupted, their lands wrested from them, their customs changed, and therefore lost to the world, and they at last sunk into the earth and the plowshare turning the sod over their graves; and I have flown to their rescue, not of their lives or of their race (for they are "doomed" and must perish), but to the rescue of their looks and their modes, at which the acquisitive world may hurl their poison and every besom of destruction, and trample them down and crush them to death; yet, phoenix-like, they may rise from the "stain on a painter's palette," and live again upon canvas and stand forth for centuries yet to come—the living monuments of a noble race. For this purpose I have designed to visit every tribe of Indians on the continent, if my life should be spared, for the pur-

pose of procuring portraits of distinguished Indians, of both sexes in each tribe, painted in their native costume, accompanied with pictures of their villages, domestic habits, games, mysteries, religious ceremonies, &c., with anecdotes, traditions, and history of their respective nations.

If I should live to accomplish my design the result of my labors will doubtless be interesting to future ages, who will have little else left from which to judge of the original inhabitants of this simple race of beings, who require but a few years more of the march of civilization and death to deprive them of all their native customs and character.

In the "Remarks" to his Catalogues, 1837 to 1848, Mr. Catlin writes:

I wish to inform the visitors to my collection that, having some years since become fully convinced of the rapid decline and certain extinction of the numerous tribes of the North American Indians * * * I sat out alone, unaided and unadvised, resolved (if my life should be spared), by the aid of my brush and pen, to rescue from oblivion so much of their primitive looks and customs as the industry and ardent enthusiasm of one lifetime could accomplish, and set them up in a *gallery, unique and imperishable*, for the use and benefit of future ages.

LIFE ON THE FRONTIER, 1829-'38.

For eight years Mr. Catlin, in pursuit of his ambition, lived among the Indians, traders, trappers, and hunters of the West. The life and habits of the hunter and trapper of the Western frontier in 1818-'19, to the west and south of Saint Louis and about the head-waters and along the Arkansas and Canadian Rivers, he thus describes:

The only inhabitants on the upper parts of White River, so far as inhabitants have penetrated, are hunters, who live in camps and log cabins, and support themselves by hunting the bear, deer, buffalo, elk, beaver, racoon, and other animals which are found in great plenty in that region. They (the hunters) also raise some corn for bread and for feeding their horses. * * * They seldom, however, cultivate more than an acre or two, subsisting chiefly on animal food and wild honey. * * * When the season of hunting arrives, the ordinary labors of a man about the house and corn-fields devolve upon the women, whose condition in such a state of society may readily be imagined. They in fact pursue a similar course of life with the savages; having embraced their love of ease and their contempt for agricultural pursuits, with their sagacity in the chase, their mode of dressing in skins, their manners, and their hospitality to strangers.

The furs and peltries, which are collected during repeated excursions in the woods, are taken down the river at certain seasons in canoes and disposed of to traders, who visit the lower parts of this river for that purpose. Here they receive, in exchange for their furs, woolen cloths, rifles, knives, and hatchets, salt, powder, lead, iron for horse-shoes, blankets, iron pots, shoes, and other articles of primary importance in their way of life.

Those living near the cultivated parts of Lawrence county, in Arkansas Territory, also bring down in exchange for such articles, buffalo beef, pork, bear's meat, bees-wax, and honey, which are again sold by the traders along the banks of the Mississippi or at New Orleans. Very little cash is paid, and that in hard (coin) money only, no bank bills of any kind being taken in that quarter.

I happened to be present, on my return from the head-waters of White River, at one of these exchanges, where a further opportunity was offered of observing the manners and character of these savage Europeans. Bear's meat was sold at \$10 per cwt., buffalo beef at \$4, cow's beef at \$3, pork in the hog at \$3.50, venison hams at 25 cents each, wild turkeys the same, wild honey at \$1 per gallon, beaver fur \$2 per pound, bear skins \$1.50 each, otter skins \$2 a piece, racoon 25 cents each, deer skins 25 cents per pound. These prices were considered high by the purchaser, but

they were only nominally so, for he paid them off in articles at the most exorbitant rates. Common three-point or Mackinaw blankets were sold at \$8 each, butcher knives at \$2, rifle locks at \$8, common coarse blue cloth at \$6 per yard, coffee at 75 cents per pound, salt at \$5 per bushel, lead at 25 cents per pound, gun powder at \$2 per pound, axes at \$6 each, horseshoe nails at \$3 per set, etc.—A View of the Lead Mines of Missouri, 1818 and 1819.

MR. CATLIN PAINTING INDIANS—DIFFICULTIES IN OBTAINING SUBJECTS AND INCIDENTS.

The illustration, drawn by Mr. Catlin, and the frontispiece to this work, shows him painting in an Indian village, with a crowd of interested spectators. He was given quarters by Mr. Kipp, the American Fur Company agent, at Fort Clark, in 1832, in the building in which he resided.

Mr. Catlin was called by the Ioway Indians *Chip-pe-ho-la*; by the Mandans, *Te-ho-pe-nee-Wash-ee*, or Great Medicine White Man; and by the Sioux at Fort Pierre, *Ee-cha-zoo-kah-ga-wa-kon*, *The Medicine Painter*, and also *We-chash-a-wa-kon*, *The Painter*.

METHOD OF CARRYING HIS OUTFIT.

In the preface to his Catalogue Mr. Catlin indicates how he traveled and carried his painting materials while with the North American Indians. He carried sketch-books, canvas, and colors. His sketches in oil were unstretched, and when dry were rolled up and packed in a tin case, which was slung on his back. He carried a sketch-box, or well, for wet sketches.

In South America Mr. Catlin had a servant, a negro man (a maroon), *Cæsar Bolla*, who carried his painting materials. This Cæsar was with him for six years, and with him in his second tour among the North American Indians.

Strapped upon Cæsar's back was always my large portfolio, containing a large number of cartoon portraits of North American Indians, and blank cartoons for other portraits to be made, protected by a water-proof covering.

At a Zurumati village near the Acarai (or Crystal) Mountains, South America, he describes his paintings.

Our views were made known to them and we were received with hospitality and kindness. Cæsar soon got my portfolio open in a suitable place and began his usual lecture of the portraits of their "red brethern" in North America, as he held them up one by one to their view.

MR. CATLIN AT FORT PIERRE, 1832.

After resting a few days at Fort Pierre, after his arrival, Mr. Catlin began to work. After he had privately painted the portrait of *One Horn*, a Sioux—

Several of the chiefs and doctors were allowed to see it, and at last it was talked of through the village, and, of course, the greater part of their numbers were at once gathered around me. Nothing short of having it out of doors, on the side of my wigwam, would in any way answer them, and here I had the peculiar satisfaction of beholding, through a small hole I had made in my wigwam, the high admiration and re-

spect they all felt for their chief, as well as the very great estimation in which they held me as a painter and a magician, conferring upon me at once the very distinguished appellation of Ee-cha-zoo-kah-ga-wa-kon (the medicine painter).

After the exhibition of this chief's picture, there was much excitement in the village about it. The doctors generally took a decided and noisy stand against the operations of my brush, haranguing the populace, and predicting bad luck and premature death to all who submitted to so strange and unaccountable an operation! My business for some days was entirely at a stand for want of sitters, for the doctors were opposing me with all their force, and the women and children were crying, with their hands over their mouths, making the most pitiful and doleful laments, which I never can explain to my readers, but for some just account, of which I must refer them to my friends M'Kenzie and Halsey, who overlooked with infinite amusement these curious scenes, and are able, no doubt, to give them with truth and effect to the world.

In this sad and perplexing dilemma, this noble chief stepped forward, and, addressing himself to the chiefs and the doctors, to the braves and to the women and children, he told them to be quiet, and to treat me with friendship; that I had been traveling a great way to see them, and smoke with them; that I was great *medicine*, to be sure; that I was a great chief, and that I was the friend of Mr. Laidlaw and Mr. M'Kenzie, who had prevailed upon him to sit for his picture, and fully assured him that there was no harm in it. His speech had the desired effect, and I was shaken hands with by hundreds of their worthies, many of whom were soon, dressed and ornamented, prepared to sit for their portraits.—Pages 220, 221, vol. 1, Catlin's Eight Years.

MR. CATLIN AT FORT UNION, PAINTING—HIS STUDIO.*

The letter which I gave you on the subject of medicines and *medicine-men* has somewhat broken the thread of my discourse, and left my painting-room (in the bastion), and all the Indians in it, and portraits, and buffalo hunts, and landscapes of these beautiful regions to be taken up and discussed, which I will now endeavor to do, beginning just where I left off.

I was seated on the cool breech of a 12-pounder, and had my easel before me, and Crows and Blackfeet and Assiniboins, whom I was tracing upon the canvas. And so I have been doing to-day, and shall be for several days to come. My painting room has become so great a lounge and I so great a *medicine-man* that all other amusements are left, and all other topics of conversation and gossip are postponed for future consideration. The chiefs have had to place "soldiers" (as they are called) at my door, with spears in hand, to protect me from the throng, who otherwise would press upon me, and none but the worthies are allowed to come into my medicine apartments and none to be painted except such as are decided by the chiefs to be worthy of so high an honor.

In my former epistle I told you there were encamped about the fort a host of wild incongruous spirits—chiefs and sachems—warriors, braves, and women and children of different tribes, of Crows and Blackfeet, Ojibbeways, Assiniboins, and Crees, or Knisteneaux. Amongst and in the midst of them am I, with my paint-pots and canvas, snugly ensconced in one of the bastions of the fort, which I occupy as a painting room. My easel stands before me, and the cool breech of a 12-pounder makes me a comfortable seat, whilst her muzzle is looking out at one of the port-holes. The operations of my brush are mysteries of the highest order to these red sons of the prairie, and my room the earliest and latest place of concentration of these wild and jealous spirits, who all meet here to be amused and pay me signal honors, but gaze upon each other, sending their sidelong looks of deep-rooted hatred and revenge around the group. However, whilst in the fort their weapons are placed within the arsenal, and naught but looks and thoughts can be breathed here; but death and

* THE STORY OF THE DOG.—The narration of the painting and murder of several Sioux Indians at Fort Union in 1832 is given herein, in the "Itinerary of 1834."—T. D.

grim destruction will visit back those looks upon each other when these wild spirits again are loose and free to breathe and act upon the plains.

INDIAN OBJECTIONS TO BEING PAINTED—RANK TO PRECEDE.

Whilst painting the portraits of the chiefs and braves of the Sioux, as described in my last epistle, my painting-room [at the mouth of Teton River, Upper Missouri, 1832] was the continual rendezvous of the worthies of the tribe, and I the "lion of the day," and my art the *summum* and *ne plus ultra* of mysteries, which engaged the whole conversation of chiefs and sachems, as well as of women and children. I mentioned that I have been obliged to paint them according to rank, as they looked upon the operation as a very great honor, which I, as "a great chief and medicine-man," was conferring on all who sat to me. Fortunate it was for me, however, that the honor was not a sufficient inducement for all to overcome their fears, which often stood in the way of their consenting to be painted; for if all had been willing to undergo the operation, I should have progressed but a very little way in the rank and file of their worthies, and should have had to leave many discontented and (as they would think) neglected. About one in five or eight was willing to be painted, and the rest thought they would be much more sure of "sleeping quiet in their graves" after they were dead if their pictures were not made. By this lucky difficulty I got great relief, and easily got through with those who were willing, and at the same time decided by the chiefs to be worthy of so signal an honor.

After I had done with the chiefs and braves and proposed to paint a few of the women, I at once got myself into a serious perplexity, being heartily laughed at by the whole tribe, both by men and by women, for my exceeding and (to them) unaccountable condescension in seriously proposing to paint a woman, conferring on her the same honor that I had done the chiefs and braves. Those whom I had honored were laughed at by hundreds of the jealous, who had been decided unworthy the distinction, and were now amusing themselves with the very enviable honor which the great white medicine-man had conferred especially on them, and was now to confer equally upon the squaws.

The first reply that I received from those whom I had painted was, that if I was to paint women and children, the sooner I destroyed their pictures the better, for I had represented to them that I wanted their pictures to exhibit to white chiefs, to show who were the most distinguished and worthy of the Sioux, and their women had never taken scalps nor did anything better than make fires and dress skins. I was quite awkward in this dilemma, in explaining to them that I wanted the portraits of the women to hang under those of their husbands, merely to show how their women looked and how they dressed, without saying any more of them. After some considerable delay of my operations and much deliberation on the subject through the village, I succeeded in getting a number of women's portraits, of which the two above introduced are a couple.

The vanity of these men, after they had agreed to be painted, was beyond all description, and far surpassing that which is oftentimes immodest enough in civilized society, where the sitter generally leaves the picture, when it is done, to speak for and to take care of itself, while an Indian often lays down from morning till night in front of his portrait, admiring his own beautiful face, and faithfully guarding it from day to day to save it from accident or harm.

This watching or guarding their portraits I have observed during all of my travels amongst them as a very curious thing, and in many instances where my colors were not dry and subjected to so many accidents from the crowds who were gathering about them, I have found this peculiar guardianship of essential service to me, relieving my mind oftentimes from a great deal of anxiety.

I was for a long time at a loss for the true cause of so singular a peculiarity, but at last learned that it was owing to their superstitious notion that there may be life to a certain extent in the picture, and that if harm or violence be done to it, it may

in some mysterious way affect their health or do them other injury.—Pages 226, 227, vol. 1, Catlin's Eight Years.

PAINTING AMONG THE MANDANS.

I have been continually at work with my brush, with fine and picturesque subjects before me, and from the strange, whimsical, and superstitious notions which they have of an art so novel and unaccountable to them, I have been initiated into many of their mysteries—have witnessed many very curious incidents, and preserved several anecdotes, some of which I must relate.

Perhaps nothing ever more completely astonished these people than the operations of my brush. The art of portrait-painting was a subject entirely new to them, and of course unthought of; and my appearance here has commenced a new era in the arcana of medicine or mystery. Soon after arriving here I commenced and finished the portraits of the two principal chiefs. This was done without having awakened the curiosity of the villagers, as they had heard nothing of what was going on, and even the chiefs themselves seemed to be ignorant of my designs, until the pictures were completed. No one else was admitted into my lodge during the operation; and when finished it was exceedingly amusing to see them mutually recognizing each other's likeness, and assuring each other of the striking resemblance which they bore to the originals. Both of these pressed their hand over their mouths awhile in dead silence (a custom amongst most tribes, when anything surprises them very much); looking attentively upon the portraits and myself, and upon the palette and colors with which these unaccountable effects had been produced.

They then walked up to me in the most gentle manner, taking me in turn by the hand, with a firm grip, with head and eyes inclined downwards, and in a tone a little above a whisper pronounced the words *Te-ho-pe-nee Wash-ee*, and walked off.

Readers, at that moment I was christened with a new and great name—one by which I am now familiarly hailed, and talked of in this village; and no doubt will be as long as traditions last in this strange community. That moment conferred an honor on me, which you as yet do not understand. I took the degree (not of Doctor of Laws, nor Bachelor of Arts) but of Master of Arts—of mysteries—of magic, and of hocus-poens. I was recognized in that short sentence as a “great *medicine white man*,” and since that time have been regularly installed medicine or mystery, which is the most honorable degree that could be conferred upon me here; and I now hold a place amongst the most eminent and envied personages, the doctor and conjurati of this titled community.

Te-ho-pe-nee Wash-ee (or medicine white man) is the name I now go by, and it will prove to me, no doubt, of more value than gold, for I have been called upon and feasted by the doctors, who are all mystery-men; it has been an easy and successful passport already to many strange and mysterious places; and has put me in possession of a vast deal of curious and interesting information, which I am sure I never should have otherwise learned. I am daily growing in the estimation of the medicine-men and the chiefs; and by assuming all the gravity and circumspection due from so high a dignitary (and even considerably more), and endeavoring to perform now and then some art or trick that is unfathomable, I am in hopes of supporting my standing, until the great annual ceremony commences; on which occasion, I may possibly be allowed a seat in the medicine-lodge by the doctors, who are the sole conductors of this great source and fountain of all priestcraft and conjuration in this country.

After I had finished the portraits of the two chiefs, and they had returned to their wigwams, and deliberately seated themselves by their respective firesides, and silently smoked a pipe or two (according to an universal custom), they gradually began to tell what had taken place; and at length crowds of gaping listeners, with mouths wide open, thronged their lodges, and a throng of women and girls were about my house, and through every crack and crevice I could see their glistening

eyes, which were piercing my hut in a hundred places, from a natural and restless propensity, a curiosity to see what was going on within.

An hour or more passed in this way, and the soft and silken throng continually increased, until some hundreds of them were clinging about my wigwam like a swarm of bees hanging on in front and sides of their hive.

During this time not a man made his appearance about the premises. After a while, however, they could be seen folded in their robes, gradually siding up towards the lodge, with a silly look upon their faces, which confessed at once that curiosity was leading them reluctantly where their pride checked and forbade them to go. The rush soon became general, and the chiefs and medicine-men took possession of my room, placing soldiers (braves, with spears in their hands) at the door, admitting no one but such as were allowed by the chiefs to come in.

Mons. Kipp (the agent of the Fur Company) at this time took a seat with the chiefs, and, speaking their language fluently, he explained to them my views and the objects for which I was painting these portraits, and also expounded to them the manner in which they were made, at which they seemed all to be very much pleased. The necessity at this time of exposing the portraits to the view of the crowds who were assembled around the house became imperative, and they were held up together over the door, so that the whole village had a chance to see and recognize their chiefs. The effect upon so mixed a multitude, who as yet had heard no way of accounting for them, was novel and really laughable. The likenesses were instantly recognized, and many of the gaping multitude commenced yelping; some were stamping off in the jarring dance; others were singing, and others again were crying; hundreds covered their mouths with their hands and were mute; others, indignant, drove their spears frightfully into the ground, and some threw a reddened arrow at the sun, and went home to their wigwams.

The pictures seen, the next curiosity was to see the man who made them, and I was called forth. I stepped forth, and was instantly hemmed in by the throng. Women were gaping and gazing and warriors and braves were offering me their hands, whilst little boys and girls by dozens were struggling through the crowd to touch me with the ends of their fingers; and whilst I was engaged, from the waist upwards, in fending off the throng and shaking hands, my legs were assailed (not unlike the nibbling of little fish when I have been standing in deep water) by children, who were creeping between the legs of the bystanders for the curiosity or honor of touching me with the end of their finger. The eager curiosity and expression of astonishment with which they gazed upon me plainly showed that they looked upon me as some strange and unaccountable being. They pronounced me as the greatest medicine-man in the world, for they said I had made living beings; they said they could see their chiefs alive in two places; those that I had made were a little alive; they could see their eyes move, could see them smile and laugh, and that if they could laugh they could certainly speak, if they should try, and they must therefore have some life in them.

The squaws generally agreed that they had discovered life enough in them to render my medicine too great for the Mandans; saying that such an operation could not be performed without taking away from the original something of his existence which I put in the picture, and they could see it move, could see it stir.

This curtailing of the primary existence, for the purpose of instilling life into the secondary one, they decided to be a useless and destructive operation, and one which was calculated to do great mischief in their happy community; and they commenced a mournful and doleful chant against me, crying and weeping bitterly through the village, proclaiming me a most "dangerous man; one who could make living persons by looking at them, and at the same time could, as a matter of course, destroy life in the same way if I chose; that my medicine was dangerous to their lives, and that I must leave the village immediately; that bad luck would happen to those whom I painted; that I was to take a part of the existence of those whom I

painted, and carry it home with me amongst the white people, and that when they died they would never sleep quiet in their graves."

In this way the women and some old quack-medicine men together had succeeded in raising an opposition against me; and the reasons they assigned were so plausible and so exactly suited for their superstitious feelings that they completely succeeded in exciting fears and a general panic in the minds of a number of chiefs who had agreed to sit for their portraits, and my operations were, of course, for several days completely at a stand. A grave council was held on the subject from day to day, and there seemed great difficulty in deciding what was to be done with me and the dangerous art which I was practicing, and which had far exceeded their original expectations. I finally got admittance to their sacred conclave, and assured them that I was but a man like themselves; that my art had no medicine or mystery about it, but could be learned by any of them if they would practice it as long as I had; that my intentions towards them were of the most friendly kind, and that in the country where I lived brave men never allowed their squaws to frighten them with their foolish whims and stories. They all immediately arose, shook me by the hand, and dressed themselves for their pictures. After this there was no further difficulty about sitting; all were ready to be painted; the squaws were silent, and my painting-room a continual resort for the chiefs and braves and medicine-men, where they waited with impatience for the completion of each one's picture, that they could decide as to the likeness as it came from under the brush; that they could laugh and yell and sing a new song and smoke a fresh pipe to the health and success of him who had just been safely delivered from the hands and the mystic operation of the white medicine.

In each of these operations, as they successively took place, I observed that a pipe or two were well filled, and as soon as I commenced painting, the chiefs and braves who sat around the sides of the lodge commenced smoking for the success of the picture (and probably as much or more so for the safe deliverance of the sitter from harm while under the operation), and so they continued to pass the pipe around until the portrait was completed.

In this way I proceeded with my portraits, stopping occasionally very suddenly as if something was wrong, and taking a tremendous puff or two at the pipe and streaming the smoke through my nostrils, exhibiting in my looks and actions an evident relief, enabling me to proceed with more facility and success by flattering and complimenting each one on his good looks after I had got it done, and taking them according to rank or standing, making it a matter of honor with them, which pleased them exceedingly, and gave me and my art the stamp of respectability at once.

I was then taken by the arm by the chiefs and led to their lodges, where feasts were prepared for me in elegant style, *i. e.*, in the best manner which this country affords; and being led by the arm, and welcomed to them by gentlemen of high and exalted feelings, rendered them in my estimation truly elegant.

I was waited upon in due form and ceremony by the medicine-men, who received me upon the old adage, "*Similis simili gaudet.*" I was invited to a feast, and they presented me a doctor's rattle, and a magical wand, or doctor's staff, strung with claws of the grizzly bear, with hoofs of the antelope, with ermine, with wild sage, and bat's wings—and perfumed withal with the choice and savory odor of the pole-cat; a dog was sacrificed and hung by the legs over my wigwam, and I was therefore and thereby initiated into the arcana of medicine or mystery, and considered a Fellow of the Extraordinary Society of *Conjurati*.

Since this signal success and good fortune in my operations, things have gone on very pleasantly, and I have had a great deal of amusement. Some altercation has taken place, however, amongst the chiefs and braves, with regard to standing or rank, of which they are exceedingly jealous; and they must sit (if at all) in regular order, according to that rank; the trouble is all settled at last, however, and I have had no want of subjects, though a great many have again become alarmed, and are unwill-

ling to sit, for fear, as some say, that they will die prematurely if painted; and as others say, that if they are painted, the picture will live after they are dead, and they cannot sleep quiet in their graves.

I have had several most remarkable occurrences in my painting-room, of this kind, which have made me some everlasting enemies here; though the minds and feelings of the chiefs and medicine-men have not been affected by them. There have been three or four instances where proud and aspiring young men have been in my lodge, and after gazing at the portraits of the head chief across the room (which sits looking them in the eyes), have raised their hands before their faces and walked around to the side of the lodge, on the right or left, from whence to take a long and fair side look at the chief, instead of staring him full in the face (which is a most unpardonable offense in all Indian tribes); and after having got in that position, and cast their eyes again upon the portrait which was yet looking them full in the face, have thrown their robes over their heads and bolted out of the wigwam, filled equally with astonishment and indignation, averring, as they always will in a sullen mood, that they "saw the eyes move,"—that as they walked around the room "the eyes of the portrait followed them." With these unfortunate gentlemen repeated efforts have been made by the traders, and also by the chiefs and doctors, who understand the illusion, to convince them of their error, by explaining the mystery; but they will not hear to any explanation whatever, saying that "what they see with their eyes is always evidence enough for them"; that they always "believe their own eyes sooner than a hundred tongues," and all efforts to get them a second time to my room, or into my company in any place, have proved entirely unsuccessful.

I had trouble brewing also the other day from another source; one of the medicines commenced howling and haranguing around my domicile, amongst the throng that was outside, proclaiming that all who were inside and being painted were fools and would soon die, and very materially affecting thereby my popularity. I however sent for him and called him in the next morning, having only the interpreter with me; telling him that I had had my eye upon him for several days, and had been so well pleased with his looks that I had taken great pains to find out his history, which had been explained by all as one of a most extraordinary kind, and his character and standing in his tribe as worthy of my particular notice; and that I had several days since resolved that as soon as I had practiced my hand long enough upon the others, to get the stiffness out of it (after paddling my canoe so far as I had) and make it to work easily and successfully, I would begin on his portrait, which I was then prepared to commence on that day, and that I felt as if I could do him justice. He shook me by the hand, giving me the "doctor's grip," and beckoned me to sit down, which I did and we smoked a pipe together. After this was over, he told me that "he had no inimical feelings towards me, although he had been telling the chiefs that they were all fools, and all would die who had their portraits painted—that although he had set the old women and children all crying, and even made some of the young warriors tremble, yet he had no unfriendly feelings towards me, nor any fear or dread of my art." "I know you are a good man (said he), I know you will do no harm to any one, your medicine is great and you are a great 'medicine-man.' I would like to see myself very well—and so would all of the chiefs; but they have all been many days in this medicine-house, and they all know me well, and they have not asked me to come in and be made alive with paints. My friend, I am glad that my people have told you who I am; my heart is glad; I will go to my wigwam and eat, and in a little while I will come, and you may go to work." Another pipe was lit and smoked, and he got up and went off. I prepared my canvas and palette, and whistled away the time until 12 o'clock before he made his appearance, having used the whole of the fore part of the day at his toilet, arranging his dress and ornamenting his body for his picture.

At that hour, then, bedaubed and streaked with paints of various colors, with bear's grease and charcoal, with medicine-pipes in his hands and foxes' tails attached to his heels, entered Mah-to-he-bah (the old bear, No. 129, Plate 55), with a train of his own

profession, who seated themselves around him, and also a number of boys, whom it was requested should remain with him, and whom I supposed it possible might have been pupils whom he was instructing in the mysteries of *materia medica* and *hoca poca*. He took his position in the middle of the room, waiving his eagle calumets in each hand and singing his medicine-song, which he sings over his dying patient, looking me full in the face until I completed his picture, which I painted at full length. His vanity has been completely gratified in the operation; he lies for hours together, day after day, in my room, in front of his picture, gazing intently upon it; lights my pipe for me while I am painting, shakes hands with me a dozen times on each day, and talks of me, and enlarges upon my medicine virtues and my talents wherever he goes, so that this new difficulty is now removed, and instead of preaching against me, he is one of my strougest and most enthusiastic friends and aids in the country.—Pages 105–114, vol. 1, Catlin's eight years.

MR. CATLIN PAINTS A MANDAN INDIAN BEAU—A FOP.

Whilst I have been painting from day to day, there have been two or three of these fops continually strutting and taking their attitudes in front of my door; decked out in all their finery, without receiving other benefit or other information than such as they could discover through the cracks and seams of my cabin. The chiefs, I observed, passed them by without notice, and of course without inviting them in; and they seemed to figure about my door from day to day in their best dresses and best attitudes, as if in hopes that I would select them as models for my canvas. It was natural that I should do so, for their costume and personal appearance was entirely more beautiful than anything else to be seen in the village. My plans were laid, and one day when I had got through with all of the head men, who were willing to sit to be painted, and there were two or three of the chiefs lounging in my room, I stepped to the door and tapped one of these fellows on the shoulder, who took the hint and stepped in, well pleased and delighted with the signal and honorable notice I had at length taken of him and his beautiful dress. You cannot imagine what was the expression of gratitude which beamed forth in this poor fellow's face, and how high his heart beat with joy and pride at the idea of my selecting him to be immortal, alongside of the chiefs and worthies whose portraits he saw arranged around the room; and by which honor he undoubtedly considered himself well paid for two or three weeks of regular painting, and greasing, and dressing, and standing alternately on one leg and the other at the door of my premises.

Well, I placed him before me, and a canvas on my easel, and "chalked him out" at full length. He was truly a beautiful subject for the brush, and I was filled with enthusiasm. His dress from head to foot was of the skins of the mountain goat, and dressed so neatly that they were almost as soft and as white as Canton crape. Around the bottom and sides it was trimmed with ermine, and porcupine quills of beautiful dyes garnished it in a hundred parts; his hair, which was long and spread over his back and shoulders, extending nearly to the ground, was all combed back and parted on his forehead like that of a woman. He was a tall and fine figure, with ease and grace in his movements that were well worthy of a man of better caste. In his left hand he held a beautiful pipe, and in his right hand he plied his fan, and on his wrist was still attached his whip of elk's horn, and his fly-brush, made of the buffalo's tail. There was naught about him of the terrible, and nought to shock the finest, chastest intellect.

I had thus far progressed, with high-wrought feelings of pleasure, when the two or three chiefs, who had been seated around the lodge, and whose portraits I had before painted, arose suddenly, and wrapping themselves tightly in their robes, crossed my room with a quick and heavy step and took an informal leave of my cabin. I was apprehensive of their displeasure, though I continued my work; and in a few moments the interpreter came furiously into my room, addressing me thus: "My God, sir! this never will do; you have given great offense to the chiefs—they have made

complaint of your conduct to me—they tell me this is a worthless fellow—a man of no account in the nation, and if you paint his picture you must instantly destroy theirs; you have no alternative, my dear sir—and the quicker this chap is out of your lodge the better.”

This same matter was explained to my sitter by the interpreter, when he picked up his robe, wrapped himself in it, plied his fan nimbly about his face, and walked out of the lodge in silence, but with quite a consequential smile, taking his old position in front of the door for awhile, after which he drew himself quietly off without further exhibition. So highly do Mandan braves and worthies value the honor of being painted; and so little do they value a man, however lavishly nature may have bestowed her master touches upon him, who has not the pride and noble bearing of a warrior.—Pages 113, 114, vol. 1, Catlin's Eight Years.

AN OMAHA BRAVE'S OBJECTION TO BEING PAINTED.

In “Last Rambles” Mr. Catlin relates a painting adventure with an Omaha Brave.

While ascending the Missouri River * * * and stopping in the tribe of Omahas, after having painted several of the chiefs and warriors, I painted the portrait of a fine young man, who was not a warrior, but a brave. The portrait was recognized and approved by all, but I had observed him for several days afterwards coming in and sitting down, and looking at his portrait a while, and going off apparently in a somewhat surly and melancholy mood. One day he brought in the interpreter, and said: “He did not like his picture; it was not good; it looked ashamed, because it was looking the other way.”

The portrait was a three-quarter face, and the eyes looking off. He said: “I had painted all the others right, looking straight forward; he had been always in the habit of looking white men in the face, but here, they would all see him with his face turned the other way, as if he was ashamed.”

He requested me to alter it and make his eyes look straight forward. The chiefs were all pleased with it, and advised me not to do so.

He had learned a few days afterwards that I was not going to change his eyes in the portrait, and the interpreter came into my wigwam and said I had got to fight; that the young man was in front of my wigwam and ready, and he believed there was no alternative. I went out with my palette on my hand, and, to be sure, there he was, entirely naked, and ready. I explained to him that I was very much surprised, and that I loved him too much to fight him, and also that I had not thought he was so much offended with his portrait, which the chiefs all liked so much, and if to alter the eyes of his picture was all that he wanted, I would do it with the greatest pleasure the next day. This prevented all necessity of our meeting; and the next day, with some water-colors mixed on my palette with some dry white lead, and he sitting a few minutes, I painted him a new set of eyes, staring in a prodigious manner across the bridge of his nose, which pleased him exactly, as they were looking straight forward. He shook hands with me, seeing what I had done, and made me a present of a pair of leggings as an evidence of his satisfaction.

On my return to Saint Louis a year afterwards a piece of sponge with some clean water took off the new pair of eyes, and the portrait now stands as it was originally, one of the most interesting in my collection.

MR. CATLIN PAINTING IN SOUTH AMERICA IN 1852 TO 1857.

In 1871 Mr. Catlin made the following memoranda of the difficulties attending his art work in South America in 1852–1857:

This note will explain the vexatious difficulties about Indian names in South America, and also communicate some curious incidents of voyage worth being known

From 1852 to 1857 I made three voyages from Paris to South and Central America. In my first voyage I left Para, mouth of Amazon, on the steamer Marajo, having been advised to visit the numerous Catholic missions on the Amazon and its confluent, as the means of making my Indian portraits and other sketches on the shores of that river.

I visited one of these and was received and treated with kindness. I stayed nearly two weeks, and, owing to their superstitions, got not one sitter. The civilized Indians about these establishments did not suit me; the time and expense I could not afford, and, with unfortunate deafness (making me a tedious guest among strangers), to listen to the thousand questions put to me in Spanish and *Lingua Geral* (neither of which did I at that time understand), though kindly meant, worried me, and having an English passport with an English name I could not be known in that suspicious country as George Catlin with a different name in my pocket. In this dilemma I returned to Para and soon looked up Smyth, who had crossed the Acarai Mountains with me from British Guiana, and who had stopped in Para, with nothing as yet to do, and with him I took steamer to the Barra, to Tabatinga, and Nauta. At the latter place I found a Portuguese, the owner of a cupola trading boat, with whom I made an arrangement to descend the Amazon with us to Obidos, a distance of one thousand miles, giving me every opportunity of stopping in front of the various Indian villages and making my sketches. The cupola enabled us three to sleep comfortably and was a good *atelier* in which to finish up my sketches as we moved along; and with the exhilarating prospect before me of seeing face to face, and in their native habits and expressions, ten thousand Indians and the magnificent shores of the Amazon, we started off.

The owner of the boat, a river trader, was familiar with the localities of most of the tribes of the Upper Amazon, and though not speaking their languages, had a tolerable facility of conversation with them by signs manual.

With these advantages I trusted to getting my sketches as we descended the river, anchoring our boat in front of their villages and encampments as we might discover them.

In the first day of our voyage we anchored in front of a small village, and the boatman, who knew the chief, invited him and his wife on board, and I made a portrait of him.

It was taken ashore and created a great excitement among the crowd, and his wife agreed to be painted the next morning, and came with the chief for the purpose. I asked the chief for his name to be put on the back of the portrait, but a medicine man who came on board with them raised violent objections to it, alleging that if the chief gave his name to be put on the back of the picture he would be a man without a name and that some harm would certainly accrue to him. "This man," said he to the chief, "has got your skin from the top of your head to the bottom of your feet, and in a little time he will have glass eyes in it. How will you feel then? how will you sleep? A few years since several such things were made at the Barra, and every one who was painted, or some of their relatives, died soon after."

At this the wife of the chief became frightened and refused to be painted, and when she was told that I was going to take the chief's portrait with me she commenced crying and howling in the most piteous manner, and the affrighted crowd dispersed on the shore. A bright-colored cotton shawl, however, quieted the poor woman, and as we were about to start off the medicine man bawled out to us sarcastically, as he turned his back upon us, the chief's name, no doubt, from his manner, and as the boatman said, a fictitious one.

We moved on and soon were in front of an encampment of some fifty or sixty, a fishing party of the same tribe. We anchored at the shore, and brought the whole party to the water's edge, but for no consideration that we could offer would any one allow his portrait to be painted, and we moved along again.

From the events of those two days I foresaw the difficulties ahead of me and was nearly discouraged. The shores of this mighty river, lined with tens of thousands of human beings unchanged by civilization, and in their simple, native habits and in their own homes, the most interesting display of savage life that could appear to me during my existence, and for which alone I was a voluntary and unknown exile to this distant land, and my project to be lost or to be achieved by a maneuver.

A council was held, and it was resolved that my sketches must be made (if made at all), without their knowledge and without exciting their suspicions.

Our boat was afterwards anchored in front of their villages and encampments some four or five yards from the shore, bringing the excited groups with their toes to the water's edge, when I took my pick of them at full length, as my portfolio was screened from their view by the bulwark of the boat or by the transparent sides of the cupola, whilst Smyth, conspicuous in his scarlet capot, riveted their attention by discharging cylinder after cylinder of my revolver rifle, the first ever seen on that river; and if the seance was not long enough for my object the boatman held them amused with his fiddle, which often set them to dancing and at other amusements, or displayed on the bulwark of his boat a variety of bright-colored cotton shawls and other attractive objects with which, as a trader, he was supplied, and struck up a trade for fish, fruit, and turtles' eggs, with which we were in this way abundantly supplied.

Our halts were more often in front of their encampments and fishing parties than before their villages, for there my plans were not impeded or learned by the inquisitive gaucho population, who live in or contiguous to most of the Indian villages.

By this means, during the sixty-nine days which took us to Obidos, I obtained what I never could have obtained in any other way. I saw and made my sketches amongst thirty different tribes, containing many thousands of those simple people, in their canoes, at their fishing occupations, and in groups at the river's shore; and our little boat, being subject to my own control, enabled me to run into the coves and lagoons inaccessible to steamers, and to see and sketch the unknown grandeur of those solitudes—the gloomy but decorated abodes of reptiles and alligators.

By the mode explained (and by that mode alone) I was sure of obtaining their portraits, and sure of bringing them away, and assured of losing their unimportant names, after having painted my pictures; for to have demanded their names would have excited their suspicions and superstitions, and defeated my object. And if asked for and given, no correct translation could have been obtained through our signs manual.

My portraits and sketches of scenery in South America, have nearly all been made in boats or canoes, alike on the Amazon, the Uruguay, and the Yucayali, or in the open air of the Pampas or Llanos, as seen in my numerous paintings, without interpretations, that would authorize me to hold myself responsible for the correctness of any names thus procured.

These timid and superstitious people would not give their real names to strangers passing them in a boat, and would be very great fools if they did.

I had too much character and type constantly before me to think much of Indian names, and of those which my men picked up on the shore, correctly or incorrectly given, and which I had registered, I have struck out many, and for the correctness of the rest (not to mislead any one), I am unwilling to vouch, being under the conviction that more or less of them are wrong.

In my travels in North America also, in my remotest wanderings, when I have met and painted Indians in the prairies, away from their villages, I have had no faith in their names given, as all Indians, away from home, on war parties or hunting excursions, refuse to give their real names to strangers whom they meet, and if they have an interpreter with them, he is instructed, at the peril of his life, to keep their individual identity unknown.

In that hemisphere, also, where the Indians are more intelligent, less superstitious, and more warlike, and their names more celebrated and more important, when I have painted them in their villages or in the trading establishments, I have generally ob-

tained, with accuracy, their names, with translations, as seen in the forepart of this catalogue, and even there, the most famous of them take new names for every great achievement.

Amongst the Chetibos, the Sensis, and other tribes, I had painted a considerable number of portraits, which surprised them very much, and gained me many compliments and many attentions as a great medicine man; and of the Cornibas I had also painted several portraits, and passed amongst them for a wonderful man; but in the midst of all my success my medicine met with a sudden reverse.

The Great Medicine, whom I had heard so much of * * * returned. * * * He was an ill-looking, surly, wrinkled up old gentleman. He soon had a view of my works. * * * He soon had his face painted black and was parading about with his rattle * * * singing a doleful ditty—his death song, * * * telling his people "This wouldn't do; that it was very fortunate for them that he had arrived just as he had."

"These things" (the portraits), said he, "are a great mystery; but there you are, my friends, with your eyes open all night—they never shut. This is all wrong, and you are foolish to allow it. You never will be happy afterwards if you allow these things (the portraits) to be always awake in the night. My friends, this is only a cunning way this man has to get your skins, and the next thing they will have glass eyes, and be placed amongst the skins of the wild beasts and birds and snakes. Don't hurt this man (Mr. Catlin), that is my advice; but he is a bug-catcher and a monkey-skinner."

I was at once informed that my operations must cease, and the portraits which I had made must be destroyed.

Those whose portraits I had made all came to me and told me they would rather have them destroyed, for if I took them away they might have some trouble. I told them we would let them remain over another night, which would give them more time to think about it (give my pictures more time to dry), and if on the next day they still continued in their resolve I would destroy them as they desired.

I had yet another motive for this delay, the hope of being able, by a little compliment and flattery, to get the old doctor to change his views and to take up the right side; but in this I entirely failed, almost for the first time in my life. He had been to Para or other places, where he had seen the stuffed skins in a museum with glass eyes, and the poor old fellow had got the idea fixed in his mind that I was gathering skins, and that by this process the skins of his people would find their way there and soon have glass eyes. I luckily found in the bank of a little stream some white clay, and the next morning when the Indians came in with the doctor I had a good quantity of clay on my palette, mixed with water and some water colors. I then said "These are your portraits; I am very sorry you didn't let me have them to show to my friends amongst the white people, but you have resolved to have them destroyed. There are three ways—you may burn them, or you may drown them, or you may shoot them. Your medicine man, who has frightened you about them, can tell you, most likely, which way will be the least dangerous."

The old doctor lit his pipe and they all sat down and smoked and talked awhile, when he informed me that they were afraid to do either. I then said there was another way I had, that of our unpainting them, from which there would be no possible harm but it required each one to sit a few minutes for the operation. This seemed to afford them a great relief and in a few minutes they were all unpainted, covered in with a thick coat of clay which would perfectly preserve them until I wanted to see them again—all were satisfied. I took to my canoe and came off—all good friends.—Life among the Indians, pages 329, 332.

GEORGE CATLIN'S INDIAN WORK, HIS LABORS, RESULTS, AND OPINIONS.

MR. CATLIN'S PECUNIARY RESOURCES.

Mr. Catlin lived and died a poor man. His father educated him, but beyond this was of but small pecuniary aid to him. He lived by his brush and the publication of his writings. He constantly reiterates the statement that he never received any pecuniary aid from societies or governments, national, state, or municipal.

During his wanderings from 1824 to 1871, he must have painted hundreds of portraits. He would leave the Indian country when fall approached and wend his way down stream in his birch-bark canoe to Saint Louis, and sometimes to New Orleans. Selecting a place for winter quarters he would "put out his shingle," as he used to say (G. Catlin, *Artist*), and he would be kept busy until the rivers were clear of ice; save enough money for another trip, and then put out up stream and for the Indians. Not a dollar from any other source, not a cent from the Government. He boasted that he never ate a meal of victuals at expense of Government; and usually had two native guides under pay who assisted him in his navigation and with his trappings.

He used to laughingly describe how he would pick out a village for an objective point, reach it, "hang out his shingle," and announce that portraits would be painted for a reasonable price. Soon he would have painted all of the principal people, and then he would select another point, "pull stakes," and repeat his artistic efforts.

Richard Catlin, of Ripon, Wis., a brother, in 1873, after George's death, however, left him a legacy of ten thousand dollars. The exhibition of his museum and gallery were, upon the whole, successful, and at the time of his contemplated return to the United States from England in 1845, he had a competence. His visit to France, 1845 to 1848, led to pecuniary disaster and the loss of his wife and son. In London in 1852 he was wrecked financially, from which he never recovered. After his South American and west coast of America wanderings from 1852 to 1861, he lived in Brussels; living on the proceeds of his brush, and creating his cartoon collection.

MR. CATLIN'S LITERARY LABORS AND THEIR PECUNIARY RESULTS.

The title of the several works by Mr. Catlin and editions are given in full on subsequent pages herein, the "Bibliography of George Catlin,"

1838-1871." What he realized in money from his literary labor cannot be stated. His works have had an enormous circulation, probably more than double that of any other writer on the North American Indians. Of the "Eight Years amongst the North American Indians," in two volumes, eleven English editions are noted, some seven American editions, and several German. It is safe to say that more than twenty thousand copies of the large work (the two volumes of Eight Years) were sold. Originally the price of the foreign editions was £2 10s., or \$12, which was reduced after 1844 to £1 10s., or \$7. The American ordinary editions sold for \$5 and \$7. His "Notes of Travel in Europe" had a sale of some eight thousand copies; his minor works, such as Okeepa, three thousand copies. Mr. Catlin stated in 1868 that his "Life amongst the Indians," his book for youth, published in 1861, was sold to the extent of sixty thousand volumes. Twenty thousand copies of his "Last Rambles," 1868, were sold. It can be safely said that more than one hundred and twenty thousand volumes of the several editions of Mr. Catlin's works have been sold. His share in these sales is nowhere given, nor can it be estimated; but at a low estimate \$50,000 would seem a very small amount to state as his receipts from this source. Many piratical editions of his works were issued, from which he received nothing. His large illustrated folios sold for large prices. These he kept in hand himself. The "Eight Years," "Notes in Europe," and his large folios, at sales by auction, in collections or otherwise, bring handsome prices. At the T. W. Field sale, May 24, *et seq.*, 1875, at Bangs, Merwin & Co., New York, a copy of his folio of 1844, 25 plates, the English edition, brought \$37.50; a copy of his "Eight Years," edition of 1866, 2 volumes, London, colored plates, brought \$24; a plain copy of the same, \$4.25. His works are rarely found in the hands of dealers, and when found demand a high price. Many of his works are considered standard authority, and are fast becoming Indian classics.

A NATIONAL PARK.

Mr. Catlin in 1832 originated the idea of a national park, since carried out by the nation in the creation of the Yellowstone National Park. His idea was that a reservation of public lands should be made—a large one—to be a nation's park, containing man and beast in all the wildness and freshness of their nature's beauty.

In pages 261 and 262, volume 1, Catlin's Eight Years, he elaborates the idea, concluding—

I would ask no other monument to my memory, nor any other enrollment of my name amongst the famous dead, than the reputation of having been the founder of such an institution.

MR. CATLIN AS AN INVENTOR.

In London, in 1845, Mr. Catlin's attention was directed, by the wreck of the Solway and other ships, to the invention of a process for saving

life at sea. He called on a patent attorney and described his invention prior to applying for a patent.

I then proceeded: "The patent I should ask for would be for 'disengaging and floating quarter-decks of steamers and other vessels for the purpose of saving human lives at sea.' These I would propose to build of solid timber, or other material, resting upon and answering all the purposes of quarter-decks; and, in case of the sinking of a vessel, to be disengaged by means which I would set forth in the specification, and capable of floating, as rafts, with all the passengers and crew upon them. These rafts might easily be made of sufficient strength to resist the force of the most violent sea; and their shape being such as to prevent them from capsizing, there would be little difficulty in preserving life for many days upon them. They might be made to contain within them water-proof cases of sheet iron or tin, to carry provisions and liquors, and also rockets for signals, valuable papers, money, &c.; and, when driven on shore, would float safely over a reef, where vessels and life-boats go to pieces and the greatest loss of life generally takes place. In case of a vessel on fire at sea, when it should be found that all exertions to extinguish the flames were unavailing, all hands might retreat to the quarter-deck, and the vessel be scuttled and sunk by slinging a gun and firing a shot through her bottom or by other means; and as she goes down the flames of course are extinguished, and her passengers and crew and valuables might be saved on the raft as I have described."

When I had thus explained the nature of my invention, I asked the agent whether he considered it new and fit to be patented; to which he at once replied, "You may rely on it, sir, it is entirely new; nothing of the kind has been patented, and it is a subject for which I think I can get you what we call a 'clean patent.'" Upon this I at once authorized him to proceed and procure the patent in the quickest manner possible, saying that the money required for it should be ready as fast as he should call for it. After this, and in further conversation about it, he said: "I think remarkably well of the invention, and, though I am not in the habit of giving encouragement to my employers, I say to you frankly, that I believe that when we have obtained the patent the admiralty will buy it out of your hands and give it for the benefit of the world at large."

Being thus authorized, he proceeded, and the patent was obtained in the space of two months, and for which I paid him the sum of one hundred and thirty pounds. After I had received my patent, I met a friend, Mr. R——, to whom I explained the nature of my invention; and when I had got through, he asked me who had been my agent in the business and I told him, to which he replied that it was very strange, as he believed that a friend of his, a Captain Oldmixon, had procured a patent in London for a similar thing some five or six years before. He said he was quite confident that it was the same thing, for he had heard him say a great deal about it, and recollected his having advertised and performed an experiment on a vessel in the river below the city, and advised me to call on my agent and put the question to him. I did so, and he referred to the published list of patents for ten or twelve years back, and assured me that no such name was on the list of patentees, and that I might rest satisfied that no such patent had ever been taken out.

I then returned to my friend, Mr. R——, and informed him of this, telling him that he must be mistaken; to which he replied, "No; since you have been absent I have recollected more. I have found the address of Captain Oldmixon's attorney, who procured the patent for him, which I give you; and I wish you would call on him, and he will correct me if I am wrong."

I took the address and called on the attorney, whom I found in his office. I asked him if he had taken out a patent for Captain Oldmixon five or six years ago, and he replied that he had. I asked him if he would be kind enough to tell me the nature of it, and he instantly replied that it was for "disengaging and floating quarter-decks

for saving life." I then asked him if he had completed his patent by putting in his specification, and he replied that he had, and that if I would ask for it in a registry of patents in Chancery Lane I could see it. I then inquired if it had been published in the manner that the law requires, and he assured me it had. He further stated that he had been for several years, and still was, engaged with it for Captain Oldmixon before the committee on shipwrecks, with a prospect of getting the admiralty to take it up. With this information I returned immediately to my agent, and, having explained it to him, he accompanied me to the registry in Chancery Lane, where, on being asked if they had the specification of a patent in the name of Captain Oldmixon, one of the clerks instantly replied, "Yes," and unrolled it upon the counter. I read it over, and, finding it almost word for word like my own, and the invention exactly the same, I said to my agent: "I have nothing more to say or to do but to go home and attend to my business." Nor have I ever taken further pains about it. My agent, at a subsequent period, wrote me a letter, expressing his regret that such a thing should have happened, and inclosing a ten-pound note, the amount, he said, of his fees, stating that the rest had all been paid into different offices, for which there was no remedy.

I have mentioned the above circumstance as forming one of the many instances of ill luck that have been curiously mixed with the incidents of my life, and also to show the world how much circumspection and caution are necessary in guarding one's interest, even amidst the well-regulated rules and formalities of this great and glorious country.

Captain Oldmixon has my hearty wishes for the success of his invention, and I hope that my allusion to it in the above manner will do him no injury, but may be the cause of turning the attention of the world towards it as a means of benefiting the human race.—Pages 199-202, vol. 1, Catlin's Notes in Europe.

MR. CATLIN'S INDIAN CREED IN 1835, 1868, AND 1872, AND THE FACT IN 1886.

The Indian, of necessity, had to give way to the progress of the age. His game preserves—the vast area of land over which the buffalo roamed—began to feel the influence of a nation's growth. Game became scarce, and then Indian food and clothing were more difficult to obtain. The Indian, a wild man pure and simple, ingenious, it is true, and for his surroundings and condition more so than most white men, could not and does not realize the necessity for change. His methods of warfare are brutal and ferocious; he knows no better. Force best subdued him, because it was usually the first tender of advancing change and he could feel it. He was a good man until something he did not like or understand occurred, and then the wild man became a live child of the plains. He roamed as free as air, and without restraint. The inclosures of civilized life were the end of his old methods and customs, and the smoke of the settler's cabin the doom of his freedom. He met what to him was death, with bloody and fierce resistance.

Mr. Catlin saw the Indian, and lived with him at a time when the Indian had but a faint conception of the multitude of white people that lay to the east of the Mississippi River. He was cordially and kindly received by them. Would his reception have been as cordial and genial had the Indian have known that he was one of a legion of men who

were to come and who would eventually occupy their lands to the exclusion of the Indians?

Mr. Catlin took the sentimental side of the Indian question in the matter of state policy, until the day of his death. No one has had the courage as yet to publicly defend all the acts of the nation against the Indian. It would be a bold act in any person to even attempt it. Mr. Catlin saw but little of the American Indian after 1839. Since that date we have had the most serious and dreadful Indian massacres; in fact, all of them of note west to the Mississippi and to the Rocky Mountains. He could not properly estimate the changed condition territorially in 1868, of the country he traveled in 1830 to 1839. The country had grown and developed so rapidly that only personal observation could realize the change.

Mr. Catlin permitted his sympathy for the Indian to warp his judgment. A just example of his constant and sometimes misplaced sympathy for the Indian is given on pages 193-5, "Last Rambles." He and fellow-travelers entered a village of Apaches in New Mexico, in 1855, on his last tour through America, and shortly afterwards in descending from the mountains came upon a party of twenty Apaches who cried out for mercy. He says:

The little party, about twenty, were all women and children but two, who were old men and rheumatic, and were almost unable to walk. They stated that their husbands and brothers had been killed by cruel soldiers. He and his comrades, full of sympathy, divided their provisions with the Indians; and with tears in the eyes of himself and companions, after taking an affectionate farewell of the Indians, rode off. He says: * * * I believe all felt as I exclaimed, "Would to God that we could save those poor creatures." The poor old men were in the camp with the women because they were too old to fight.

The Apaches are the most blood-thirsty, relentless, and murderous Indians in the United States, and in war their women are as cruel as the men. If Mr. Catlin and his friends gave them any amount of provisions their warriors fighting the soldiers had some of it before morning.*

THE INDIAN'S PAST TRADITION AND LIFE AND ITS CLAIMS, AND WHY PROGRESS WAS NOT ACCEPTABLE.

The modern horse came with the Spaniard. The canoe was partially abandoned, and the stream dwellers may have thus become plains dwellers. The new means of locomotion—the horse—which, captured wild on the middle plains of (now) Texas, Kansas, Colorado, and Ne-

*In 1880 the writer of this was on a special mission to New Mexico. At the request of the President, he made observations as to the Indian war then raging there between the United States troops and Victoria's band of Apaches. The soldiers were mostly colored cavalry. The Department was in command of General Edward Hatch. The Indians were constantly supplied with food, to the wonder of the soldiers. It was found that the squaws from different reservations would pack the rations issued to peaceable Indians in the night to Victoria, and thus his commissariat was supplied. The Government was in this case both feeding and fighting them.

braska, where they roamed in bands, were the product of the unloosed horse which came with Pizzaro, Cortez, and Hernando DeSoto—became the aid of exploration. The interior of the country could thus have become explored, and the various tribes, intermingling by reason of this aid to development, might partially account for the long intervals at which Indian languages are found.

The horse must have marked an epoch in the warfare of the Indian. His graphic art, as shown in the older rude paintings on rocks, does not indicate a horse; but on robes or otherwise as we now have them, the horse seems to have been an indispensable part of the Indian and the Indian of the horse.

The fierce Comanche resisted the northern Sioux as he came to the wild-horse plains to get his horses. The Sioux fought the Pawnee and the Cheyenne for the buffalo grounds. With most of these various Indian tribes war seems to have been a normal condition, if their traditions are to be believed.

The workers in tribes were few, the male bread-winners less. The squaw was the stay of the household, and war, and celebrations of its victories or defeats, with the triumphs to the victors, seems to have occupied the major portion of the male Indians' lives. Peace seems to have had but few advocates.

The battle for the necessities of life was an easy one. Game was plenty, for man was not yet in great numbers. Skins and furs were plenty, and almost all of the larger fur-bearing animals used for domestic purposes were edible. The streams swam abundance of fish, and the season's as ever were the harbingers of nature's moods, bringing crops of roots and nuts.

With no permanent homes they moved with the seasons, and could have perpetual summer or endless winter. Still, with all of his shiftlessness, the Indian had an idea of economy, and game preserves or buffalo fields were only invaded in season. In the shade of great trees, in the fastness of mountain, along the side of fern-lined valleys, where trickling streams leaped to the music of the children's laughter, warriors planned murder and attacks on rich and distant foes. The women and children were left behind, and long wary marches by night and halts by day preceded attacks upon neighboring villages, and the acquirement of new honors and station. From the line of Canada on the north, along the genial streams of Montana, over the valley of the Snake and past the Humboldt trail, circling the waters of Timpanogos, now Great Salt Lake, to the valley of the Colorado and thence to the sea, looking from an elevation like a thread of silver in a garment of brown serge, can yet be clearly seen the old Lemhi trail. Along this the almost constant stream of Indian life has passed for hundreds of years. Fierce Crows and Sioux have crossed arms thereon in deadly embrace, and here also the Comanche and Nez Percés met in bloody strife, for these fierce wild men were constantly at war,

All of this the coming of the white man displaced, and life to the red man became a dread reality and not a romance. Why should he not consider the white man an invader? What could the white man give him in return for all of the bounties of nature, which by his presence he deprived him of?

Mr. Catlin saw but the man. He queried not at policies. His plea was humanity. His creed never changed. The facts of 1830 to 1839, on which it was based, did change, however, but he was unalterable.

MR. CATLIN'S INDIAN CREED IN 1868.

I have had some unfriendly denunciations by the press, and by those critics I have been reproachfully designated the "Indian-loving Catlin." * What of this? What have I to answer? Have I any apology to make for loving the Indians? The Indians have always loved me, and why should I not love the Indians?

I love the people who have always made me welcome to the best they had.

I love a people who are honest without laws, who have no jails and no poor-houses.

I love a people who keep the Commandments without ever having read them or heard them preached from the pulpit.

I love a people who never swear, who never take the name of God in vain.

I love a people who "love their neighbors as they love themselves."

I love a people who worship God without a Bible, for I believe that God loves them also.

I love the people whose religion is all the same, and who are free from religious animosities.

I love a people who have never raised a hand against me, or stolen my property, where there was no law to punish for either.

I love the people who never have fought a battle with white men except on their own ground.

I love and don't fear mankind where God has made and left them, for they are children.

I love a people who live and keep what is their own without locks and keys.

I love all people who do the best they can, and oh! how I love a people who don't live for the love of money.—Last Rambles Amongst the Indians of the Rocky Mountains and the Andes. George Catlin, London, 1868.

This was in 1868, and written in Europe, and speaks of a period when the relations and conditions of the Indian and whites had entirely changed—from 1830 to 1839. Mr. Catlin's creed was theory or opinion deduced from a most delightful eight years with the Indians thirty years before. The difference between the two periods can be best arrived at by reading Mr. Catlin's creed and comparing it with the actual results of the operations of the Army in settling Indian outbreaks. It is not the province of the chronicler to give substance to ideas that might have been, but to tell faithfully of that "which is." The Army, under General Sheridan, was not used to cause Indian outbreaks, but it was most vigorously used to suppress them. Neither he nor his subordinates were or are responsible for Indian outbreaks, but when once begun they are

* Mr. Catlin was an Indian lover. He was early captured by their native grace and dignity. He said with Benjamin West, who, when he first saw the Appolo Belvidere, "My God! how like a young Mohawk Indian!" Mr. Catlin, in 1861, wrote: "One of the distinguished national traits of the American Indian that stamps his character as so mentally superior to that of the African and some other races is that of his inalienable and uncompromising tenacity of unbounded freedom."

responsible for their suppression. There are persons quite conversant with the Indian question, who are tied to the view that the dual jurisdiction over the Indian exercised by the Interior and War Departments was and is not of service to the Indian. The outbreaks occur under civic administration, and the Army, which has nothing to do with their origin, is held responsible for their suppression, and its means and measures receive the criticism of the friends of civic control.*

The results of fifteen years of army movements, from 1867 to 1882, against the Indians in the Military Division of the Missouri, viz, in the States and Territories west of the Mississippi River and to the Pacific Ocean, are given in a publication of Lieut. Gen. P. H. Sheridan's, entitled "A Report of Engagements with Hostile Indians within the Military Division of the Missouri from 1868 to 1882," made in August, 1882. Speaking of the action of the army under his command, in actions against hostile Indians, he says:

GENERAL SHERIDAN'S SUMMARY.

In connection with the operations of the army within the Military Division of the Missouri many important changes have taken place during the fifteen years embraced by the foregoing narrative. Much of the country, which at the beginning of that period was monopolized by the buffalo and the Indian, has now been opened to the settler, to the railroad, and to civilization. With a loss to the troops of more than a thousand officers and men killed and wounded, and partly as the result of more than four hundred skirmishes, combats, and battles—not including many pursuits and surrenders of Indians when no actual fighting occurred—the majority of the wasteful and hostile occupants of millions of acres of valuable agricultural, pasture, and mineral lands have been forced upon reservations under the supervision of the Government; some have been gradually taught a few of the simpler useful industries, Indian children have been placed in schools under instruction in a better life than the vagabond existence to which they were born, and the vast section over which the wild and irresponsible tribes once wandered redeemed from idle waste to become a home for millions of progressive people.

Following behind the advancing troops, who protected the hardy pioneer engaged in breaking the soil for his homestead, came the Kansas and Union Pacific Railways, racing through Kansas and Nebraska to gain "the hundredth meridian." Guarded by the soldiers, the surveying and construction parties completed the main lines of those roads during the earlier years covered by this narrative, and later their branches and connections have extended into many fertile valleys, which now support not only a thick local population, but supply, also, material for the bread of this nation and the Old World. Subsequently the Atchison, Topeka and Santa Fé railway opened to the stock-raisers the rich cattle ranges of the Arkansas Valley, and carried into the drowsy regions of New Mexico the implements of a new era. Across Dakota and Montana to-day the working parties of the Northern Pacific, escorted by the troops, are rapidly adding another complete transcontinental highway, and over all the

* "In the treatment by the National Government of the Indians, the military and civil officers of the Government have generally been diametrically opposed. The former (the military) believing the Indians to be as children, needing counsel, advice, and example, coupled with a force which commands respect and obedience from a sense of fear. The latter (the civilian), trusting mostly to moral suasion and religious instruction. The absolute proof produced by you [Col. R. I. Dodge, in his work, *Our Wild Indians*] that the Indian has a strong religious bias but is absolutely devoid of a moral sense as connected with religion, more than ever convinces me that the military authorities of the United States are better qualified to guide the steps of the Indian towards that conclusion which we all desire—self-support and peaceful relations with his neighbors—than the civilian agents, most of whom are members of some one of our Christian churches."—General W. T. Sherman, January 1, 1882.

foregoing roads are pouring thousands of cars loaded with cattle to furnish Eastern markets with their daily supply of beef. With its narrow iron threadways, the Denver and Rio Grande has seamed the almost vertical faces of mountain cliffs, scaled their lofty summits, and made available the wealth of Utah and Colorado. Through the State of Texas—the Southern Pacific, the Texas Pacific, and the International and Great Northern have opened complete routes to the Pacific and into Old Mexico, whilst all over the division numerous minor roads and branches are constantly penetrating what were, until recently, mysterious and almost unknown regions.

As the railroads overtook the successive lines of isolated frontier posts, and settlements spread out over country no longer requiring military protection, the army vacated its temporary shelters and marched on into remote regions beyond, there to repeat and continue its pioneer work. In rear of the advancing line of troops the primitive “dug-outs” and cabins of the frontiersmen were steadily replaced by the tasteful houses, thrifty farms, neat villages, and busy towns of a people who knew how best to employ the vast resources of the Great West. The civilization from the Atlantic is now reaching out toward that rapidly approaching it from the direction of the Pacific, the long intervening strip of territory extending from the British possessions to Old Mexico yearly growing narrower; finally the dividing lines will entirely disappear and the mingling settlements absorb the remnants of the once-powerful Indian nations who fifteen years ago vainly attempted to forbid the destined progress of the age.

When General Sheridan assumed command of the Division of the Missouri in 1867 it then contained all the hostile Indians in the country. Roaming murdering bands of wild Comanches, Cheyennes (the Bedonkoes of the American Desert), Sioux, and Arapahoes marked the march of western emigration with mile-posts of graves. The tribal relation and separate nation treaty policy was in full force. It had failed to bring the results anticipated. Within the past fifteen years the entire Indian policy has been changed, the reservation system becoming the approved method, and when General Sheridan ceased to command in 1882 there was not an Indian in armed revolt against the Government, and all tribes were on reservations.

The question of the Congressional method of treatment of the Indian is another thing. The method of appropriating money as agreed and for their wants, and the lack of exactness in the performance of agreements and contracts with the Indians, and which rests with Congress, is a subject that a quickened sense of justice and a manlier morality will force to a proper conclusion in the near future.

Sporadic outbreaks may be expected from time to time, but quick suppression will follow.

In Mr. Catlin's time the Indian fed and clothed himself. The forest, stream, and plains furnished him with covering, food, and clothes. Now his dependence is the Government agent and national food, and the country seems to have settled into the opinion that it is cheaper to feed the Indian than to fight him; it is not half so costly, and is more humane.

PRESENT CONDITION OF THE INDIANS.

Mr. Catlin had a foreboding of the probable future of his red men. He believed they would soon disappear, and labored to perpetuate them. How true his prophecies were.

The plains are silent; neither structure nor monument tells their past glory. The streams run as of old, but sing no song of the olden time. The nodding pines bend a welcome to the new-comer, but tell not of the past. The cañon and hidden recess shelter as of yore, but speak not. The painter's art, the museum, and the art preservative alone can tell the story.

Crooning squaws and tottering old men on reservations retell the stories of the fierce battles of the past—each tale an epic, every one mentioned a hero. What wonder, then, that younger men, with quickened blood and heightened color, think of wars, alarms, and of honors to be won. All is now mere reflection and retrospection. Herds of cattle now usurp the buffalo range. Shorthorns have given way to broad-horns. The fierce Sioux, Comanche, and Pawnee follow the plow, herd cattle, or lie idle and listless on reservations. A few scattered, almost homeless, bands of wanderers remain. The white man has conquered. An outbreak or Indian raid is now a matter of a few days as to results, and the "long swords" conquer and destroy. Surely the glory of Egypt hath departed!

VALUE OF MR. CATLIN'S INDIAN GALLERY AND HIS WORKS, WITH
OPINIONS OF ARTISTS, STATESMEN, AND SCIENTISTS.

One great merit of Mr. Catlin's "North American Indians" is that he writes of the Indians in their everyday and domestic life. He does not constantly prate about his heroic acts. He chronicles their eating, sleeping, hunting, fishing, birth, death; details as to dress, religious belief, and the other things which make up the economies of the Indian. He considered the several tribes different in type, and carefully noted their several languages and marked characteristics. He found that the habits and customs of the tribes were probably formed through a series of preceding events running back through centuries; that climate and surroundings, game, wood, and water had much to do with the habits and ways of life of tribes. He found the flesh-eater and fish-eater, and made distinction between the Indian of the forest, plain, and stream; little escaped his eye, aided as it was by his love of art and nature. His details as to dress and ornament in his portraits are most exact. The markings upon the faces of his subjects and the colors show his close observation.

The Indian built no temple, reared no monuments of stone, iron, or bronze. His wars, prior to the advent of the whites, were with the stone ax, knife, bow and arrow, tomahawk, spear, or club. A raid upon the horses of a neighboring tribe, a theft of women; a quarrel over a hunting or fishing ground were the usual cause of Indian wars. The feats of a tribe or individual members of it were carried along in tradition and in story. The squaw painted her lord's robe with the story of his prowess, and thus it was preserved. The most insignificant actions were noted. Mr. Catlin was generally with roaming bands, those liv-

ing by the chase or fishing, their villages usually near a stream or well-favored locality for wood, water, and grass. In no place did he observe permanency. Even the Mandans he traces to an origin and locality far away from the banks of the Missouri, where he found them. He early detected the Indian's love of practicing his picturesque imagination, and that the Indian mind can be easily led, after confidence is obtained. An ingenious person can find corroboration for almost any theory which he may pour into an Indian's ear. A people without a written language and whose monuments are the most perishable, who live almost alone in traditions, and surely so prior to this century, are weak vessels for history, and food for ingenuity.

General Ely B. Parker, November 26, 1884, himself an Indian, who has had large experience with Indians, having been Commissioner of Indian Affairs of the United States, says :

White men visiting Indians for information usually ask specific questions, to which direct and monosyllabic answers are generally given. An ingenious or designing person can frame questions for Indians and get about what answer he requires in this way.

Mr. Catlin relied more upon what he saw than what he heard, and the great and lasting value of his work is that he wrote with pen and pencil. He told the story and painted the object.

HIS WRITINGS.

As an author or writer Mr. Catlin was simple, direct, and positive. His works contain but little coloring. He wrote as one would talk. His descriptive powers were unusually good. He saw with the eye of an artist, and described and wrote with the truth of a woman. The picturesque with him was merely accident; truth was what he sought for. The following account of the Indian manufacture of flint arrow-heads is illustrative of his descriptive powers :

. APACHES MAKING FLINT-HEAD ARROWS IN 1855.

Their manufacture of flint arrow and spear heads, as well as their bows of bone and sinew, are equal, if not superior, to the manufactures of any of the tribes existing; and their use of the bow from their horses' backs whilst running at full speed, may vie with the archery of the Sioux or Cheyennes, or any of the tribes east of the Rocky Mountains.

Like most of the tribes west of and in the Rocky Mountains, they manufacture the blades of their spears and points for their arrows of flints, and also of obsidian, which is scattered over those volcanic regions west of the mountains; and, like the other tribes, they guard as a profound secret the mode by which the flints and obsidian are broken into the shapes they require.

Their mode is very simple, and evidently the only mode by which those peculiar shapes and delicacy of fracture can possibly be produced; for civilized artisans have tried in various parts of the world, and with the best of tools, without success in copying them.

Every tribe has its *factory*, in which these arrow-heads are made, and in those only certain adepts are able or allowed to make them for the use of the tribe. Erratic boulders of flint are collected (and sometimes brought an immense distance) and

broken with a sort of sledge-hammer, made of a rounded pebble of horn-stone, set in a twisted withe, holding the stone and forming a handle.

The flint, at the indiscriminate blows of the sledge, is broken into a hundred pieces, and such flakes selected as, from the angles of their fracture and thickness, will answer as the basis of an arrow-head; and in the hands of the artisan they are shaped into the beautiful forms and proportions which they desire, and which are to be seen in most of our museums.

The master workman, seated on the ground, lays one of these flakes on the palm of his left hand, holding it firmly down with two or more fingers of the same hand, and with his right hand, between the thumb and two forefingers, places his chisel (or punch) on the point that is to be broken off; and a co-operator (a striker) sitting in front of him, with a mallet of very hard wood, strikes the chisel (or punch) on the upper end, flaking the flint off on the under side, below each projecting point that is struck. The flint is then turned and chipped in the same manner from the opposite side, and so turned and chipped until the required shape and dimensions are obtained, all the fractures being made on the palm of the hand.

In selecting a flake for the arrow-head a nice judgment must be used or the attempt will fail; a flake with two opposite parallel, or nearly parallel, planes is found, and of the thickness required for the center of the arrow-point. The first chipping reaches near to the center of these planes but without quite breaking it away, and each chipping is shorter and shorter, until the shape and the edge of the arrow-head are formed.

The yielding elasticity of the palm of the hand enables the chip to come off without breaking the body of the flint, which would be the case if they were broken on a hard substance. These people have no metallic instruments to work with, and the instrument (punch) which they use I was told was a piece of bone; but on examining it I found it to be a substance much harder, made of the tooth (incisor) of the sperm whale, or sea lion, which are often stranded on the coast of the Pacific. This punch is about six or seven inches in length, and one inch in diameter, with one rounded side and two plane sides; therefore presenting one acute and two obtuse angles, to suit the points to be broken.

This operation is very curious, both the holder and the striker singing, and the strokes of the mallet given exactly in time with the music, and with a sharp and rebounding blow, in which, the Indians tell us, is the great *medicine* (or mystery) of the operation.

The bows also of this tribe, as well as the arrow-heads, are made with great skill, either of wood, and covered on the back with sinew or of bone, said to be brought from the sea-coast, and probably from the sperm whale. These weapons, much like those of the Sioux and Comanches, for use on horseback, are short, for convenience of handling, and of great power, generally of two feet and a half in length, and their mode of using them in war and the chase is not surpassed by any Indians on the continent.—“Last Rambles,” pages 187 to 190.

HIIS ART.

Mr. Catlin's art, as shown by this collection, bears no relation with the art shown in the series of portraits on ivory now in the possession of his family. As a miniature painter, during the five years of his residence in Philadelphia, from 1824 to 1829, he deservedly ranked high. A miniature on ivory of his wife, in the possession of Miss C. S. Catlin, done about 1830, is of the highest artistic excellence, and of a beautiful woman.

Mr. Catlin, it will be remembered, was entirely self-taught as an artist.

MR. CATLIN'S TRUTH TO FACT AND NATURE—HIS ESTIMATE OF HIS OWN WORK.

Mr. Catlin, in his pictures or works, wisely invented nothing. He saw that the North American Indian cannot be successfully painted in an ideal manner. The heroic side of their life is but an incident. Their domestic and every-day customs, habits, and manners are the essentials to the proper study of their origin and descent, and herein lies the chief value of his books and pictures.

In his catalogue from 1838 to 1848, in speaking of his collection, (now in the National Museum) he says :

As this immense collection has been gathered, and every painting has been made, by my own hand, and that, too, when I have been paddling my canoe or leading my pack-horse over and through trackless wilds at the hazard of my life, the world will surely be kind and indulgent enough to receive and estimate them, as they have been intended, as true and *fac simile* traces of individual life and historical facts, and forgive me for their present unfinished and unstudied condition as works of art.

In 1868, in writing of his life's work, he says :

I have said that I was lucky enough to have been born at the right time to have seen these people (Indians) in their nature, dignity, and elegance; and thanks to Him in whose hands the destinies of all men are, that my life has been spared to visit most of the tribes in every latitude of the American continent, and my hands enabled to delineate their personal looks and their modes, to be seen and to be criticised after this people and myself shall have passed away.

My works are done, and as well as I could do them under the circumstances. In my writings and my paintings I have quoted no one, but have painted and written of things that I saw and heard, and of nothing else.

HIS ART WORK IN OIL.

His earlier works in 1829 to 1830 illustrate his first Indian work in oil. Those after those dates show his progress. Some artists would, after 1840, have gone over earlier work and retouched it. Not so Mr. Catlin. He strove for exactness. He was a historian in color, with but little of the finish of the accomplished artist. He did not work for effect. On the contrary, painted nature, animated and still, as he found it.

Artistically this collection will disappoint many at first sight. Examination and reflection will, however, convince of its truthfulness, and hence its value.

In 1871 Mr. Catlin, in speaking of his paintings, said :

It is to be hoped that * * * the visitors will find enough of historical interest, excited by a faithful resemblance to the physiognomy and customs of these people [Indians], to compensate for what may be deficient in them as works of art.

VALUE OF MR. CATLIN'S ART WORK AS AID TO INDIAN WRITERS.

Mr. Catlin's drawings and paintings have furnished illustrations and data for thousands of works on Indians in America. They have been modified, cut, altered, changed, but they remain Catlin's work. Authors in all lands have used them. Menageries, "Wild West" exhibi-

tions and theaters to this day use his "war dance," "scalp dance," and other views for advertisements, both in Europe and America. A new work is announced on the Indians, with illustrations; either Catlin pure and simple in illustrations, or modified, can be found within its covers. Thousands of stories have grown from his descriptions. It can be said with justice that no other painter or writer on the North American Indian has had so broad and wide an influence in the diffusion of knowledge of the North American Indian as he has.

SIR DAVID WILKIE'S OPINION OF MR. CATLIN'S ART.

Mr. Catlin, at the dinner of the Royal Highland Society, in London, in 1841, sat by the side of a quiet gentleman on his right, who ventured no observations during the early part of the evening. After Mr. Catlin had responded to the toast given him, the Duke of Richmond, presiding, rose and

After the most chaste and eloquent eulogium upon his works and his character, proposed the health of Sir David Wilkie, who, to my great surprise and unspeakable satisfaction, I found was sitting by my side and the next to my elbow. His health was drunk with great enthusiasm, and after he had responded to the compliment he begged to be allowed to express to his grace and the gentlemen present the very great satisfaction he had felt in being able to join in the expression of thanks to so distinguished a gentleman as Mr. Catlin, and whom it afforded him great pleasure to find was by his side. He stated that he had been many times in my exhibition rooms, but without the good luck to have met me there. He commented at great length upon the importance and value of the collection; and while he was according to me great credit for the boldness and originality of the designs, he took especial pains to compliment me for the execution of my paintings, many of which, he said, as works of art, justly entitled me to the hands of artists in this country (England), and he was proud to begin by offering me his in good fellowship which he did, and raised me from my seat as he said it.—Pages 68 and 69, vol. 1, Catlin's Notes in Europe.

OPINION OF AMERICAN ARTISTS, RESIDING IN PARIS IN 1846, OF THE ART VALUE OF MR. CATLIN'S WORKS.

MEMORIAL OF AMERICAN ARTISTS IN PARIS.

To the honorable the Speaker and House of Representatives of the United States :

We, the undersigned artists, citizens of the United States now in Paris, beg leave most respectfully to represent that, feeling a deep interest in the collection and protection of works of art, and particularly those illustrating the history of our country, we are looking with some solicitude to the permanent destination of the noble collection of Indian portraits, costumes, &c., of Mr. Catlin, now in this city, where it has been highly eulogized by the King (Louis Philippe) and the most distinguished artists and men of science; and which, we understand, has been submitted by its author for the consideration of your honorable body during the present session of the Congress of the United States.

Having made ourselves fully acquainted with the extent and interest of this unique collection, and of its peculiar interest to our country, and also aware of the encouraging offers now made to its proprietor for its permanent establishment in England, as well as the desire generally manifested here to have it added to the Historical Gallery of Versailles, we have ventured to unite in the joint expression of our anxiety that the members of the present Congress may pass some resolution that may be the

means of restoring so valuable a collection to our country and fixing it there amongst its records.

Interesting to our countrymen generally, it is absolutely necessary to American artists. The Italian who wishes to portray the history of Rome finds remnants of her sons in the Vatican; the French artists can study the ancient Gauls in the museums of the Louvre; and the Tower of London is rich in the armor and weapons of the Saxon race.

Your memorialists, therefore, most respectfully trust that Mr. Catlin's collection may be purchased and cherished by the Federal Government, as a nucleus for a national museum, where American artists may freely study that bold race who once held possession of our country, and who are so fast disappearing before the tide of civilization. Without such a collection few of the glorious pages of our early history can be illustrated, while the use made of it here by French artists, in recording upon canvas the American discoveries of their countrymen in the last century, shows its importance.

The acquisition of the collection will also secure to our country the continued services of its author, whose ambition seems to be still to labor for its enlargement, and whose ability to do so with success and with profit to his country we think is well attested by the collection he has made, by years of toil, and often hardship, entirely unaided by public or private patronage.

And your memorialists will ever pray.

Jno. Vanderlyn, Thos. P. Rossiter, Benj. Chamney, Wm. M. Hunt, Wm. C. Allan,
Geo. C. Mason, W. B. Chambers, H. Willard, Thos. Hicks, J. F. Kensett,
C. G. Edwards. Paris, June 12, 1846.

OPINION OF G. P. A. HEALY AND S. F. B. MORSE.

July 2, 1846, George P. A. Healy (seconding the efforts of Prof. S. F. B. Morse and others), the distinguished American artist, writing to Rev. R. R. Gurley, of Washington, an intimate friend of Mr. Catlin, says:

I have read with pleasure Professor Morse's letter to you respecting Mr. Catlin's extensive and unique collection of Indian portraits, costumes, &c., the extent and interest of which are known to the Old as well as to the New World through the characteristic energy of our distinguished countryman its author. I entirely concur with Professor Morse and all other artists in the hope that Congress may secure to our country this precious collection, aye, and that, too, this very session, that it may be made the nucleus of a national gallery, which in time may be to every American, and especially to every American artist, what the Vatican is to the Italian, the Louvre to the Frenchman, and the Tower of London to the men of England.

Permit me to add, sir, that I personally witnessed in London the excitement produced by Mr. Catlin's exhibition. Mr. Leslie and Mr. Mulready, whom I consider two of the greatest living artists, said to me that every painter should see Mr. Catlin's works. They added, "We consider them as possessing very great artistic merit."

I have the honor to remain, my dear sir, your most obedient servant,

GEO. P. A. HEALY.

R. R. GURLEY, Esq.

REAL VALUE OF HIS PICTURES.

The value of Mr. Catlin's pictures does not depend merely upon their artistic merit, but upon the question as to whether they are correct portraits of persons and dress and of scenes and events. That he himself had an eye to this question is evidenced by the fact that he obtained a certificate from a responsible and reliable person—usually an official

present—as to the truthfulness of each picture. These certificates were attached to each picture, and are almost all now in the National Museum.

The tribes he was most with, and whom he has written most of and painted, were the Mandans, Sioux, Chippewas, Poncas, Comanches, and Pawnees, and these he has preserved in many examples.

His paintings are particularly valuable in description of Indian dress, the material, shape, color, and various articles. His descriptive text in the “North American Indians” and other works is as exact as to this as his paintings.

INDIVIDUAL PORTRAITS—VALUE OF.

His gallery contains portraits of Indians of tribes now practically extinct, notably Nos. 274, 275, and 276; Delawares, No. 246; Kas Kas Kia's, 247; Eu-chee, 309 and 310; and Missourias, 122.

His portraits of historic Indians since 1800 are invaluable: Keokuk, No. 1; Black Hawk, No. 2; Clermont, No. 29; Ha-won-je tah (One Horn), No. 69; Wa-be-shaw, No. 90; Mah-to-toh'-pa (Four Bears), Nos. 128 and 131; Eh-toh'-k-pah-she-pie-shah (Black Moccasin), No. 171; Sha-co-pay (The Six), No. 182; Decorie, No. 199; Naw-Kaw (Wood), No. 209; Red Jacket, No. 263; Cusick, No. 271; Ten-Squat-a-way (The Prophet, brother of Tecumseh, Tecumthe), No. 279; John Ross, No. 283; Tuch-ee-Dutch, No. 284; Osceola, No. 301; Ee-mat-la (King Philip), No. 302.

Many of the Indians represented were engaged in the English and border wars, from 1776 to 1839, as described in the earliest books of travel in the West—Captain Carver, McKenzie, Lewis and Clark, Lieutenant Pike, Captain Long, Schoolcraft, McKenney and Hall, J. O. Lewis, and J. Morse, and “Drake's Book of the Indians.”

These were taken before the day of the daguerreotype or photograph. In aid of a pictorial history of the North American Indians the collection is simply invaluable. His illustrations and descriptions of the methods of hunting and capturing the now almost extinct buffalo are of increasing value.

MR. CATLIN AS A SPECULATIVE THEORIST AS TO THE INDIANS.

It is one of the most fortunate circumstances that Mr. Catlin did not assume to be a trained ethnologist in the years 1832 to 1840, filled with strange fancies and theories. Had he been, the chances are that he, with his lack of experience, would have “split hairs” and lost sight of the real value of his work—observing and writing down truthfully and correctly what he saw.

The rivalry in the field of Indian lore and research was very bitter and intense from 1820 to 1860. Schoolcraft and others were naturally much interested in their own advancement, and Mr. Catlin received scant justice or recognition from many in the same line of work. The testimony of so high an authority as the eminent Dr. Charles Rau

and Lewis H. Morgan, printed herein, as to the value of Mr. Catlin's work as an observer and chronicler amongst the North American Indians, is of the utmost value, and confirms the opinion of it long since formed by some of the ablest and wisest of the now large corps of ethnologists. Mr. Catlin's speculations are comparatively few in his "North American Indians," and are such as to throw no cloud on his good name or reputation for common sense. In "Last Rambles," published in 1867, Mr. Catlin, thirty-three years after his first trip to and experience amongst the North American Indians, gives his views as to their origin or creation. Years of observation of the red men, aided by extensive reading and association with learned men in the various branches of sciences, in all parts of the world, had peculiarly fitted Mr. Catlin for discussion as to the ethnology of the Indian.

It will be noticed that in his works prior to this time he avoided ethnological discussion. He was eminently an observer, not a discussor; still his last view of the Toltec origin of the Crows was confirmed by Baron Humboldt.

MR. CATLIN'S FINAL SPECULATIONS ON THE NORTH AMERICAN INDIANS. 1861-1867.

In "Life Amongst the Indians," 1861, and "Last Rambles," 1867, Mr. Catlin enters the field of speculation in relation to the origin and destiny of the North American Indians. These speculations are in separate chapters and do not in any wise impair his value as an observer and investigator.

Extracts are given from chapters IX, X, and XI of Last Rambles, being his conclusions in 1867, or forty-six years after his first tour with the North American Indians.

[Chapter IX, "Last Rambles."]

The Indians, where from?

Having in this and a former volume introduced my young readers in a cursory manner to most of the principal tribes of the American Indians and their leading customs and modes of life, from the highest latitude in North America to the southern most cape of South America, there yet remain to be made, with the original conception of this little work, some general remarks of interest, which are suggested by the queries naturally arising in the minds of the readers—"Who are the American Indians; from whence did they come; and where are they going?"

These questions involve matters of very great importance to ethnology and to human education generally, and deserve a much greater space than can be allotted to them in this little book, in which all that is to be yet said must necessarily be concise.

If we should look to the Indians themselves to answer the above questions, they would decide for us very briefly (having no history, sacred or profane), "that they are the favorite children of the Great Spirit, created on the grounds on which they live," and that they are "going to the setting sun."

The first of these beliefs is the unexceptional instinct of all the American tribes; and the second, no doubt the poetical figure raised by the continual and never-ending

encroachments of civilization upon them, forcing them from their hunting-grounds, and consequently driving them to the west, towards the "setting sun."

Some of their various theories of their creation will be given, but science demands some better solution of questions so important. And if with that view the suggestions hereafter to be made should fail to settle those important facts, they will, like other theories that have been abundantly advanced, tend towards an ultimate solution of questions which science as yet is a great way from having determined.

Various theories have been advanced, and by very eminent men, as to the origin of the American Indians, who were found, on the first discovery of the American continent, to be inhabiting every part of it from pole to pole, and every island contiguous to it in the Atlantic and Pacific oceans.

These facts put the question at once—"From whence did these people come? and by what means and by what route did they come?" These questions are based upon an established *presumption of necessity* (which may yet be questioned), and ethnologists and geographers have indicated Behring's Strait and other points as the probable routes by which they arrived from the "Old World." All have suggested routes and modes by which it was possible they could have come, and their theories there all stand on the slender ground that not one of them has produced a particle of proof that they did come, or that it was necessary that they should have come.

When the science of human ethnology, which has been for some thousands of years traveling to the west with the advance of civilization, gets quite around the globe, it will probably be seen whether there has not been some error at its starting-point—error as its basis, and, consequently, error heaped upon error as it has advanced. Whether erroneous dogmas, traveling with the wave of civilization, have not been too much the established rule by which all things ethnological in the New World should be measured; and whether true ethnological knowledge of a people is best drawn from an independent study of those people and their habits, or from the application of an ethnological education drawn from books, made from books, with all the dogmatical rules that have been made for, and applied to, other peoples?

Is it necessary that on the last quarter of the globe a whole continent of human beings, independent, and happy in their peculiar modes of life, and never heard of or thought of until the fourteenth century, should be traced when discovered, back to the opposite side of the globe, because civilization happened to come from there? What an ill conceit of civilized man to believe that because his ancestors came from the east, all mankind on a new continent, a new world, must have come from there also! And what a pity for science, and what a blunder in science, if such a fact be established before it is proved; and what proof of it is there? I have said, "None whatever."

Ethnologists and other savants find amongst the American Indians some resemblances in physiological traits to some foreign races. How strange if there were not such! Once in a while, a word in their language resembles a word in the Hebrew or other eastern language. How extraordinary if in any two languages there were not some words bearing a resemblance to each other! And then these savants say, "Not only in the resemblance of language, but in the structure of language." But how trivial is all such evidence as this, when all languages are constructed to suit the organs pronouncing them, and which are the same in all the human race, leaving us to wonder that the resemblance in the construction of languages is not greater than it is.

One distinguished ethnologist of England recites in his work on Ethnology one word of only two syllables, found in use amongst an American tribe on the Pacific coast, the same as spoken by a tribe on the opposite coast of Siberia, as an evidence that the American tribe came from that coast, probably by the way of Behring's Strait.

What a monstrous way to prove a theory, and how bad the theory that grasps at such proofs! If such an isolated word was worth a notice, why not better suppose that probably some poor fisherman of Siberia had been driven in his canoe to the

Columbia coast, and that the American Indians who picked him up adopted from him a dying word to recollect him by?

As has been said, that I went to Petropetrovski, to the Aleutian Islands, and to Kamskatka, on the coast of Siberia. I found many words of Siberian languages spoken on the American side of the Strait of Behring, and as many, or more, on the Siberian side, of the American languages. What did this prove? Nothing—except that there had been a mutual crossing of Behring's Strait in their canoes or on the ice (both of which at certain seasons are feasible), and that there had been, to a certain extent, a mutual adoption of words in their languages. It proved that those opposite people sometimes cross the strait, while the total absence of resemblance in physiological traits as positively disprove the fact of emigration (or peopling a continent) from one side or the other.

The ethnologist enters the wildest tribes on the United States frontier, and to his astonishment finds the Indians there using occasionally French and English words, and now and then meets a half white Indian, with a French face and a French beard. This is no evidence that these tribes are Frenchmen or Englishmen, but proves only that Frenchmen and Englishmen have been there a hundred years before him.

He finds these people using bows and arrows, the same precisely as were anciently used by the ancient Saxon race, the flint arrow and spear heads precisely the same as those of the ancient Britons, and he is astounded! but why astonished? What do these prove? Not that the American Indians emigrated from the British Isle, or that the ancient Britons came across the Atlantic in their canoes from America, but it helps to prove the truth of the old adage, that "necessity is the mother of invention," that the nations of all the earth, without the use of iron, having necessity for food and means of getting it, and implements for war and defense, have had alike the ingenuity to take the sharp edge of broken flints for knives and arrow-points, and by the aid of their inventive powers, granted them alike by the Great Spirit, they have everywhere improved them much in the same shape, not from each other, but led to the same results and same forms by the peculiar fracture of the stone, in all countries the same, and the similar objects for which their knives and arrow-heads were formed.

The flint arrow, therefore, and the bow to throw it, have been not necessarily the gift of one nation to another, but the native invention of every people. They certainly came not from Adam. Adam was a gardener, and his sons farmers and tenders of flocks. These things, then, were purely of human invention, and growing out of necessity; and if one race invented them, another race, from the same necessity, could as well do it.

Savants who have grown up ethnologists in their fathers' libraries of books, also tell us that some portions of the splendid ruins at Uxmal and Copan, as well as ancient sculpture found in Mexico, and the relics found on the Ohio and Muskingum are of Egyptian origin, because they resemble Egyptian monuments.

How weak is such evidence, that merely because these ruins and these sculptures happen to resemble some edifices or some sculptures of the Egyptians, that they are of Egyptian origin! They admit that they were built by savage tribes, for they bear no Egyptian inscriptions or hieroglyphics, but the inscriptions and hieroglyphics of savage races who must have brought their art of building and sculpture from Egypt!

How astonishing that such stupendous ruins are actually there, and were built there and left there without a living soul to tell their history or who built them, and covered with inscriptions and hieroglyphics no doubt telling their own history if they could be read, but no corresponding living language in the Old World or the New to prove that their origin was Asiatic or Egyptian.

Egyptian sculpture and Egyptian architecture were not taught the Egyptians; they were the inventions, and in their grandeur and magnificence were but the progress of native art; and so the ruined temples and palaces of Palenque and Uxmal.

Talents for art and design are inherent in all mankind, and as wealth and luxury

and civilization increase in all countries, so will sculpture and architecture advance in grandeur and in beauty of design; and these advancements, like those in Indian weapons, suggested by the demands of elegance and comfort in buildings or of beauty and nature in sculpture, with nature everywhere the same for its models, will necessarily in all countries arrive sooner or later at more or less resemblance.

A sculptured statue found amongst the antiquities of Mexico or Yucatan, if it resembles ever so closely an Egyptian statue, it is no evidence whatever that it was transported from Egypt to America, or that the sculptor of it came from that country bringing his tools and his models with him; it only proves that in both countries men have alike an inherent talent for art, and that working from similar models and in similar material they have arrived at equal perfection, both copying closely their model and their works, consequently and necessarily resembling one another.

An ethnologist finds amongst the American Indians a wooden spoon, precisely the same in proportions and shape as the wooden spoons brought from the Kalmuk Tartars in Asia. This, though only evidence for a bad theory, proves just as much as resemblance in statuary, or of façades, doorways, &c., in ancient palaces. It proves that man's ingenuity and necessities in both countries led him to build façades and doorways, and to adapt the length and shape of his spoon to suit the motions of his arm and the bowl of it to fit his mouth.

The ancient Egyptians, before the construction of their stupendous monuments and their grand groups in sculpture which now stand to astonish the world, lived in tents like the Aztec Indians previous to their building the cities of Palenque, Copan, and Uxmal. And the two native races, developing the talent with which nature had endowed them for those grand purposes, probably constructed those vast edifices on the two continents about the same time.

In the two countries the wonder is, not that there should be a resemblance in their monuments, but that the people who built them, and arose by their own talents to such grandeur in art and such luxury, should have fallen short of all history which should have recorded their greatness.

To the theory so often and so strongly advanced of an Egyptian or Asiatic origin of the American Indians, there are yet other and stronger objections to be produced before the subject is disposed of.

The theory of such a mode of peopling a whole continent involves, as will be seen, difficulties and objections (considering the time at which such supposed emigrations took place) in effect equal to impossibility itself. I say impossibility, because the Aztec ruins in Yucatan and Guatemala, which speak a language which no one can deny, are as old as the most ancient monuments of Egypt, and are unquestionably the results of the growth of a civilization from savage native tribes, which growth itself must have required some thousands of years.

The evidence that those monuments were not the works of Egyptian architects is, that, though in some respects they bear a resemblance, not an Egyptian inscription or hieroglyphic mark is to be found amongst them, and also that if the Egyptians, in so advanced a state of civilization and art, emigrated to the continent of America, and built such stupendous palaces and edifices, it is quite impossible, though the people have perished, that history should have been, until the date of Columbus, in ignorance of the American continent.

From the above dates and evidences of dates we are bound to infer that the American native races are as ancient as any of the races of the Old World, whose antiquity is known by their monuments.

Then let us see, if the builders of those monuments were Egyptians or Asiatics, what objects they had in coming to America, how they found their way there, and how they got there (at least 6,000 years ago, if at all), when civilization, with the art of navigation, and stimulated by commerce, by science, and the thirst for gold, never reached there until within the last 400 years.

There is nothing in history, sacred or profane, to prove a peopling of one continent from the other, and probably for ever, as at the present time, presumption will be

the only ground on which such a theory will stand; and if the fact could be proved to have transpired, there is nothing yet to show that it might not as well have been from west to east as from east to west.

The most enthusiastic theorists on this subject have never yet entertained the idea of a savage emigration across the Atlantic or the Pacific Ocean, but look to Behring's Strait, where, by possibility, at certain seasons of the year (as has been said), they can cross from continent to continent on the ice or in canoes; but what motive for doing that, in the state in which savage society, in the frozen regions of Kamskatka, six thousand years ago, when at the present time, with all their modern improvements in boat building, in weapons, and with some ideas of commerce to stimulate them, no Indian, on either coast, ventures across, except under the advice and escort of civilized men who accompany them.

Savages, of all the human family, are the least disposed to emigrate. Like animals, their instinct is against it; driven from their homes, like animals, they will return to them, and without the stimulants of science, of commerce, or of gold, like animals, they are contented to remain in them.

If the barren and frozen coast of Siberia had been overstocked with a surplus population, and the American coast opposite a luxuriant garden, instead of a coast equally barren and desolate, such an emigration might have been a possible thing for Asiatics, and in the space of six thousand years they might possibly have increased and spread over North America, and perhaps through Central and South America, to Terra del Fuego; but if so, where are they?

In the whole extent of the whole American continent, from Behring's Strait to Terra del Fuego, there is not to be seen, amongst the savage tribes, a Mongol, a Kalmuk, or a Siberian Tartar, nor a word of their language to be heard. Languages, to be sure, may be lost or changed, but physiological traits of people are never lost whilst the race exists.

Some travelers through South America, as if to aid the theory of Asiatic emigration, have represented the tribes of the Upper Amazon with "bridled" eyes, like the Chinese, and even caricatured the Chinese obliquity, and put these more than Chinese peculiarities forward as "types." But I have seen most of the tribes on the Amazon and its affluents, and though the natives in those regions are generally a low degree of American aborigines, they exhibit nothing of the Mongol general character of face nor Mongol obliquity of eye, other than the occasional muscular approach to it produced by their peculiar habits of life, living mostly, in their fisherman's lives, in their canoes; their eyes affected by the refraction of the vertical rays of the sun on water, on which they are looking; and on land, walking with naked feet, requiring their eyes to be constantly on the ground before their steps.

The effect thus produced in the expressions of their eyes is very striking, but is neither Mongolic nor a "type," but aberration from type, produced by the external causes above named.

I have said above that if an Asiatic population had crossed at Behring's Strait they might in time have advanced through North and South and Central America, and have stocked the whole continent; and this has been claimed by the advocates of Asiatic immigration. This is a possibility, and therefore they say is probable; but here possibility stops, and certainly proof with it.

The Sandwich Islands, with a population of 500,000, are more than 2,000 miles from the coast of South America. How did the population of those islands get there? Certainly not in canoes over ocean waves of 2,000 miles. But I am told, "The Sandwich islanders are Polynesians." Not a bit of it. They are 2,000 miles north of the Polynesian group, with the same impossibility of canoe navigation, and are as different in physiological traits of character and language from the Polynesian as they are different from the American races.

However voluminous and learned the discussions may be on the mysterious subject of the origin of races, they must all come to the conclusion at last that, even if Asiatic,

or Egyptian, or Polynesian populations found their way to the American continent, at whatever date, they found, and intermingled with, an aboriginal American race as ancient as, or more ancient than, the races they descended from.

Some have contended that the American Indians are Jews, and that the "ten lost tribes of Israel" got to the American coast and gave a population to the continent. How chimerical is this. At the date of the disappearance of the "ten tribes" the ruined cities of Yucatan and Guatemala were in full splendor; and, with no advantages of navigation, the ten tribes would have had to wander through the barbarous and savage tribes of Chinese, Kalmuk, Mongol, and Siberian Tartary to the snowy and icy regions of Kamskatka and Behring's Strait, a distance of more than 10,000 miles. And for what? For a new continent they never had heard of; for if any one had ever reached it, certainly no one had ever gone back.

This interesting but unimportant question of, "Where the American Indians came from," has been elaborately and ingeniously discussed by able writers, and still will probably continue to be discussed for centuries to come, without being further understood than at the present time; and enough has been said of it in this little work to prepare the minds of its readers for my own opinions, which I am about to advance as to that part of the question put in the beginning of this chapter, not "Where they came from," but "Who are the American Indians?"

[Chapter X, "Last Rambles."]

The Indians, who are they?

The reader has learned, by following me through these two little volumes ["Life Amongst the Indians," 1861, and "Last Rambles," 1867], that I have, during fourteen years of research, not amongst books and libraries, but in the open air and the wilderness, studied the looks and character of the American native races in every latitude, from Behring's Strait to Terra del Fuego; and here will be learned that, from the immutable, national, physiological traits with which the Almighty stamps this and every other race, I believe the native tribes of the American continent are all integral parts of one great family, and that He who made man from dust created these people from the dust of the country in which they live, and to which dust their bodies are fast returning.

I can find nothing in history, sacred or profane, against this; and from their color and physiological traits, which are different from all other races on the earth, as well as from reasons advanced in the foregoing chapter, I am compelled to believe that, in His boundless and unerring wisdom, the Almighty, who "created the cattle of the fields, the fishes in the sea, and fowls of the air" of this vast and glowing continent "for man's use" (not that they should grow and decay for thousands of centuries, until man should accidentally reach them to enjoy them), placed these red children there, and said to them, in some way, "I am your Father, your Maker; I give you these things; go forth and enjoy them." And that in the undisputed enjoyment of this rich inheritance given them, of unlimited fields and forests abounding in game, and unbounded liberty for using it, they were, in Mexico, in Yucatan, and Peru, duly and successfully using those faculties which God had given them, and intended for raising them gradually into civilization and splendor, when cataclysms sunk the splendid edifices and the people in one, and more than barbarous or savage cruelties of mercenary men crushed their rising power, robbed them of their gold, and carried the sword and death amongst the others, and sent a drowning wave of discouragement through the remotest tribes of the continent.

The American Indians are as distinct from all the other races of the earth as the other races of the earth are distinct from each other, and, both in North and South and Central America, exhibit but one great original family type, with only the local changes which difference of climate and different modes of life have wrought upon it.

I believe they were created on the ground on which they have been found, and that the date of their creation is the same as that of the human species on other parts of the globe. This belief is founded on the reasons advanced in the foregoing chapter, supported by the traditions of the Indians, which will be noticed, and a strong and unavoidable, intuitive disbelief that all the races of man, of different colors, have descended from one pair of ancestors, involving, from necessity, the crime of incest, after the holy institution of marriage, as a means of peopling the earth; and the inconceivable plan of the whole surface of the earth teeming with luxuries, "created for man's use," vegetating and decaying for tens of thousands of years, until wandering man, from one point, and from one pair, by accident, arrives there to use them.

Some writers have advanced the belief that South America and the continent of Europe were anciently united, and that the American continent received its population in that way; but as this is mere hypothesis, and probably will for ever remain so, it refers us for a last remaining remark, to Behring's Strait, by which route, if the American Indians are the descendants of "Adam" and "Eve," at the rate that an infant savage population would spread over an uninhabited and desolate country, several thousand years would have been required to populate and move through the vast regions of Kalmuk, Tartary and Siberia to Behring's Strait, a distance of more than 10,000 miles; and from Behring's Strait to Central and South America, and Terra del Fuego, 10,000 miles more, and an equal time required—one thousand years at least—for a civilization to arise sufficient to have built the splendid monuments of Yucatan, and the vast space of time that has transpired since those monuments were depopulated; in all, a space of time far transcending that allowed by sacred history, or even by geology, for man's appearance on the earth!

The American Indians know nothing of this, yet their traditions and monuments prove beyond a doubt their great antiquity; for, of 120 different tribes which I have visited in North, and South, and Central America, every tribe has related to me, more or less distinctly, their traditions of the Deluge, in which one, or three, or eight persons were saved above the waters, on the top of a high mountain; and also their peculiar and respective theories of the Creation.

Some of these tribes, living at the base of the Rocky Mountains, and in the planes of Venezuela, and the Pampa del Sacramento in South America, make annual pilgrimages to the fancied summits where the antediluvian species were saved in canoes or otherwise, and, under the mysterious regulations of their medicine (mystery) men, tender their prayers and sacrifices to the Great Spirit, to ensure their exemption from a similar catastrophe.

Indian traditions are generally conflicting, and soon run into fable; but how strong is the unanimous tradition of the aboriginal races of a whole continent of such an event; how strong a corroboration of the Mosaic account; and what an unanswerable proof that the American Indian is an antediluvian race; and how just a claim does it lay, with the various modes and forms which these poor people practice in celebrating that event, to the inquiries and sympathies of the philanthropic and Christian as well as to the scientific world!

Some of those writers who have endeavored to trace the American Indians to an Asiatic or Egyptian origin, have advanced these traditions as evidence in support of their theories, which are as yet but unconfirmed hypotheses; and as there is not yet known to exist, as I have before said, either in the American languages, or in the Mexican or Aztec, or other monuments of these people, one single acceptable proof of such an immigration, these traditions are strictly American—indigenous and not exotic.

If it were shown that inspired history of the Deluge and of the Creation restricted those events to one continent alone, then it might be that the American races came from the eastern continent, bringing these traditions with them; but until that is proved, the American traditions of the Deluge are no evidence whatever of an eastern origin.

Though there is not a tribe in America but what have some theory of man's creation, there is not one amongst them all that bears the slightest resemblance to the Mosaic account. How strange is this, if these people came from a country where inspiration was prior to all history!

The Mandans believed they were created under the ground, and that a portion of the people reside there yet.*

The Choctaws assert that "they were created crawfish, living alternately under the ground and above it, as they chose; and coming out at their little holes in the earth to get the warmth of the sun one sunny day, a portion of the tribe was driven away and could not return; they built the Choctaw village, and the remainder of the tribe are still living under the ground."

The Sioux relate with great minuteness their traditions of the Creation. They say that the Indians were all made from the "red pipe stone," which is exactly of their color; that the Great Spirit, at a subsequent period, called all the tribes together at the Red Pipe Stone Quarry, and told them this: "That the red stone was their flesh, and that they must use it for their pipes only."

Other tribes were created under the water; and at least one-half of the tribes in America represent that man was first created under the ground, or in the rocky caverns of the mountains. Why this diversity of theories of the Creation, if these people brought their traditions of the Deluge from the land of inspiration?

How far these general traditions of a flood relate to an universal deluge, or to local cataclysms (of which there have evidently been one or more, over portions of the American continent) or whether there has been an universal deluge, and at what period, it is difficult to determine.

One thing, however, is certain—the Indian traditions everywhere point distinctly at least to one such event, and amongst the Central and Southern tribes, they as distinctly point to two such catastrophes, in which their race was chiefly destroyed; and the rocks of their countries bear evidence yet more conclusive of the same calamities, which probably swept off the populations in the plains, and, as their traditions say, left scattered remnants on the summits of the Andes and the Rocky Mountains.

Since that epoch (or those epochs) their descendants have wandered off into the fertile plains where climate and a greater abundance of game and fish have invited them, peopling in time the whole continent, from the Atlantic to the Pacific coasts, and the West India and other islands.

These scattered people have arranged themselves into different tribes, with languages dialectic or idiomatic, but without exception bearing evident physiological traits of the ancient parent stock, with local and tribal differences produced by different habits of life, and varieties of climates, and differences of food on which they subsist.

The Crows, of whom I have spoken in a former chapter, and also at greater length in the first volume of this work, still inhabiting a part of the Rocky Mountains in North America, with the Apaches and several other tribes in New Mexico, still exhibit in bold relief the original type, which is seen so well preserved in the stone monuments of Yucatan and ancient Mexico, and the same unmistakable, though less conspicuous, is traceable through the alto-Peruvian tribes; the Moxos, the Chiquitos, the Cochabambas, and others yet to the south.

The Crows are living Toltecs (or Aztecs), and history abounds in proof that the Toltecs in Mexico and the Aztecs in Yucatan and Guatemala came from the mountains in the north.

The Aztecs emigrated farther to the south and east than the Toltecs, and to a more fertile country, but lower in position, by which means, in the second cataclysm, their magnificent cities were submerged, and their populations exterminated, but their im-

* See an account of their astonishing mode of celebrating annually the subsiding of the Deluge, accompanied with their various modes of voluntary torture, recently published by Trübner, 60, Paternoster Row. "O-kee-Pa: a religious ceremony of the Mandans. Thirteen colored illustrations. By George Catlin."

perishable monuments record the truth that such a race then and there existed, as well as the physiological traits of its present population prove that the Mexicans are remains of the Toltec race.

The history, which establishes beyond a doubt the migration of the Toltecs and Aztecs from the mountains of the northwest into Mexico and Yucatan, is extremely vague as to time, and from the similarity of their monuments, it seems probable that they were portions of the same race, who have taken different names from the different periods of their emigrations, or from the positions to which they respectively went, the word Toltec (or Toh-tee) being still applied by some of the northern Mexicans to the people of the mountains (mountaineers), and the word Aztec (or Ah-tec), to the people of the low countries (lowlanders), and Ah-na-tec to the people beyond the lowlanders (the white people).

Subsequent to the second cataclysm, which destroyed the Aztecs and deluged their stupendous monuments, the Toltecs built the city of Mexico in a high and sterile region, from fear of a similar fate to that of their neighbors, the Aztecs.

In the second cataclysm the summits of the mountains in the West Indies, then forming a part of the mainland of the continent, protected a portion of their inhabitants, who, from the fear of another calamity (and later from the cruelty of the Spanish invaders, since the discovery of America), have emigrated in vast numbers to the coast of Venezuela, Guiana, and Yucatan; such are the Caribbes; and from the north and the west of Guatemala and Mexico the Maya and other tribes have migrated to the east, spreading over the promontory of Yucatan, Honduras, &c.

Amongst all of these tribes, as well as amongst the present Mexicans and the numerous tribes to the north, even to the Kiowas and the Comanches, I have found distinct traditions of three successive cataclysms—two by water and one by fire. And in the rocks and mountains, both in the West India Islands and on the Mexican coast, as well as in Yucatan and its ruins, I have found, from chemical and geological tests, undeniable evidences of the same catastrophies.

Nothing is more certain than that the second cataclysm in those regions was produced by the volcanic actions underneath, causing a subsidence of a large tract of country, including the whole range of the Greater and Lesser Antilles, the promontory of Yucatan, the eastern and lower parts of Mexico and Honduras, and even extending to the coast of Venezuela.

At a later period (perhaps some thousands of years) this subsided country, or a great proportion of it, has, from an opposite action of similar causes, risen to a sufficient extent towards its ancient elevation to show, in the granite and volcanic tops of the Antilles which have reappeared above the ocean, the continuation of the Cordillera, and also to expose to view the Aztec ruins of Guatemala and Yucatan; leading us to the rational and unavoidable conclusions that a people so far advanced in civilization and the arts as to build such populous and magnificent cities as Palenque, Uxmal, and Copan were never confined to three cities, but that other cities of equal or greater extent were spread over the plains, which in the days of the Aztecs, extended from the ruins of Yucatan to the base of the West India mountains, and which lost cities may now be said to be ruins under the sea.

What is now the Caribbean Sea and the Gulf of Mexico were in the days of Uxmal and Palenque vast and fertile plains, through which the Rio Grande del Norte and the Mississippi wended their long and serpentine ways, and, uniting their waters near the base of the mountains, debouched into the ocean between Cuba and the Bahama Islands.

This vast space, in area much larger than the kingdoms of France and England together, teeming with luxuries the most inviting to man, with the richest soil and the most salubrious climate of the world, would consequently have had its portion of the Aztec race, and probably the ruins of millions and millions are there still embedded under the sea.*

*For the young readers of this book, who have long lives before them, these are but suggestions, pointing to proofs that they will sooner or later read on these interesting topics.

The reader who does not travel may easily trace on his map the Cordillera range through Grenada, and pointing out at Santa Martha, on the coast of Venezuela, and follow it through the Lesser and Greater Antilles; and he who travels may see with the naked eye, on the northern face of the Silla, at Caracas, the sublime vertical grooves cut when that mighty subsidence went down.

From those points the chain of the Lesser Antilles, as now seen, is a succession of mountain peaks, some volcanic and others not, continuing the course of the Cordillera; and from chemical and geological tests I have found that they have anciently occupied positions equally elevated as the highest parts of the Andes at the present day.

In my descent from the tribe of Crows, in the northern ranges of the Rocky Mountains (as has been described), through the Toltec tribes, to Mexico, in 1854, and gathering their traditions, all pointing to the sunken countries, I was forcibly struck with the importance of these great changes in their probable effects on the distribution of races.

I contemplated tests by which to determine the extent of those subsidences and the depths to which they had sunk, and also the partial elevations to which they have again arisen, and with examinations I then made, partly establishing my theory, I visited the Baron de Humboldt, in Berlin, in 1855 * * *. And after having fully explained my theory to him, and the tests which I brought him, when I was about starting on a second voyage to the Lesser Antilles, I received the following complimentary and approving letter from him:

"To GEO. CATLIN, Esq.:

"MY DEAR SIR: I have read with profound interest the papers you left with me. I believe, with you, that the Crows are Toltecs; and I was instantly impressed with this belief when I first saw your portraits of Crow chiefs in London some years since. But I am more struck with your mode of determining the sinking and rising transits of rocks, and the probable dates and extent of cataclysmic disasters. I believe your tests are reliable, and perfectly justify you for making the contemplated voyage to the Lesser Antilles. The subject is one of vast importance to science, and if I were a younger man I would join you in the expedition at once.

"I believe your discoveries will throw a great deal of light on the important subject of the effect of cataclysms on the distribution of races.

"I return to you with this the papers you left with me, and I inclose you a memorandum for your voyage, which may lead you to examinations that you might otherwise overlook.

"Let nothing stop you; you are on a noble mission, and the Great Spirit will protect you.

"Your sincere friend,

"A. V. HUMBOLDT.

"POTSDAM, September 12, 1855."

Armed with this encouraging letter and the invaluable "memorandum" from that great philosopher for my further guidance, I made my second visit to the West Indies and carried my tests and applied them to the summits of the Ando-Venezuelan mountains on the coast of South America; and with facts which I then gathered I re-crossed the ocean, and was traversing the continent to lay the results of my researches before my noble friend, as he had desired, when the news of his death met me, but in no way depreciated the important facts with which I was freighted.*

The migration of the Toltecs and Aztecs from the north and the cataclysmic events so well proved by Indian traditions, and more positively established by the tests I have alluded to, account for the total extinction of a race so numerous, and so far

* The last few years of my wanderings have been more amongst rocks than amongst Indians; and a work which I am preparing, to be entitled "The Lifted and Subsided Rocks of America," will carry this subject much further than space will allow in the compressed remarks of this little work.

advanced in civilization and arts, that they could not have fallen by the hands of native tribes; nor is it possible to believe that the whole of such a race could have been destroyed by an epidemic disease.

All traditions of the contiguous mountain tribes are against this, and point distinctly to a flood, in which the tribes of the lower countries perished; and the ocean sands and deposits covering the whole surface of Yucatan and its ruins, with other evidences equally strong, help to establish, beyond a doubt, the same calamity.

The cataclysm by fire, forming a part of the traditional catastrophes of Central America, and equally well established, was less extensive and less disastrous in its effects, and probably took place at the same time, and from the same commotions which caused the subsidence of earth, and consequently flood of water. And that such eruptions of flame have been of repeated occurrence, and that they accompany most earthquake commotions, there is abundance of evidence in their marks on the rocks in the crevices of the mountains of Central and South America.

The great antiquity of the Aztec ruins is questioned by some, who find amongst them [painted frescoes, painted tablets and statues, and linteled roofs and Maya and Mexican inscriptions.

The Maya Indians, who, it has already been said, migrated from the west, and took possession of those ruins after they arose from the sea, found convenient shelter within their walls, which they defaced, and to which they added inscriptions; and centuries after (and for centuries previous to the reign of Montezuma), a succession of Mexican princes occupied the same ruins, linteled and roofed the palaces, painted the frescoes and tablets, and added Mexican inscriptions, until the ablest archæologists are unable to expound them; but the very sands which cover them and the whole country around them, not blown there by the wind, but deposited by the waves of the ocean, show that neither the Maya Indians nor the Mexicans had anything to do with their original construction.

[Chapter XI, "Last Rambles."]

The Indians, where are they going?

If the brief remarks advanced in the two preceding chapters leave the reader's mind in any doubt as to the origin of the American Indians, there need be no uncertainty in answering the second question, "Where are these poor people going?" It requires no archæologist, no historian, nor antiquarian for this—"to the setting sun," knowing, from the irresistible wave of civilization, which has already engulfed more than one-half of the tribes on the continent, that somewhere in the western horizon the last of their race will soon be extinguished.

The first shocks to Indian civilization and advancement, which have been related in the foregoing chapters, were the results of natural accidents, which none but God controls; and if those awful events could have been avoided, Columbus would have discovered a continent in the west as high in civilization, in agriculture, and the arts as the eastern continent was at that date.

Staggering under this death-blow, the genius of civilization lay for centuries and centuries in embers, until it again began to blaze out in Mexico and Peru, when the inhuman onslaughts and revolting cruelties of civilized men, stimulated by the thirst for gold, set honesty, morality, religion, and Heaven itself at defiance, in extinguishing the last lights that were lifting these poor nations from savage darkness and ignorance.

The last gleams of Indian civilization thus extinguished by deceptions and cruelties, at the recital of which the hearts of honest men and philanthropists sicken, the poor Indians, from one end of the continent to the other, have stood aghast at white man's cruelty; and, suspicious, have everywhere resisted his proffered civilization and religion, and yet the dupes of only one inducement—his rum and whisky.

Crazed by and for these from one side of the continent to the other, they have bartered away their game, their lands, and even their lives; for wherever rum and whisky have gone the small-pox has also traveled, and in every tribe one-half or more have fallen victims to its mortality.

Columbus, perhaps, was the first white man who ever saw an American Indian, in October, 1492. Landing on the island of San Salvador, one of the Bahamas, "he discovered Indians running to the shore, naked, and gazing at the ships."

In Hayti, where he met greater numbers, he says, in a letter to Louis de St. Angel, "True it is that after the Indians felt confidence, and lost their fears of us, they were so liberal with what they possessed that it would not be believed by those who had not seen it. If anything was asked of them, they never said no, but gave it cheerfully, and showed as much anxiety as if they gave their very heart; and if the things given were of great or little value, they were content with whatever was given in return."

Columbus was afterwards wrecked on the island of Hispaniola. The cacique (chief), *Gua-can-a-gan*, living within a league and a half of the wreck, shed tears of sympathy, and sent all his people in canoes to his aid; and the cacique rendered all the aid he could in person, both on sea and on land, consoling Columbus by saying that everything he possessed should be at his disposal. All the effects of the wrecked ship were deposited near the cacique's dwelling, and not the slightest article, though exposed to the whole population, was pilfered!

And Columbus, in his letter to the King and Queen of Spain, says: "So tractable, so peaceable, are these people, that I swear to your majesties there is not in the world a better nation. They love their neighbors as themselves, and their discourse is even sweet and gentle, and accompanied with a smile; and though it is true that they are naked, yet their manners are decorous and praiseworthy."

Columbus, amongst these people, was loaded with presents the most costly that they possessed; and as he says himself, "this generous cacique, and a variety of other chiefs, placed *coronets* of pure gold on his head." And what was the sequel? This "generous cacique," and all the "variety of other chiefs" and their people, who had not even bows and arrows to defend themselves with (so peaceable they were), were driven from their dwellings into the mountains, and their villages burnt to the ground. The Caribbes were more warlike, and, armed with bows and arrows, made a stronger resistance; but they were at length defeated by one of the most disgraceful stratagems that ever appeared in the history of warfare. These Indians, who possessed large quantities of gold, got an idea that silver, first produced amongst them by the Spaniards, was of much greater value, exchanged gold at the rate of ten ounces for one. To turn this to the best account, a massive pair of steel manacles were highly polished for the purpose to resemble silver (and, of course, of an immense value), were represented to *Ca-on-e-bo*, the chief, at the head of the Indian army, as a magnificent pair of bracelets of silver, sent to him by the King of Spain. Dazzled by so brilliant a present, and from the King, he submitted to mount a powerful steed and have them put on. They were locked to his wrists, and by a mailed troop of horse in readiness he was galloped through the Indian lines and to the coast, where he was put in additional irons, and sent a prisoner to Spain. And in the space of five years of deadly and the most cruel warfare, waged with guns and coats of mail and sabers against these harmless and inoffensive people by the man whose honors were to be immortal, over 200,000 of these poor people were slain on their own ground, and more than 5,000 were made prisoners and shipped to Spain and sold as slaves, where they slew themselves, or perished from diseases of the country.

Here began American history, and here was the beginning (not the end) of the Indians' second series of calamities,

This cruel and disgraceful warfare was all for gold, but the shining god proved to be farther west, and another fleet and another army were on its track, and another monster at its head. Fernando Cortes was this man, this educated demon, with a

fleet and an army of mounted and mailed soldiers under his command, and the gold and jewels and blood of Mexico his idols.

History has well recorded the more than savage cruelties and massacres, and robberies of this *civilized* expedition, in which the second growth of spontaneous civilization was crushed, and smothered, and strangled into a degraded and sickening amalgamation of conquered and subjugated, with selfish and fiendish conquerors.

An Indian city (rich and beautiful) was sacked and robbed of its gold; 100,000 of its inhabitants were slain; its king (Montezuma) was deceived, dethroned, and murdered; its palaces destroyed, its religion trodden under foot, and its sacred temples thrown down! and yet the thirst for gold, for plunder, and for massacre was not satisfied; there was another sun of Indian civilization above the horizon and another mine of gold; it was Peru.

Pizarro (from the same *civilized* school) was the merciless wretch for this. Like Cortes in Mexico, with a fleet and an army of mailed soldiers, with fire-arms and sabers in hand, he cut and slaughtered his way through the defenseless ranks of the unoffending Peruvians, on their own ground, with the most disgraceful breach of proffered faith known to history robbed the city of its gold, imprisoned and murdered its monarch the inca, and with the blades of his swords taught to 150,000 peaceable and civilized Indians, as Cortes had taught in Mexico, their first lesson of the "blessings" of European civilization.

The "El Dorado" was yet an idea, still unsolved; the plundered heaps of gold were yet too small, and the river of Indian blood must again be flooded! Civilization required another glorification, and De Soto was the ready cavalier for that. A knight Castilian was he, blood-snuffing, and mad for gold; and soon after the scenes of blood related, his little fleet anchored, and disembarked his cavalry legion on the sandy coast of Florida. His men were in coats of mail, and his horses also, which were of the noblest Castilian breed; and his cannons were drawn by horses covered with polished steel and helmets plated with gold!

In helmet of gold himself, and sword in hand, he mounted his milk-white steed, and facing the west, where he dreamed of native cities, and wagon-loads of gold to be drawn back by his splendid *troupe* of Castilian chargers, and entered the swamps and everglades of Florida! Poor fool, that he could have known what was before him! He penetrated the impassable and interminable swamps and lagoons, and dragged his heavy cannons through them. And after wading the swamps, and through the blood of the poor savages, the cruelty and butchery of which has no parallel in the pages of history,* he at last arrived on the bank of the Mississippi, in which his body found a grave, and his visioned cities and mines of gold were never reached.

After such examples of white man's injustice and cruelties, such illustrations of "glorious civilization," the news of which, of course, spread like the waves of a rising flood over and through every tribe, from ocean to ocean, both in South and North America, is it wonderful that the American Indians should be suspicious of white man and his fair promises, his civilization, his faith, and his proffered religion? And is it not wonderful, under their traditions, taught to their children, of such civilized barbarities and treacherous massacres, that these poor people should everywhere, in first interviews (as abundance of history informs us), receive white men with open arms, with hospitality and welcome, in their humble wigwams?

Reader, listen to a few of these, which are truths, and tell me if it is not a wonder; and after that I will name other civilized transactions; and then I will ask you; who is the *savage*, which the *brute*?

Columbus has already told us "that the caciques of Hispaniola embraced him in their arms, shed tears for his misfortunes, and placed upon his head coronets of gold." This is not *wonderful*, for it was *natural*; man has been everywhere made not a brute,

* See Irving's "Life of De Soto."

but human, ready and disposed to meet his fellow-man in friendship and kindness where there has been no cause given for a different reception.

Subsequent to the shocking invasions and cruelties recited above colonization in North America commenced, and the beginning of this was the little colony of Puritans who sailed from England, and landed, with their wives and children, on the rock of Plymouth. "They were hungry and in distress, and the Indians received them with open arms, and fed them with maize and other food which they brought to them."

This was not wonderful, but natural and noble, because these intelligent and discriminating people contemplated in this little domestic group of husbands, wives, and children the elements of fellowship and peace, instead of the signals of war and plunder.

The entrance of this colony opened the door for others, and the stream of emigration that has continued ever since, peopling the whole Atlantic coast and constantly moving on towards the West, and displacing or moving the Indian populations by treaty stipulations or by force.

And we now come to what is strictly wonderful, and even astonishing—that under all the invasions, the frauds, the deceptions, and tricks, as well as force, that have been practiced upon them to push them from their lands and towards "the setting sun," these poor and abused people have exercised so little cruelty as they have; that rum, and whisky, and small-pox, of the white man's importation amongst them, have been submitted to, and border warfare, until they are reduced, tribe after tribe, to mere remnants, and still pushed again and again to the West; and that even there, and under these irritating circumstances, white men travel unprotected, their lives secure, and their property transported with safety; that "Lasalle and Father Hennepin," in 1678, with only thirty men, should have passed, in their voyages of discovery, through the whole of the great lakes, the Illinois and the Mississippi, during eight years of continual travels and explorations amongst more than twenty tribes as yet ignorant of civilization; and Father Hennepin (as he relates), with only two men, ascending, amongst the numerous tribes (the first explorer there), to the Falls of Saint Anthony; and under all the exposure and trying vicissitudes of those eight years, as they say, they were uniformly treated with hospitality and kindness by the Indians; that "Lewis and Clark," with a small detachment of men, in 1805, should have ascended the whole length of the Missouri River, crossed the Rocky Mountains, and reached the Pacific Ocean and returned, a distance of more than 8,000 miles, in which they paid the first visits of white men to more than thirty of the wildest and most warlike tribes on the continent, without having to wield a weapon in self-defense! "And," as I had it from General Clarke's lips in his old age, "we visited more than 200,000 of those poor people, and they everywhere treated us with hospitality and kindness;" and that to hundreds of other travelers, and amongst them myself, whose lives and whose property have been at their mercy, they have been so merciful, and so friendly and honorable, under the sense they have of white men's cruelties and wrongs, is truly a matter of wonder.

In the epitome of my wanderings given in this little work it has been seen that I have found my way into and through one hundred and twenty different tribes in North, South, and Central America, and the reader who has got thus far in the book will easily imagine that my life and my property have been much of the time at their mercy, and will here learn that not only have I found it unnecessary ever to raise my hand against one of them, but that they have everywhere treated me with hospitality and kindness, and nowhere to my knowledge stolen a sixpence worth of my property, though in their countries there is universal poverty to stimulate to crime and no law to punish for theft, and where travelers carry no trunks with locks and keys!

The above statements, if they be true, show us a people who are not only by nature human, but humane, and evince a degree of submission and forbearance on their part which would be a virtue and an honor for any race, and which, with their other claims, entitle them to a better fate than the unlucky one they are hastening to.

In the past pages we have seen these unhappy people, in the midst of the cruel onslaughts for gold, by cataclysms sunk down, and by sabers struck down in the progress of their own civilization, and we have contemplated them in "floods," from which tradition tells us a few only were saved on the tops of the mountains; but we have yet to view them in another deluge more fatal, and from the drowning waves of which it is to be feared the mountain-tops will save no one of them—the flood of emigration!

After cataclysms, the Indians' misfortune in South America, in Mexico, and Hispaniola was in their gold, and that done, there is yet a chance of their living. Their misfortune in North America, that they owned the broadest and richest country on the globe, teeming with all the luxuries tempting to white man's cupidity—the temperature of its climate, the richness of its soil, its vast prairies speckled with buffaloes, and its rivers and mountains abounding in valuable furs, in latitudes most suitable for emigration, and that emigration led and pushed on by a popular government, which could have but one motion, and that onward to the Rocky Mountains and the Pacific Ocean.

Under such accumulated circumstances the Indians' fate was sealed—their doom was fixed; and in that "flood" which has been for a half century spreading over their country the last of them are now being engulfed; and as if gold must necessarily have its share in their destruction, its shining scales are being turned up in various parts of the Rocky Mountains, adding fury to the maddened throng who are now concentrating for its search in the very center of the vast solitudes to which advancing civilization has been driving the poor Indians, both from the East and the West, as their last possible hold in existence.

Unlike the gold searchers in Mexico and Peru, who struck their blows, got their gold in masses, and were off, the gold seekers in the Rocky Mountains will hold on—their mines will last, and the poor Indians, between gold diggers and squatters and whisky sellers, who are all armed with repeating rifles and revolvers, will lengthen their days as long as they can, but there will be few of them.

* * * * *

The combined causes of border emigration moving on faster than the Government can purchase the lands of the Indians—the unemployed hunters and trappers and whisky sellers, whose business is declining, and a headlong stampede of adventurers flying to the gold fields of the Rocky Mountains—form a phalanx of the most desperate men, who take possession of the Indians' country.

Twenty dollars offered by the corporation of Central City, in the middle of a State of the Union, for every Indian's scalp, for every deliberate murder! What a carte blanche! what a thriving business the trappers and whisky sellers can make of this! How much better than killing wolves at \$2 per head, or catching cunning beavers for \$3. The poor unsuspecting Indian of any distant tribe whilst hunting for food to feed his wife and children may be shot down or decoyed from his wigwam, made drunk with a pint of whisky, and scalped, as the trapper's exigencies may demand; or taken out of his grave, where he has been recently buried, and his scalp, "with both ears," taken without the merit and without the trouble of a murder.

Why the butcheries by Cortes and Pizarro and De Soto were not half so bad as this! Can it be that, in the present age of civilization and emancipation, scenes so abhorrent as these are to be countenanced or permitted by the Government of my country in the center of one of her States?

I have long been aware of the approaching Indian crisis which now is evidently at hand, and in my notes written on the Upper Missouri, and published thirty years since, I predicted it.

It has been sneeringly said that I have "spoken too well of the Indians (better to speak too well of them than not to speak well enough); "that I have flattered them" (better to flatter them than to caricature them; there have been enough to do this). If I have overdone their character, they have had in me one friend at least, and I will not shrink from the sin and responsibility of it.

I was luckily born in time to see these people in their native dignity and beauty and independence, and to be a living witness to the cruelties with which they have been treated worse than dogs, and now to be treated worse than wolves. And in my former publications I have predicted just what is now taking place—that in their thrown and hunted down and starved condition the future “gallopers” across the plains and Rocky Mountains would see here and there the scattered and starving and begging and haggard remnants of these once proud and handsome people—represent them in their entailed misery and wretchedness as “the Sioux,” “the Cheyennes,” “the Osages,” &c., and me, of course, as a liar.

From the very first settlement on the Atlantic coast there has been a continued series of Indian wars. In every war the whites have been victorious, and every war has ended in “surrender of Indian territory.” Every battle which the whites have lost has been a “massacre,” and every battle by the Indians lost a “glorious victory.” And yet, to their immortal honor, be it history with its inferences (for it is truth), they never fought a battle with civilized men excepting on their own ground. What are the inferences from this, and to whose eternal shame stands the balance in the books?

I have said that I was lucky enough to have been born at the right time to have seen these people in their native dignity and elegance; and, thanks to Him in whose hands the destinies of all men are, that my life has been spared to visit most of the tribes in every latitude of the American continent, and my hand enabled to delineate their personal looks and their modes, to be seen and to be criticised after the people and myself shall have passed away.

I have devoted fourteen years of my life and all my earthly means in visiting these scattered and remote people, and with my toils and privations I have had my enjoyments. These have been curiously mixed, and generally by chance and by accident, which probably have beneficially relieved the one and the other from injurious anticipations and excitement. * * *

Art may mourn when these people are swept from the earth, and the artists of future ages may look in vain for another race so picturesque in their costumes, their weapons, their colors, their manly games, and their chase, and so well adapted to that talent which alone is able to throw a speaking charm into marble or to spread it upon the canvass.

The native grace, simplicity, and dignity of these natural people so much resemble the ancient marbles, that one is irresistibly led to believe that the Grecian sculptors had similar models to study from. And their costumes and weapons—the toga, the tunique, and manteau (of skins), the bow, the shield, the lance, so precisely similar to those of ancient times—convince us that a second (and last) strictly classic era is passing from the world.

Mr. Catlin had been living out of the United States almost thirty years, when the above was written. He did not and could not understand the causes leading to the Indian wars from 1861 to 1867. The Indian had to give way. The reservation system and abandonment of the recognition of tribes or nations were not adopted until after 1869. These measures have resulted in gathering tribes on reservations, stopping their roaming, and thus preventing Indian wars.

NOTE ON JUDGE HALL.

The following note on Judge James Hall was prepared by Hiram W. Beekwith, esq., of Danville, Ill., in November, 1883, and will be found in “Some account of the Indian Tribes formerly inhabiting Indiana

and Illinois," by Mr. Beckwith, Fergus historical series No. 27, Chicago, Ill., 1884.

The writer feels it a duty to recur to the obligation the West, and particularly Illinois, owes to the memory of the late Judge James Hall, the pioneer of our early literature, who was born at Philadelphia, P., August 19, 1779; died at Cincinnati, Ohio, July 5, 1868; served in the war of 1812, on the Niagara frontier; was with Commodore Stephen Decatur in the expedition against Algiers in 1815; resuming his law studies at Pittsburgh in 1818 and in 1820 located at Shawneetown, Ill., and began to practice. The next year he was made State's attorney for the judicial circuit, embracing some ten counties in Southeastern Illinois. This section was at that time overrun with horse-thieves, slave-stealers, counterfeiters, and desperadoes, many of whom had fled hither from other States to escape punishment for their crimes. By their numbers and organized bold actions they set all law at defiance, and terrorized over honest citizens. Mr. Hall, aided by the law-abiding, prosecuted these criminals with such unrelenting vigor that he broke up their gangs and restored security to life and property. In 1825 he was elected judge of the same circuit, hence the prefix to his name. The honor was all the more creditable to his abilities and moral worth when it is remembered that the legislature (of 1824-'25) conferring it was largely "anti-convention," while he was classed with the "convention party," as those were designated who had favored the call of a convention to so amend the constitution as to convert Illinois into a slave State. [*Vide* "Ford's History of Illinois."] His term was short; for the next legislative session of 1826-'27 repealed the law creating the office, and turned out all of the judges holding commissions under it. Within the next two or three years he removed to Vandalia, then the State capital, where he early associated with Robert Blackwell, State printer, in publishing the Illinois Intelligencer. The legislature of 1830-'31 elected him State treasurer. In the mean time, he and Mr. Blackwell arranged to bring out "The Illinois Monthly Magazine," it being the first attempt at periodical literature in the State.

Judge Hall's reputation as a writer was already established. Beginning in 1820, many of his contributions, descriptive of the West and its people, appeared in The Portfolio, a monthly, conducted by his brother, John E. Hall, at Philadelphia, from which they were copied by papers in America and England, and received a wide circulation. A residence afterward of several years in the country described so enlarged his opportunities that to a number of the original articles was added much new matter, and the whole was published in 1828 in London, England, in a volume entitled "Letters from the West, containing sketches of scenery, manners, customs, and anecdotes connected with the first settlements of the western sections of the United States," &c.

The first number of the Illinois Magazine appeared for October, 1830. It ran for two years. The second volume was published in part at Saint Louis and part at Cincinnati, owing to the difficulty of getting material and labor at Vandalia, which, at that time, stood on the verge of a primitive population, isolated from the literary world, and not possessing even the conveniences of country roads that were passable for more than a few months during the year. Commencing with January, 1833, Judge Hall resumed his periodical at Cincinnati under the name of the Western Monthly Magazine, a continuation of the Illinois Monthly Magazine, remaining with it here for three years. In 1833 he went to Cincinnati and resided there until his death, July 5, 1868. His other principal literary labors are as follows: "Legends of the West," 1832; second edition the next year; "The Soldier's Bride," 1833; "The Harp's Head, a Legend of Kentucky," 1833; "Tales of the Border," 1835; "Sketches of History, Life, and Manners in the West," 1835; "Statistics of the West," &c., 1836. This last was reissued in 1838 (from the same plates, with a few pages of *addenda* relating to steamboat navigation), under the better title of "Notes on the Western States; containing Descriptive Sketches of their Soil, Climate, Resources, and Scenery." Substantially the same matter appeared in 1848, under the name of "The West, its Com-

merce and Navigation"; "Romance of Western History," 1857; republished in 1871, by Robert Clarke & Co., Cincinnati, Ohio, with fine portrait of author; "The Wilderness and the War-Path," 1845; republished in London in 1846. The last two run into previous volumes, embracing much of the same matter, while the whole are largely made up of papers drawn from "The Letters from the West," the Illinois Monthly Magazine, and its continuation, where many of the originals may be found, or the germs can be traced from which elaborations were subsequently made. The whole, aside from their acknowledged literary merits, possess great historical value, as they present while they preserve a faithful picture of the early West.

Besides the above, in 1836 he published a life of Governor William H. Harrison, which for perspicuity, fidelity, and elegance of diction is the best of the many that have appeared. In 1848 he prepared a "Memoir of Thomas Posey, major-general and governor of Indiana," published in "Sparks' American Biographical Series." He also wrote the "History of the Indian Tribes of North America,"* aided by Col. Thomas L. McKenney, of the Indian Department, published 1838-'44 and 1858, in three large volumes, with one hundred and twenty Indian portraits, taken mainly from the Indian Gallery, formerly in the Department of War at Washington. Judge Hall early became identified with our State, and aided its material and intellectual progress with all the warmth of his ardent nature. His pen was busy in praise of its climate, its soil, and its capabilities, and prompt and trenchant in defense of the sterling traits of its pioneer people, by whose successors he ought to be remembered. The writer has collated this note mainly from the above volumes in his library, with such other scraps of information as he could gather elsewhere. The biographical sketch in the American Encyclopedia, to which the writer is likewise indebted, is in error as to the date of publication of the "Letters from the West," as well also in alleging the existence of a "uniform edition of Judge Hall's works"; and is defective in that it omits his "Sketches of the West" (the two volumes possessing more historical value than any of the others), and makes no mention of the Illinois Monthly Magazine and its continuation, which, with the "Letters from the West," are measurably the fountains of them all.

His writings, except, perhaps, "The Romance of Western History," and a reprint of "The Legends of the West," by Robert Clarke & Co., of Cincinnati, in 1871 and 1874, respectively, are long since out of print. Many of them are quite rare, and appear only at long intervals in the catalogues of dealers in "Americana."

MR. CATLIN AND JUDGE JAMES HALL.

To illustrate the value in which the Indian paintings and work of Mr. Catlin was held by one of the first of American Indian historians, and as contemporary, the following letter from Judge James Hall is given:

PHILADELPHIA, *February 12, 1836.*

DEAR SIR: I left home for this place shortly after I had the pleasure of seeing you, and did not write as I promised, in consequence of my expectation of meeting with you at Pittsburgh. When I got there I was much disappointed at finding that you had just left that place, and I then did not know where to write you, until to-day, when I learned from the papers that you were at Albany. I now write for the purpose of renewing the proposition which I suggested to you at Cincinnati.

The work which I am engaged in, in connection with Messrs. Key and Biddle, of this city, is a general history of the Indian tribes of North America, to be illustrated

*The full title of the work is: "History of the Indian Tribes of North America, with biographical sketches and anecdotes of the principal chiefs. Embellished with one hundred and twenty portraits from the Indian gallery in the Department of War at Washington. By Thomas L. McKenney, late of the Indian Department, Washington, and James Hall, esq., of Cincinnati. 3 vols. folio, with text. Edward C. Biddle, Phila., 1837."

T. W. Field says: "The work is one of the most costly and important ever published on the American Indians. The plates are accurate portraits of celebrated chiefs or of characteristic individuals of the race, and are colored with care so as to faithfully represent their features and costumes."

with portraits. The portraits are those in the Indian Department at Washington, painted by King. The work will be comprised in twenty numbers, each to contain six portraits, and twenty or thirty pages of letterpress, known as McKenney and Hall's History of the Indian Tribes of North America. A portion of the latter will be devoted to a general history of the tribes, and the remainder will be biographies of the distinguished men. My materials for this part of the work are very voluminous and of the most authentic character, having been collected from a great number of the Indian agents and other gentlemen who are personally acquainted with the Indians. Your collection contains many portraits which it would be very desirable to unite with ours, as they are those of Indians of the more remote tribes; and it has occurred to me that if you should feel disposed to unite with us we could reject from our collection the portraits of the least important persons—say half of them—retaining those only of distinguished men, and add the same number from your collection, or even a larger number, if it should be thought expedient; and the work would then be the most complete and splendid of the kind that has ever been attempted.

We have already gone to great expense in preparing for this work. Many of the portraits are engraved, and are now undergoing the process of coloring. We have had the type and paper made for the express purpose, of the most expensive kind, and the whole work will be of the most elegant kind.

Should you think proper to join us, we shall have in our hands a complete monopoly; no other work can compete with that which we could make. We shall begin to print in a few days. As soon as two numbers are complete, an agent may be sent to Europe, where the sale will probably be very extensive.

Your object, I presume, will be to make money by the exhibition of your gallery, and it will doubtless be a fortune to you. But you could in no way enhance the value of your gallery more than by publishing a part of it in such a work as ours, which would naturally excite the public attention towards it.

If you feel disposed to join with us we are willing that you shall become interested in our work, and take such part of the proceeds as shall be considered fair. In this case you would only be asked to contribute the use of such of your portraits as we might agree upon for engraving, say from 30 to 50, and a few of your landscapes, with such rough notes respecting them as would enable us to write short biographical sketches. My part of the work is to do the writing. Messrs. Key & Biddle furnish all the funds, and attend to the labor of publishing, selling, &c.

In this way we can get up a work from which an immense profit may be realized. Your part of the enterprise will cost you little labor, while the success of the future exhibition of your gallery would be greatly promoted.

If you think well of this proposal, I would inquire whether it will be in your power to visit Philadelphia? You could then be advised more fully of our plans, and the terms of an arrangement could be agreed upon. Should I have left here before your visit, Messrs. Key & Biddle could make every arrangement as well as if I was here. I shall remain here about ten days. I would go to Albany to see you, as I consider this matter of great interest to us both, but I am now confined to the house by indisposition.

You will oblige me by an early answer.

Please to present my regards to Mrs. Catlin.

Very respectfully, your friend and obedient servant,

JAMES HALL.

GEORGE CATLIN, Esq.

Mr. Catlin declined this proposition. It will be observed that this tender was made prior to Mr. Catlin's placing his gallery on view (viz, in February, 1836), and prior to his extended northwestern tour of 1836, in fact before the gallery was completed, or as exhibited in 1838-'39. Mr. Catlin had met Judge Hall in Cincinnati in the winter of 1835-'36.

OPINIONS OF STATESMEN AND SCIENTIFIC MEN

AS TO THE VALUE OF THE CATLIN INDIAN GALLERY AND HIS WORK.

FROM GENERAL LEWIS CASS.

LÉGATION DES ETATS UNIS,

Paris, December 8, 1841.

DEAR SIR: No man can appreciate better than myself the admirable fidelity of your drawings and book which I have lately received. They are equally spirited and accurate; they are true to nature. Things that are not sacrificed, as they too often are by the painter, to things as in his judgment they should be.

During eighteen years of my life I was superintendent of Indian affairs in the Northwestern Territory of the United States, and during more than five I was Secretary of War, to which department belongs the general control of Indian concerns. I know the Indians thoroughly—I have spent many a month in their camps, council-houses, villages, and hunting-grounds—I have fought with them and against them—and I have negotiated seventeen treaties of peace or of cession with them. I mention these circumstances to show you that I have a good right to speak confidently upon the subject of your drawings. Among them I recognize many of my old acquaintances, and everywhere I am struck with the vivid representations of them and their customs, of their peculiar features, and of their costumes. Unfortunately they are receding before the advancing tide of our population, and are probably destined, at no distant day, wholly to disappear; but your collection will preserve them, as far as human art can do, and will form the most perfect monument of an extinguished race that the world has ever seen.

LEWIS CASS.

To GEORGE CATLIN.

JOHN HALDANE, THE TRAVELER.

COTTAGE, HADDINGTON, April 15, 1843.

DEAR SIR: I have enjoyed much pleasure in attending your lectures at the Waterloo Rooms in Edinburgh. Your delineations of the Indian character, the display of beautiful costumes, and the native Indian manners, true to the life, realized to my mind and view scenes I had so often witnessed in the parts of the Indian countries where I had been, and for twenty years' peregrinations in those parts, from Montreal to the Great Slave River north, and from the shores of the Atlantic, crossing the Rocky Mountains, to the mouth of the Columbia River, on the Pacific Ocean, west, I had opportunities of seeing much. Your lectures and exhibition have afforded me great pleasure and satisfaction, and I shall wish you all that success which you so eminently deserve for the rich treat which you have afforded in our enlightened, literary, and scientific metropolis.

I remain, dear sir, yours, very truly,

JOHN HALDANE.

To GEORGE CATLIN, Esq.

HENRY T. TUCKERMAN'S OPINION.

In the year 1847, Henry T. Tuckerman, who had frequently seen Mr. Catlin's gallery, in his "Artist Life" thus speaks of it:

Here was a result of art, not drawn merely from academic practice or the lonely vigils of a studio, but gathered amid the freedom of nature. Here were trophies as

eloquent of adventure as of skill, environed with the most national associations, and memorials of a race fast dwindling from the earth. With what interest would after generations look upon these portraits, and how attractive to European eyes would be such authentic "counterfeit presentments" of a savage people, about whose history romance and tradition alike throw their spells.

CAPTAIN MARRYAT, C. B.

Captain Marryat, while visiting America in 1838, visited Mr. Catlin's gallery, then at Philadelphia. While at Fort Snelling, in 1838, he attempted to purchase an Indian dress from a Chippewa Indian, remarking in his diary in America that—

I was the more anxious about it [buying it] as I had seen Mr. Catlin's splendid exhibition, and I knew that he had not one in his possession.

MR. GEORGE COMBE, 1838.

Mr. George Combe, in his "Notes on the United States of North America, * * *" in 1838-'40, vol. 1, page 16, speaks of a visit to Mr. Catlin's Indian Gallery. Mr. Catlin was exhibiting it at that time in Faneuil Hall, Boston:

October 16 (1838), Mr. Catlin's Indian Gallery.—To-day we visited Mr. Catlin's Indian Gallery, in Faneuil Hall. * * * The great hall in which the Indian curiosities are exhibited is 76 feet square and 28 feet high. Mr. Catlin has resided for several years among the native Indians settled west of the Mississippi, on the Missouri, and in other districts. He painted portraits of the men and women on the spot as he saw them; painted their country in numerous landscapes; represented their dances, superstitions, ceremonies, and hunting parties, and also their villages and tents; in short, their actions and modes of life. He has purchased one of their tents, composed of the skins of buffalos ingeniously dressed and ornamented; their garments, ornaments, arms, and articles of luxury and amusement; and he exhibits the whole in this large gallery. He describes them also in lectures in a very interesting manner. He admires the Indians, and speaks of their high qualities, and of the cruel injustice with which they have been treated by the Americans. His representations and descriptions of their country, and especially of their boundless prairies, covered with the richest green turf and diversified with hills, named (by him) the American bluffs, varying in height from one hundred to seven or eight hundred feet, make one long to visit them. Yet, the horrible scenes of cruelty and superstitions which he has represented contrast strangely with the virtues which he ascribes to them. The pictures, as works of art, are deficient in drawing, perspective, and finish; but they convey a vivid impression of the objects, and impress the mind of the spectator with a conviction of their fidelity to nature which gives them an inexpressible charm. In the portraits, a few of the men are represented with tolerably good intellectual organs and some of the women with a fair average development of the moral organs. The best Mr. Catlin suspected to be half-breeds, but the great mass of pure Indians present the deficient anterior lobe, the deficient coronal region, and the predominating base of the brain, by which savages in general are characterized.

HON. DANIEL WEBSTER.

In the Senate of the United States, 1849, on advocating the passage of the bill for the purchase of the Catlin collection (the one now in the National Museum), Mr. Webster said:

Mr. President, the question is whether it does not become us as an useful thing to possess in the United States this collection of paintings, &c., made amongst the In-

dian tribes. Whether it is not a case for the exercise of a large liberality—I will not say bounty, but policy? Those tribes, sir, that have preceded us, to whose lands we have succeeded, and who have no written memorials of their laws, their habits, and their manners, are all passing away to the world of forgetfulness. Their likeness, manners, and customs are portrayed with more accuracy and truth in this collection by Catlin than in all the other drawings and representations on the face of the earth. Somebody in this country ought to possess this collection—that is my opinion—and I do not know who there is or where there is to be found any society or any individual who or which can with so much propriety possess himself or itself, of it as the Government of the United States.

For my part, then, I do think that the preservation of “Catlin’s Indian Collection” in this country is an important public act.

I think it properly belongs to those accumulations of historical matters respecting our predecessors on this continent which it is very proper for the Government of the United States to maintain. As I have said, this race is going into forgetfulness. They track the continuation of mankind in the present age, and call recollections back to them; and here they are better exhibited, in my judgment, better set forth and presented to the mind, and the taste, and the curiosity of mankind, than in all other collections in the world. I go for this as an American subject—as a thing belonging to us—to our history—to the history of a race whose lands we till, whose obscure graves and bones we tread every day. I look upon it as a thing more appropriate for us than the ascertaining of the South Pole, or anything that can be discovered in the Dead Sea, or the River Jordan. These are the grounds, sir, upon which I propose to proceed, and I shall vote for the appropriation with great pleasure.

ARCHIBALD M’VICARS.

Archibald McVickers, in an editorial note, on page 303, edition of 1842, of Paul Allen’s, Lewis and Clark’s Expedition, speaking of the Yellowstone country, and of the voyage of Mr. Catlin in 1832 on the steamer Yellowstone, refers to his sojourn at the fort of the American Fur Company, at the mouth of the river, and indicates his idea of the value of Mr. Catlin’s work. After giving a sketch of Mr. Catlin’s several tours, he says:

It is needless to say that by his delineation of Indian life and manners, his portraits of the native chiefs, and the rich collections of his museum, he has done more than any other individual toward presenting the living image of a race which is seemingly fast passing away.

MAYNE REID ON MR. CATLIN’S NORTH AMERICAN INDIANS.

We know no monograph of man, existent or extinct, so finished, so exhaustive, so truthful, as that of Catlin upon the “North-American Indians.” In it we find a complete account not only of their personal appearance and modes of life, but their minds and modes of thought; in short everything relating to them, psychological as physiological. It is a description in which pen and pencil perform an almost equal part, both wielded with like skillfulness. Nor is it circumscribed by local or tribal limits; for, although Catlin made the majority of his observations along the line of the Missouri River, before completing his task he gave a large share of attention to the Indians of the Southwest and South; and his portraits of these people—by word as well as brush—with but slight alterations, will stand typical of all the tribes, from the land of Alaska to the “Land of Fire.”

It will be much easier now to write a monograph on the North American Indian than in the time when Catlin did it. Then the “red man” was to ethnological litera-

ture almost unknown, for the crude compilations of Drake and the unreliable descriptions of Hunter are scarce worth mention.

Catlin has been to the aborigines of America what Wilson was to its birds—the real originator and expounder of their lore. Audubon has simply improved upon Wilson, taking advantage of the latter's laborious researches, and Bonaparte has added to Audubon. But Catlin has had no Audubon, no Bonaparte, not even a Nuttall or Cassin, for the speculative sketches of Gallatin * * * have rather obscured than elucidated the subject.—Mayne Reid, "Onward," page 399, May, 1869.

PROF. JOSEPH HENRY.

Prof. Joseph Henry, Secretary Smithsonian Institution, in his reports for 1871 to 1872, says:

They are certainly of great value as faithful representation of the persons, features, manners, customs, implements, superstitions, festivals, and everything which relates to the ethnological characteristics of the primitive inhabitants of our country.

Letter from Professor Henry.

WASHINGTON, D. C., December 13, 1873.

To the Chairman of the Library Committee of Congress:

I would respectfully urge the importance of purchasing these valuable records of the previous inhabitants of North America, which, if not secured at this time, will be dissipated and lost to the world. They will grow in importance with advancing years, and when the race of which they are the representation shall have entirely disappeared their value will be inestimable.

No scientific subject of the present day is exciting more interest than that of the past history of the world, as it is now being reconstructed, as it were, from the materials hitherto almost neglected of the remains of ancient times, which are now being collected and presented for scientific study by every enlightened government of Europe. It is proved by cumulative arguments the most irresistible that the ancestors of the most civilized races of the present day were at one time savages, of whom the manners and customs can only be understood by a comparative study of the lives or savages now existing in different parts of the world. Comparative ethnology forms the basis of pre-historic science. Unfortunately the data of this science exhibits many gaps to be filled up, and our Government would be justly censured by the intelligence of the world were it to permit the valuable documents, as they may be called, of a disappearing race to be suffered to be lost by the failure to grant the small appropriation necessary to procure them.

JOSEPH HENRY,

Secretary of the Smithsonian Institution.

PROF. L. AGASSIZ.

At a meeting of the Board of Regents of the Smithsonian Institution January 20, 1873, Prof. L. Agassiz "commended the Catlin collection as of great ethnological value."

PROF. S. F. BAIRD.

Prof. Spencer F. Baird, in his letter to Mrs. Joseph Harrison, jr., of June 11, 1879, accepting the gift of the Catlin collection, speaking of its value, said:

We beg to assure you that, as aids to the study of ethnology, these pictures will meet with a most welcome reception at the hands of American students, as well as those who may visit the United States to examine its collections in ethnology.

STATE OF NEW YORK, EXECUTIVE CHAMBER,
Albany, March 16, 1874.

I am averse to signing petitions to Congress, but I can sincerely say that no one appreciates more highly than myself the value of Catlin's Indian gallery and museum; and no one would be more gratified by seeing it preserved in some public institution. Indeed, I think it ought to be the property of the Government, to be treasured as a memorial of a race of which probably after a century more scarcely a vestige will remain. I knew George Catlin well, was familiar with his perseverance and long-continued labors in preparing his gallery, and can bear witness to the fidelity of several of the principal portraits. I should regret deeply to see it broken up, and if it is not preserved entire I am satisfied that the time will soon come when it will be a source of sincere regret.

I am ever, truly, yours,

JOHN A. DIX.

VIEWS OF THE OFFICERS AND FACULTIES OF SEVERAL AMERICAN COLLEGES IN 1873-'74 AS TO THE VALUE OF MR. CATLIN'S GALLERY.

At the time of the expected purchase by the Government in 1874 of the original Catlin gallery (then in Mr. Harrison's possession), many of the colleges of the country became earnestly interested in the matter and presented memorials and petitions to Congress favoring the same.

Williams, University of Vermont, Cornell, Bowdoin, Dartmouth, University of New York, St. Xavier, Union, Amherst, Princeton, Northwestern University, Ripon, Lafayette, University of Alabama, and others were earnest in this statement of the ethnographic value of the gallery.

CORNELL UNIVERSITY, *January 24, 1874.*

Every year it [the Catlin collection] is becoming more and more valuable. * * *

AND. D. WHITE.

OPINION OF LEWIS H. MORGAN.

George Catlin: He was an accurate and intelligent observer, and his work on the "Manners and Customs of the North American Indians" is a valuable contribution to American ethnography.—*Houses and Home Life of the American Aborigines*, 1881, page 50.

GEORGE CATLIN AND HIS WORK, BY CHARLES RAU.

Mr. Catlin's name was first brought to my knowledge through an article which I read in 1845 in the *Kölnische Zeitung* (Cologne Gazette) several years before my emigration to the United States. He was then at Paris with a party of twelve Iowa Indians, men, women, and children, and the article in question related to the presentation of these Indians by Mr. Catlin to King Louis Philippe, in the Tuileries.* At the time just mentioned I little thought that I should become deeply interested in Mr. Catlin's literary and artistic productions, and should meet him, more than a

NOTE.—In 1874 a person interested in the Government having the collection, when the subject was before Congress, called upon a member, who objected that the pictures were not particularly valuable because they were not high art, as, for instance, were not in the modern French or Belgian school. The old masters would fare badly before such a juror.—T. D.

*A detailed account of this interview was afterward published by Mr. Catlin in "Notes of Eight Years' Travel and Residence in Europe" (London, 1848, Vol. II, p. 210, etc.).

quarter of a century afterward, in his native land, but far from my own. The latter incident happened in 1871, when Mr. Catlin, having returned to the United States after a long absence, exhibited a large collection of paintings representing Indians and scenes of Indian life, at the Somerville Art Gallery in New York. One morning in November I visited that place in company with my late friend, Dr. Carl Hermann Berendt, who, like myself, was anxious to see the paintings as well as to make the acquaintance of Mr. Catlin. We remained several hours with him, asking many questions relating to his experiences among the Indians, which were answered by him promptly and intelligently, and in the fluent language of one who is accustomed to impart information. However, I must not omit to state that Mr. Catlin was quite deaf at that time, for which reason we had to write our questions on tablets kept by him for that purpose. He was a man of medium height and good proportions, exhibiting a physique well calculated to endure the hardships encountered by him in the course of his long wanderings in every portion of the American continent, from Tierra del Fuego to the high North, and even extending as far as the coast of Northern Asia. His face expressed the energy required for such fatiguing exertions. At that time he had reached the age of seventy-five, but still presented a remarkably vigorous appearance, insomuch that I was rather surprised when I learned the news of his death a year afterward. During our interview Mr. Catlin expressed himself little satisfied with his reception in this country, and complained in particular of the high rents he had to pay for the rooms in which he exhibited his paintings, and he specially mentioned in that connection a hall in Boston, the name of which has escaped my memory. In the large cities of Europe, he said, authorities and private associations had met him half way, and had facilitated his exhibitions, in view of their instructive character; in his own country, on the other hand, he had generally experienced indifference and a tendency to obtain from him as much money as possible.

On the day after our visit I addressed to Mr. Catlin a letter, in which I asked for information concerning certain stone implements still in use among the Indians, and received a fully satisfactory answer a short time afterward.*

The paintings exhibited in 1871 in the Somerville Art Gallery were not those after which the designs in Catlin's principal work, "Illustrations of the Manners and Customs and Condition of the North American Indians," are made, but for the most part smaller sketches, executed, I believe, on pasteboard, evidently in haste, and without much attention to details. His original portraits of Indians and scenes of Indian life, the character of which has become familiar to thousands of readers by the etchings in the before-mentioned work, are now in the United States National Museum, and form one of its most attractive features. Measured by the standard of art, these paintings leave much to be desired, being often incorrect in design and deficient in æsthetic conception. The portraits, however, bear the stamp of faithfulness, while the scenic representations exhibit a certain "dash" peculiar to the artist. Thus the shortcomings of Catlin's pictures detract in no way from their ethnologic value, which, great as it is at the present time, cannot fail to grow in coming years, when the facilities for obtaining likenesses of full-blooded Indians will be lessened by the gradual decrease of the tribes and their intermixture with the white race and others.

The most prominent feature characterizing Catlin's writings is his great philanthropy toward the Indian. He is, indeed, the great champion of the red man. Yet, while he brings his virtues into bold relief, and covers his bad qualities with the mantle of human kindness, he invariably states exactly what he witnessed, and thus leaves to the reader sufficient margin for drawing his own inferences. For the rest, his descriptions, though of a somewhat rambling character, are full of animation, and keep the reader's attention constantly on the alert. While Catlin was not a scientific ethnologist in the modern sense, he has done more than any other man to present the North American Indian in his every-day aspect, and his great popularity as an author is evidenced by the many editions through which his principal work has gone.

*A part of his reply is published in the Smithsonian Report for 1872, p. 363, and in No. 440 of Smithsonian publications ("Articles on Anthropological Subjects"), p. 102.

VIEWS OF THE AMERICAN PRESS ON THE VALUE OF MR. CATLIN'S COLLECTIONS IN 1837-'38.

[The United States Gazette, Philadelphia, Pa., 1838.]

Catlin's Indian Gallery.—The conception and plan of this gallery are in a high degree ingenious and philosophical. While it seems to the careless visitor to be only a very animated representation of some of the most striking incidents in Indian life, it is in fact so contrived as to contain an intelligent and profound exposition of all that characterizes the savage in mind, in memory, and in manners; a revelation of the form and qualities of his understanding, of the shape and temper of his passions, of his religious impressions and the traditions which have given them their hue, and of the mingled ferocity and fun, barbarity, and *bonhomie*, which streak his character. These are the matters that are brought out by a study of these pictures; and they show, on the part of the originator of this museum, a comprehension and reach of understanding which of themselves merit the name of genius. The execution is as happy as the purpose is judicious. * * * And as a refined and finished portrait-painter, his large picture of Osceola alone sets him on a level with the most accomplished professors in any part of the States, and show what eminence and what emolument might have been achieved by him had he devoted himself to that narrower branch of his art. The great and unshared merit of these sketches lies in the circumstance that there is nothing either in the grouping or the detail in anywise imaginary, but that every scene which his collection contains was copied by him from life, while the original was before him. Of the tribes thus represented, some have already, in the interval since these drawings, been entirely swept away from the earth, and it is plain that others, who escape that fate, will, as they are more nearly approached by the whites, lose much that is distinctive in their character and habits, and in a few, probably a very few years, the only memorial of the bravery, the sufferings, the toils, sports, customs, dresses, and decorations of the Indians, will be Catlin's Gallery. * * *

[The Philadelphia Gazette, 1838.]

Catlin's Indian Gallery.—We cannot notice this collection too often. It is one of those productions which illustrate, in an eminent degree, the observation of Playfair, that when the proper time has arrived for some great work to be performed, some individual is raised up by Providence whose position and character and capacity precisely fit him for accomplishing the design. For reasons that will be appreciated by the philosopher, the philanthropist, and the theologian, as well as considerations that address themselves to the curiosity of the man of general knowledge, it was particularly desirable that a full and authentic record should be given to the world of the national characteristics of a race whose history is so peculiar, whose condition is so curious, and whose speedy extinguishment is so certain as those of the North American Indians. Accordingly, when it is plain that the moment has arrived beyond which the portraiture of their state cannot any longer be delayed, if it would be known that they are in that native predicament which has been in nowise modified by European intercourse, a man appears * * * who is endowed by nature with the hand and eye of a painter, and who passes through a professional education which advances his talents to the skill of an accomplished artist, and who has inherited a fortitude of spirit, an elevation of purpose, and a vigor of limb, which render him competent to encounter the dangers, the discouragements, and the difficulties which of necessity lie along the path of the object in question. The man is willing to devote the best years of his life to the task of working out a great picture of those tribes of savages which are separated by 2,000 miles from the farthest settlement of this nation. * * *

[New York Evening Star, 1837.]

We have already spoken once or twice at some length of the value and interest of this exhibition. It addresses itself to the feelings of the rudest observer, and engages the imagination of the idlest visitor, by revealing, with amazing copiousness,

the whole interior life and customs of a people singular and striking beyond the speculations of romance, and so separated by position, by distrust, and enmity, that no one has ever before seen what this man has sketched. To the philosopher, the philanthropist, the moralist, and the man of science, it presents matter equally attractive and important, in those higher regards with which they are conversant, with that which amuses the fancy of the rude. By all it will be found a store-house of wonders, which will surprise the mind in present observation, and gratify the thoughts in all future recollection.

ENGLISH ESTIMATE OF THE VALUE OF MR. CATLIN'S GALLERY.

When Mr. Catlin opened his gallery at Egyptian Hall, London, in 1840, the Times gave the following :

MR. CATLIN'S NORTH AMERICAN INDIAN GALLERY.—A very curious exhibition is opened in the Egyptian Hall, Piccadilly. It consists of above 500 portraits, landscapes, views of combats, religious ceremonies, costumes, and many other things illustrative of the manners and customs and modes of living and of battle, &c., of the different tribes of North American Indians. Some of these pictures are exceedingly interesting, and form a vast field for the researches of the antiquary, the naturalist, and the philosopher. The numerous portraits are full of character; they exhibit an almost endless variety of feature, though all bearing a generical resemblance to each other. The views of combats are very full of spirit, and exhibit modes of warfare and destruction horribly illustrative of savage life. The method of attacking buffaloes and other monsters of the plains and forests are all interesting; the puny process of a fox-chase sinks into insignificance when compared with the tremendous excitement occasioned by the grappling of a bear or the butting of a bison. These scenes are all accurately depicted, not in the finished style of modern art, but with a vigor and fidelity of outline, which arise from the painter having actually beheld what he transmits to canvas. The most curious portion of this exhibition is, however, the representations of the horrible religious ceremonies of several of the Indian tribes, and the probationary trials of those who aspire to be the leaders amongst them. These representations disclose the most abhorrent and execrable cruelties. They show to what atrocities human nature can arrive where the presence of religious knowledge is not interposed to prevent its career. The exhibition also contains tents, weapons, dresses, &c., of the various tribes visited by Mr. Catlin. These are curious, but of secondary importance. The catalogue, which is to be had at the exhibition-room, is a very interesting *brochure*, and will afford a great deal of novel but important information.

[From the Art-Union.]

MR. CATLIN'S INDIAN GALLERY.—Circumstances have hitherto prevented our noticing this most admirable exhibition; but we have examined it in all its parts with very minute attention, and have been highly gratified, as well as much informed, by doing so. Mr. Catlin's collection is by no means to be classed among the ephemeral amusements of the day; it is a work of deep and permanent interest. Perceiving that the rapid destruction of the aboriginal tribes by war, disease, and the baneful influence of spirituous liquors would soon cause all traces of the red men to be lost, Mr. Catlin determined on proceeding through their still untrodden wildernesses, for the purpose of gaining an intimate acquaintance with their manners and customs, and of procuring an exact delineation of their persons, features, ceremonies, &c., all which he has faithfully and perfectly accomplished at no small hazard of life and limb. It was not a common mind that could have conceived so bold a project, nor is he a common man who has so thoroughly accomplished it.

The arms, dresses, domestic implements, &c., collected by the industry of this most energetic of explorers are precisely as they have been manufactured and used

by their Indian owners, and form a collection which every succeeding year will render more and more valuable. The portraits of distinguished warriors, &c., the representations of religious ceremonies, war dances, buffalo hunts, &c., are depicted by Mr. Catlin himself, and that with a force and evident truth that bring the whole detail of Indian life in eloquent reality before the eyes of the spectator. We have no hesitation in saying that this gallery supplies the most effective and valuable means for acquiring an exact acquaintance with the great American continent that has ever been offered to the hunger and thirst after knowledge so prevailing a characteristic of the age. Mr. Catlin is about to publish the details of his eight years' sojourn among the interesting people with whom his portraits have made us so familiar; and we have no doubt that this work will render the stores of information he has opened to us in his gallery entire and complete. As works of art their merit depends chiefly on their accuracy, of which no doubt can be entertained.

EFFORTS TO RETAIN THE GALLERY IN ENGLAND.

[From the Quarterly Review, London, 1840.]

We submit to Lord Melbourne, to Sir Robert Peel, to Lord Lansdowne, to Sir R. Inglis, and to all who are deservedly distinguished among us as the liberal patrons of the fine arts, that Mr. Catlin's Indian collection is worthy to be retained in this country as the record of a race of our fellow-creatures whom we shall very shortly have swept from the face of the globe. Before that catastrophe shall have arrived, it is true, a few of our countrymen may occasionally travel among them; but it cannot be expected that any artist of note should again voluntarily reside among them for seven years as competent as Mr. Catlin, whose slight, active, sinewy frame has peculiarly fitted him for the physical difficulties attendant upon such an exertion.

Considering the melancholy fate which has befallen the Indian race, and which overhangs the remnant of these victims to our power, it would surely be discreditable that the civilized world should, with heartless apathy, decline to preserve and to transmit to posterity Mr. Catlin's graphic delineation of them; and if any nation on earth should evince a desire to preserve such a lasting monument, there can be no doubt that there exists none better entitled to do so than the British people; for with feelings of melancholy satisfaction we do not hesitate to assert that, throughout our possessions on the continent of America, we have, from the first moment of our acquaintance with them to the present hour, invariably maintained their rights, and at a very great expense have honestly continued to pay them their annual presents, for which we have received from them, in times of war as well as of peace, the most unequivocal marks of their indelible gratitude. Their respect for our flag is unsullied by a reproach; their attachment to our sovereign is second only in their breasts to the veneration with which they regard their "Great Spirit;" while the names of Lord Dalhousie, of Sir Peregrine Maitland, and of Sir John Colborne, who for many years respectively acted towards them as their father and as their friend, will be affectionately repeated by them in our colonies until the Indian heart has ceased to beat there, and until the red man's language has ceased to vibrate in the British "wilderness of this world." Although European diseases and the introduction of ardent spirits have produced the lamentable effects we have described, and although as a nation we are not faultless, yet we may fairly assert and proudly feel that the English Government has at least made every possible exertion to do its duty towards the Indians, and that there has existed no colonial secretary of state who has not evinced that anxiety to befriend them which, it is our duty to say, particularly characterized the administration of the amiable and humane Lord Glenelg.

VIEWS OF THE FRENCH PRESS.

When Mr. Catlin opened his gallery in Paris in 1845 the press of the capital was unanimous with praise. The *Constitutionnel*, *Le Charivari*,

L'Observateur, Gazette de France, and other journals were particularly pronounced in favor of the industry of the artist and the completeness and value of the gallery.

Galignani's Messenger, in 1845, said:

THE CATLIN MUSEUM.—The utter strangeness of this remarkable exhibition, displaying, it may be said, a living *tableau* of the customs and habitudes of a race who, while the march of time has been effecting the most extraordinary changes in the great family of mankind, still remain in a primitive state of nature, at first misunderstood by the Parisian public, has now become an object of general and intense curiosity. Mr. Catlin's collection of the arms and utensils of the various tribes, with their wigwams, the identical habitations which have ere now sheltered them from the tempest in the depths of some North American forests, they carry back the mind, as it were, to the infancy of the human species, "when wild in woods the noble savage ran." The illusion, for it nearly amounts to that, is wonderfully aided by an examination of Catlin's sketches, taken upon the spot, and often in the midst of the dangers he has depicted with spirited fidelity. These paintings, boldly and rapidly thrown off, are illustrative of every phase of savage existence. We have to thank Mr. Catlin for an insight into the lives and history of this most interesting race, which has all the charms of the wildest romance, but which books can never supply.

EFFORTS TO HAVE CONGRESS PURCHASE THE CATLIN INDIAN GALLERY AND MUSEUM.

Beginning with 1846, when the Joint Committee on the Library recommended to Congress the purchase of the Catlin collection, and down to 1874, a period of more than twenty-seven years, several attempts were made to have Congress purchase the Catlin collection. A bill to this end passed the House in 1853, but was defeated in the Senate by one vote. Mr. Catlin was sorely grieved at this, especially so from the fact that one Senator, who had been an officer in the First Dragoons, and after a long speech of compliment to Mr. Catlin and his art, and in which he said (in substance) that Mr. Catlin was the only man who had painted Indians, voted against the purchase.

In London, in 1846, several American gentlemen petitioned Congress to purchase the Catlin collection, they being aware of efforts then being made to purchase the collection and keep it in Europe. Amongst these were Louis McLane, Thomas Aspinwall, George Peabody, George W. Atwood, E. J. Coates, Charles Baring Lander, R. Howe Gould, and George P. Putnam.

In December, 1871, Mr. Catlin sent to Congress the following petition: his last one in this connection:

PETITION OF GEORGE CATLIN.

To the honorable the Speaker and House of Representatives of the United States:

I, George Catlin, a citizen of the United States, beg leave most respectfully to call your attention to the important document accompanying this, which shows the value which was attached by American citizens and American artists abroad to my Indian collection, at that time on exhibition in Europe; and also the value set upon it by a Joint Committee on the Library, which committee reported to Congress (as seen in their accompanying report) in favor of its purchase in 1846, and that the price (\$65,000) which I desired for it was moderate.

And this petition shows that several years after the above appeal to the Congress of my country, unfortunate speculations into which I was led in London brought liens on the collection, which I had not the means to remove; but that Mr. Joseph Harrison, of Philadelphia, then in London, in a noble and patriotic generosity, to save the collection to our country, paid off the liens and shipped the collection to Philadelphia, where it has since remained in storage, under his protection and care, until the present day, with accumulating expenses growing upon it.

That on being severed from my collection I made voyages to South and Central America, and up the Pacific coast of North America to Oregon, to Queen Charlotte's, to Alaska, and Kamskatka; and with several years of great labor and privation, made the numerous "Cartoon Collection" to which I invited your attention a few weeks since (and which it is hoped you may yet examine) in the great hall of the Smithsonian Institution, and for the ultimate disposal of which, either by my children or myself, I have at present no anxiety—but that in my old age, after I have devoted a long life of hard labor and all that I have possessed in the world for the history of our country, I am suffering intensely in feelings from the fear that the six hundred Indian portraits and other paintings of the first-named collection, with its museum of Indian manufactures (as enumerated in the accompanying catalogue), may be cast upon the world without the finish and arrangement which they require, and which no one but myself can give them. That in the distress of that feeling, increased by age and infirmity, I respectfully and humbly beg to present to your honorable body the following petition, to wit:

That a bill may be framed and passed by the present Congress of my country, appropriating for the said collection of paintings and Indian manufactures the sum recommended as "moderate" by the Joint Committee on the Library in 1846 (whose report is hereto attached), enabling me to pay off the heavy liens on the collection, to reserve a small pittance for my children, to deliver the collection entire into the hands of the Government of my country, and to devote, whilst I have the health and strength to do it, the labor requisite to clean, to retouch, and finish and arrange the whole for perpetuity, at my own expense, as the ambition of my life has constantly prompted me to do.

From the appended opinions of American artists, of Daniel Webster and General Cass, and the numerous certificates hereto attached, as well as from the important fact that these paintings were made and the Indian manufactures gathered thirty and forty years ago, when the Indian's modes and customs were more primitive than at the present time, your petitioner has every confidence in the last appeal that he can make, that his works will be duly appreciated by the Government of his country; and for the granting of this, his petition, he will ever earnestly and confidently pray.

GEORGE CATLIN.

December, 1871.

The efforts at Congressional purchase in 1872 and 1874 were made in behalf of his family.

BIBLIOGRAPHY OF GEORGE CATLIN, 1838-1871.

MR. CATLIN'S PUBLICATIONS.

Mr. Catlin did not publish a book on his travels and observations amongst the North American Indians until after he arrived in England in 1839.

The material from which he made up his work entitled "Notes of Eight Years' Travel amongst the North American Indians," was contained in the letters which he had written to the Daily Commercial Advertiser, New York City, from the years 1830 to 1839, in a series of fifty-eight letters. The letters were written at the instance of William L. Stone, esq., its editor, and the "Indian author."

Mr. Catlin used these, and, in addition, matter from his note-books.

He found difficulty in finding a publisher in London. He took the manuscript to John Murray, the publisher, who refused it on the score of great expense and large outlay to prepare the plates. Of this Mr. Catlin says, pages 50-51, volume 1, Catlin's Notes in Europe :

The notes of my Eight Years' Travels amongst forty-eight different tribes of Indians in America, to be illustrated with more than three hundred steel-plate illustrations, 1841, were nearly ready to be put to press ; and I called on my good friend John Murray, in Albemarle street, believing that he would be glad to publish them for me. To my surprise he objected to them (but without seeing my manuscript), for two reasons, which he at once alleged : first, because he was afraid of the great number of illustrations to be embodied in the work, and secondly for (certainly) the most unfashionable reason, that "he loved me too much !" I had brought a letter of introduction to him from his old friend Washington Irving ; and from the deep interest Mr. Murray had taken in my collection and the history and prospects of the poor Indians, my rooms (which were near his dwelling-house) were his almost daily resort, and I a weekly guest at his hospitable board, where I always met gentlemen of eminence connected with literature and art. Good and generous old man ! he therefore "loved me too much" to share with me the profits of a work which he said should all belong to me for my hard labor and the risks of my life I had run in procuring it, and as the means of enlarging those profits he advised me to publish it myself. "I would advise you," said he, "as one of your best friends, to publish your own book ; and I am sure you will make a handsome profit by it. Being an artist yourself, and able to make the drawings for your three hundred illustrations, which for me would require a very great outlay to artists to produce them, and having in your exhibition room the opportunity of receiving subscriptions for your work, which I could not do, it will be quite an easy thing for you to take names enough to cover all the expenses of getting it up, which at once will place you on safe ground ; and if the work should be well received by Mr. Dilke and others of the critical world, it will insure you a handsome reward for your labors, and exceedingly please your sincere friend, John Murray."

This disinterested frankness endeared me to that good man to his last days, and his advice, which I followed, resulted, as he had predicted, to my benefit. My subscription list my kind friend the Hon. C. A. Murray had in a few days commenced, with the subscriptions of her most gracious Majesty the Queen, H. R. H. Prince Albert, her Majesty the Queen Dowager, H. R. H. the Duchess of Kent, his Majesty the King of the Belgians, H. M. the Queen of the Belgians, his Royal Highness the Duke of Sussex, H. R. H. Leopold, Duc de Brabant, after which soon followed a complimentary list of the nobility and gentry, together with the leading institutions of the kingdom.

Shortly after the publication of "Eight Years Amongst the North American Indians," Mr. Catlin received the following note from Michael Faraday:

ROYAL INSTITUTE, *November 22, 1841.*

MY DEAR SIR: I have received your delightful volumes, and congratulate you on their completion. As I was writing my name on the title page (which I do to all my books) I could not help wishing to have your autograph there. If it is not disagreeable to you I hope you will favor me with it just before mine, but if you would rather not, do not be troubled by my asking you, but send them back without. I will send for them this evening.

Ever truly yours,

M. FARADAY.

GEO. CATLIN, Esq.

My work was published by myself, at Egyptian Hall, and the only fears which my good friend John Murray had expressed for me were all dispersed by the favorable announcements by Mr. Dilke, of the Athenæum, and the editors of other literary journals, from which it will be seen that the subjoined notices are but very brief extracts.

It may not be improper also here to remark, that for all the royal copies subscribed for above, the Hon. C. A. Murray was ordered to remit me double the amount of the price of the work; and that, on a subsequent occasion, when my dear wife and myself were guests at the dinner table of John Murray, he said to his old friend Thomas Moore, who was by our side, "That wild man by the side of you there. Mr. Catlin, who has spent enough of his life amongst the wild Indians (sleeping on the ground and eating raw buffalo meat) to make you and I as gray as badgers, and who has not yet a gray hair in his head, applied to me about a year ago to publish his Notes. I was then, for the first time in my life, too honest for my own interest, as well as that of an author; and I advised him to publish it himself, as the surest way of making something out of it. My wife here will tell you that I have read every word of it through, heavy as it is, and she knows it is the only book that I have read quite through in the last five years. And I tell Mr. Catlin now, in your presence, that I shall regret as long as I live that I did not publish that work for him; for as sincerely as I advised him, I could have promoted his interest by so doing, and would have done so, had I known what was in the work when he proposed it to me."

The reader will pardon me for inserting here the critical notices which follow:

[*Edinburgh Review*, fifteen pages.]

"Living with them as one of themselves; having no trading purpose to serve; exciting no enmity by the well-meant but suspicious preaching of a new religion, Mr. Catlin went on with his rifle and his pencil, sketching and noting whatever he saw worthy of record; and wisely abandoning all search for the ancient history of a people who knew no writing, he confined his labors to depicting exactly what he saw, and that only. Notes and sketches were transmitted, as occasion served, to New York, and the collected results now appear, partly in a gallery which has been for

some time exhibited in London, containing some five hundred pictures of Indian personages and scenes, drawn upon the spot, with specimens of their dress and manufactures, their arts and arms; and partly, as just stated, of the volumes under our hands, which display engravings of most of those specimens and pictures, accompanied by a narrative, written in a very pleasant, homely style, of his walks and wanderings in the far west.

"The reader will find a compensation in the vigor of the narrative, which, like a diary, conveys the vivid impressions of the moment, instead of being chilled and tamed down into a more stupid composition. Such as the work is, we strongly recommend it to the perusal of all who wish to make themselves acquainted with a singular race of men and system of manners, fast disappearing from the face of the earth; and which have nowhere else been so fully, curiously, and graphically described."

[Westminster Review, twelve pages.]

"This is a remarkable book, written by an extraordinary man. A work valuable in the highest degree for its novel and curious information about one of the most neglected and least understood branches of the human family. Mr. Catlin, without any pretension to talent in authorship, has yet produced a book which will live as a record when the efforts of men of much higher genius have been forgotten. Every one in London has seen Mr. Catlin's unique gallery, and his attractive exhibition of living models at the Egyptian Hall; we cannot too strongly recommend them to our country friends. And here we take our leave of a work over which we have lingered with much pleasure, strongly recommending it to the reader, and hoping its extensive sale will amply repay Mr. Catlin for the great outlay he must have incurred."

[Dublin University Magazine, fifteen pages.]

"Mr. Catlin's book is one of the most interesting which we have perused on the subject of the Indians. His pencil has preserved the features of races which in a few years will have disappeared; and his faithful and accurate observations may be considered as the storehouse from whence future writers on such topics will extract their most authentic statements."

[Tait's Edinburgh Magazine, two notices, twenty-two pages.]

"Many curious traits of character and pictures of manners are exhibited in these large and closely-printed volumes, which will remain an interesting record of the Homeric age and race of North America, when, save a few wild traditions and scattered relics, and a few of the musical and sonorous Indian names of lakes, rivers, and hunting grounds, every other trace of the red man will have perished on that vast continent."

[Literary Gazette, London, three notices, twenty-five columns.]

"CATLIN'S BOOK ON THE NORTH AMERICAN INDIANS.—An unique work! A work of extraordinary interest and value. Mr. Catlin is the historian of the red races of mankind; of a past world, or at least of a world fast passing away, and leaving hardly a trace or wreck behind. We need not recommend it to the world, for it recommends itself, beyond our praise."

[Athenæum, London, four notices, thirty-one columns.]

"The public have fully confirmed the opinion we formerly pronounced on Catlin's Indian gallery, as the most interesting exhibition which, in our recollection, had been opened in London. The production of the work will, therefore, be most acceptable to those who have seen the exhibition, as serving to refresh their memories; to those who have not, as helping to explain that of which they have heard so much; to all as a pleasant narrative of adventure, and a circumstantial and detailed history of the

manners and customs of an interesting people, whose fate is sealed, whose days are numbered, whose extinction is certain. The Americans should make much of Mr. Catlin for the sake of by-gone days, which his books, portraits, and collections will present to their grandchildren.

[Art-Union, London.]

"We have rarely examined a work at once so interesting and so useful as this; the publication of which is, in truth, a benefit conferred upon the world; for it is a record of things rapidly passing away, and the accurate traces of which are likely to be lost within a brief time after they have been discovered. As a contribution to the history of mankind, these volumes will be of rare value long after the last of the persecuted races are with 'the Great Spirit,' and they may even have some present effect; for they cannot fail to enlist the best sympathies of humanity on the side of a most singular people. The book is exceedingly simple in its style; it is the production of a man of benevolent mind, kindly affections, and sensitive heart, as well as of keen perceptions and sound judgment. If we attempted to do justice to its merits, we should fill a number of our work instead of a column of it; we must content ourselves with recommending its perusal to all who covet knowledge or desire amusement; no library in the kingdom should be without a copy."

[Times, London, one notice, three columns.]

"The reflection is almost insupportable to a humane mind, that the indigenous races of America, comprising numerous distinct nations, the original proprietors of that vast continent, are probably doomed to entire extermination—a fate which has already befallen a large portion of the red tribes. It is still more painful to think that this should be the effect of the spread of the civilized races, who thus become the agents of a wholesale destruction of their fellow-men. If these melancholy truths were capable of aggravation, it may be found in the dreadful fact that the process of destruction is not left to the slow operation of invisible and insensible causes, but is hastened by expedients devised for that express end by civilized men, the tribes being stimulated or compelled to the destruction of each other, or provided with the means of destroying themselves.

"Mr. Catlin, the author of the work which has suggested these observations, has had better opportunities for studying the character of the North American Indians than most travelers since the early French writers.

"Mr. Catlin is an American, and the publisher of his own work at the Egyptian Hall."

[Morning Chronicle, London.]

"As a work intended merely for general amusement, and independently of the higher object to which it is devoted, Mr. Catlin's book will be found exceedingly interesting. The salient or rugged points of its style have not been smoothed down by any literary journeyman. Mr. Catlin ventures alone and unaided before the public. What he has seen in the prairie, and noted down in its solicitude, he sends forth with all the wildness and freshness of nature about it. This, together with his free and easy conversational style, plentifully sprinkled with Americanisms, gives a peculiar charm to his descriptions, which are not merely animated or life-like, but life itself. The reader is made to believe himself in the desert, or lying among friendly Indians in the wigwam, or hurried along in the excitement of the chase. He is constantly surrounded by the figures of the red man, and hears the rustle of their feathers, or the dash of their half-tamed steeds as they bound by him.

The work is ornamented with hundreds of engravings, taken from original pictures drawn by Mr. Catlin, of the persons, manners, customs, and scenes that he met with in his wanderings. They give an additional value to those volumes which are published, as the title-page informs us, by Mr. Catlin himself, at the Egyptian Hall.

We wish him all the success to which his candor no less than his talents fully entitle him."

[Morning Herald, London.]

"In the two ample volumes just published, and illustrated with more than 300 plates, Mr. Catlin has given to the world a lasting and invaluable memorial of the doomed race of the red man, which, after having from immemorial time held the unmolested tenancy of an entire continent, is now but too obviously hurried on to utter extinction. Mr. Catlin's literary matter resembles his drawings; it has all the freshness of a sketch from nature. Through both he brings us into companionship with the red man, as if careering with him over the boundless plains, the primeval forests of his hunting grounds in the far West, or in the vicinity of his temporary village settlement, witnessing his athletic games, his strange, fantastic dances, and his spontaneous endurance of those revolting tortures by which he evinces his unflinching stoicism."

[Morning Post, London.]

"Upwards of three hundred very well executed etchings from the paintings, drawn by Mr. Catlin, adorn these volumes, and offer to the eye one of the most complete museums of an almost unknown people that ever was given to the public. The style of the narrative is diffuse, inratifical, and abounding in Yankeeisms; but it is earnest, honest, and unpretending, and contains most undoubted and varied information relative to the red savage of America, fresh from the wilds and, unembittered by border hostility or unfounded prejudice. These volumes are handsomely printed and 'brought out' in all respects with much care and taste."

[Spectator, London, five columns.]

"The illustrative plates of these volumes are numbering upwards of three hundred subjects—landscapes, hunting scenes, Indian ceremonies, and portraits form a remarkable feature, and possess a permanent interest as graphic records. They are outline etchings from the author's paintings, and are admirable for the distinct and lively manner in which the characteristics of the scenes and persons are portrayed; what is called a *style of art* would have been impertinent and might have tended to falsify. Mr. Catlin in his homely, but spirited manner, seizes upon the most distinguishing points of his subjects by dint of understanding their value, and every touch has significance and force; hence the number of details and the extent of view embraced in these small and slight sketches; hence their animation and reality."

[Atlas, London, three notices, twelve columns.]

"This publication may be regarded as the most valuable accession to the history of the fast perishing races of the aboriginal world that has ever been collected by a single individual. The descriptions it contains are minute and full, and possess the advantage of being wonderfully tested by the long experience of the writer, and verified by the concurrent testimonials of many individuals intimately acquainted with the scenes and races delineated. The engravings, which are liberal to an unprecedented extent, cannot be too highly praised for their utility as illustrations. But we chiefly approve and recommend this work to universal circulation for the sake of the pure and noble philanthropy by which it is everywhere inspired. As the advocate of the oppressed Indian, now vanishing before the white man on the soil of his fathers, Mr. Catlin deserves the unmixed thanks of the Christian world. His volumes are full of stimulants to benevolent exertion, and bear the strongest testimony to the character of the races for whose preservation he pleads."

[United Service Gazette, London.]

"Mr. Catlin is one of the most remarkable men of the age. Every one who has visited his singularly interesting gallery at the Egyptian Hall must have been struck

by his remarkable intelligence on every subject connected with the North American Indians; but of its extent, as well as of his extraordinary enthusiasm and thirst for adventure, we had formed no idea until we had perused these volumes. In the present *blazé* condition of English literature, in which hardly any work is published that is not founded more or less on other volumes which have preceded it, until authorship has dwindled to little more than the art of emptying one vessel into another, it is refreshing to come across a book which, like the one before us, is equally novel in subject, manner, and execution, and which may be pronounced, without hyperbole, one of the most original productions which has issued from the press for many years. It is wholly impossible in the compass of a newspaper notice either to analyze or afford even a tolerable idea of the contents of such a book; and for the present, at least, we must limit ourselves altogether to the first volume."

[Caledonian Mercury, Edinburgh.]

"*Mr. Catlin's Lectures on the North American Indians.*—We have much pleasure in publishing the following testimonial from a gentleman well qualified to pronounce an opinion, on the remarkable fidelity and effect of Mr. Catlin's interesting and instructive exhibition :

'COTTAGE, HADDINGTON, April 15, 1843.

'DEAR SIR: I have enjoyed much pleasure in attending your lectures at the Waterloo rooms in Edinburgh. Your delineations of the Indian character, the display of beautiful costumes, and the native Indian manners, true to the life, realized to my mind and views scenes I had so often witnessed in the parts of the Indian countries where I had been; and for twenty years' peregrinations in those parts, from Montreal to the Great Slave River north, and from the shores of the Atlantic, crossing the Rocky Mountains, to the mouth of the Columbia River, on the Pacific Ocean, west, I had opportunities of seeing much. Your lectures and exhibition have afforded me great pleasure and satisfaction, and I shall wish you all that success which you so eminently deserve, for the rich treat which you have afforded in our enlightened, literary, and scientific metropolis.

'I remain, dear sir, yours, very truly,

'JOHN HALDANE.

'To GEORGE CATLIN, Esq.'

"The following is an extract of a letter received some days since by a gentleman in Edinburgh, from Mr. James Hargrave, of the Hudson's Bay Company, dated York Factory, Hudson's Bay, December 10, 1842:

'Should you happen to fall in with Catlin's Letters on the North American Indians, I would strongly recommend a perusal of them for the purpose of acquiring a knowledge of the habits and customs of those tribes among whom he was placed. Catlin's sketches are true to life, and are powerfully descriptive of their appearance and character.'

[The World of Fashion, London.]

"We venture to affirm of Mr. Catlin's book, which can be said of very few others, that it is impossible to open it at any page, and not continue its perusal with unmingled satisfaction. It has, too, the rare quality of being written by a man who says nothing but that which he knows, who describes nothing but that which he has seen. We feel while reading the book as in the society of a man of extraordinary observation, of great talent, of wonderful accomplishments; and most cordially and earnestly do we recommend this invaluable book to the patronage of the public generally, and to the perusal of our readers in particular."

[Weekly Dispatch, London.]

"A person might well be startled and frightened at the appearance of two such large volumes as these on only the manners, customs, and condition of the North Amer-

jean Indians, a race of savages now almost extinct. With all this complaint against the immense bulk of a book, moreover, on such a subject, we are bound to confess that not only is it the least wearisome of large books that we have for a long time seen, but that it is at least one of the most amusing and animating amongst even the condensed publications that for a considerable period have been submitted to our perusal and judgment, and we can confidently recommend it to our readers."

[Chambers' Edinburgh Journal, two notices, four columns.]

"Of all the works yet published on the subject of the aboriginal inhabitants of North America, no one, it seems to us, can be compared in point of accuracy and extent of research with that of Mr. Catlin. In the course of eight years he traversed North America almost from end to end, saw and mixed with forty-eight Indian tribes, composing a large portion of the two millions of red people yet in existence, examined personally into all their peculiarities, and finally accumulated a noble gallery of portraits and a rich museum of curiosities, calculated to form at once a lasting monument to himself and an invaluable record of Indian persons, manners, and habiliments.

"Mr. Catlin, combining all the qualities of the traveler, artist, and historian, merits no sparing notice. His two volumes, large octavo, and closely printed, are full of most interesting matter, and contain, besides, upwards of three hundred beautiful illustrations, engraved from the original paintings."

MR. CATLIN'S SECOND WORK.

After the nine Ojiba ways left his gallery in 1845, Mr. Catlin writes :

I devoted my time, in an adjoining room (to the gallery), to getting out my second book, shortly after published at the Egyptian Hall—a large illustrated work, entitled "Catlin's Hunting Scenes and Amusements of the North American Indians." Several months being necessary for the completion of this work, I resolved to leave my collection in the hall as it was until the expiration of my lease, and then pack it up and return to the United States.

Thus continued my labors * * * for three months or more after the Indians had left, by which time my large work was ready for publication (like the first one, to be published by the author at the Egyptian Hall, price five guineas in printed tints, and eight guineas colored), with a subscription list headed by the illustrious names of Her Gracious Majesty the Queen, Louis Philippe, King of the French, the Emperor of Russia, the King of the Belgians, His Royal Highness, the Duke of Cambridge, and many of the nobility of England.

The Emperor of Russia was at this time paying his visit to the Queen of England, and my dear wife and myself took the occasion of the grand pageant when the Emperor, with Prince Albert and the Duke of Wellington, reviewed ten thousand troops at Windsor, to obtain a view of his Imperial Majesty, which we did during the review, and still more to our satisfaction, after it was over, from behind the post of the gate opening into the great park, where we had stationed ourselves, and where his Imperial Majesty passed within reach of us. When the Emperor and suite had passed by I suddenly perceived in the passing throng J. W. Webb, esq., editor of the New York Courier and Inquirer, and endeavored, but unsuccessfully, to overtake him.

A PRESENT FROM THE EMPEROR OF RUSSIA.

A few days after this the honorable Mr. Murray was kind enough to deliver to the Emperor the copy of my work subscribed for by his Majesty, and in a few weeks after that sent me the following very flattering communication :

"BUCKINGHAM PALACE, June 14, 1844.

"DEAR SIR: The Emperor of Russia, having inspected your *Portfolio of Indian*

Hunting and other Scenes, was so much pleased with their spirit and execution, that he desired Count Orloff to send me a gold snuff-box, to be presented to you as a mark of his majesty's gratification derived from the efforts of your pencil.

"I acquit myself of this agreeable commission by sending you herewith a Russian box of gold and blue enamel, set in pearls, which will, I trust, prove to you a gratifying reminiscence of the Emperor's visit to England.

"I am, my dear sir, very faithfully, yours,

"C. A. MURRAY."

"To GEO. CATLIN, Esq."

This most gratifying testimony of the Emperor's satisfaction with my work was unexpected by me; and future pages will show that I received evidences equally flattering from their Majesties the King of the French and the King of the Belgians.—Pages 196, 197, vol. 1, Catlin's Notes in Europe.

GEORGE CATLIN'S PUBLICATIONS AND EDITIONS THEREOF.

The following list of publications of George Catlin, with editions, is from the proof-sheets of a publication to be issued by James C. Pilling, esq., the result of many years of labor and research and earnest and faithful toil. Its title is:

Bibliography | of | the Languages | of the | North American Indians | by | James Constantine Pilling. | (Distributed only to Collaborators.) | Washington: | Government Printing Office, | 1885. | The work contains pp. i-xl, 1-1135. 4°.

GEORGE CATLIN, 1796-1872.

[Mr. Pilling's paging and numbers are on the left of each title.]

[Page 134.] No. 680. Catlin (George). Letters and Notes | on the | Manners, Customs, and Condition | of the | North American Indians. | By George Catlin. | Written during eight years' travel among the Wildest Tribes of | Indians in North America. | In 1832, '33, '34, '35, '36, '37, '38, and '39. | In two volumes, | with four hundred illustrations, carefully engraved from his original paintings. | Vol. I [-II]. | New York: | Wiley and Putnam, 161 Broadway. | 1841. | BA.
2 vols. royal 8°. Pp. viii, 264; viii, 266, 312 plates and maps.

[The first edition of Catlin's North American Indians was issued by Mr. Catlin from his gallery at Egyptian Hall, London, in 1841.—T. D.]

681. ——— Illustrations of the Manners and Customs and Condition of the North American Indians, with Letters and Notes, written during eight years of Travel and Adventure among the wildest and most remarkable Tribes now existing. With three hundred and sixty engravings from the Author's original Paintings, by Geo. Catlin.
London: 1841.

2 vols. large 8°. Pp. 264+266+179 colored plates.

A number of copies (often announced to have been but twelve) have the etchings colored.—*Field*, No. 260.

Second edition, *ibid.*; 1842, 2 vols., 8°; third edition, *ibid.*, 1842; fourth edition, 1843; sixth edition, 1846.

Some copies have the imprint, "London: Wiley and Putnam;" others, "London: Published by the Author. 1841." The plates to this work were afterwards sold to Mr. H. G. Bohn, who issued the work with the title: *Illustrations of the Manners, Customs, &c.—Sabin's Dictionary*.

682. ——— Letters and Notes | on the | Manners, Customs, and Condition | of the North American Indians, | By George Catlin. | Written during eight years' travel among the wildest tribes of | Indians in North America. | In 1832, 33, 34, 35, 36, 37, 38 and 39. | In two [Page 135.] volumes, | with four hundred illustrations, carefully engraved from his original paintings. | Third Edition. | Vol. I. [II]. | New York: | Wiley and Putnam, 161 Broadway. | 1844. | C. JWP.
2 vols. 8°.

A few words of Mandan compared with the Welsh, vol. 2, p. 261; Vocabulary of the Mandan, Blackfoot, Riccaree, Sioux, and Tuskarora, vol. 2, pp. 262-265.

The English (third) edition of this was published by Ziet & Bogue, Fleet street, for the author. 1842.

683. ——— Illustrations | of the | Manners, Customs, and Condition | of the | North American Indians: | in a series of | Letters and Notes | written during eight years of travel and adventure among the | wildest and most remarkable tribes now existing. | With three hundred and sixty engravings, | from the | Author's Original Paintings. | By Geo. Catlin. | In two volumes. | Vol. I [-II]. | Fifth Edition. | London: | Henry G. Bohn, York Street, Covent Garden. | MDCCCXLV [1845.] | 2 vols. large 8°. C.

A few words of Mandan and Welsh compared, vol. 2, p. 161; Vocabulary of the Mandan, Blackfoot, Riccaree, Sioux, and Tuscarora, vol. 2, pp. 262-265.

684. ——— Die Indianer Nord Amerika's und die während eines achtjährigen Aufenthalts unter den wildesten ihrer Stämme erlebten Abentheuer und Schicksale, von G. Catlin. Nach der fünften englischen Original-Ausgabe deutsch herausgegeben von Dr. Heinrich Berghaus.

Brüssel und Leipzig. [1846-] 48. *

Pp. xii., 382. 8°. 20 colored plates. Not seen; title from Sabin's Dictionary.

685. ——— Illustrations | of the | Manners, Customs, and Condition | of the | North American Indians: | with Letters and Notes | written during eight years of Travel and Adventure among the | wildest and most remarkable Tribes now existing. | With three hundred and sixty engravings | from the Author's Original Paintings. | By Geo. Catlin. | In two volumes. | Vol. I [II]. | Seventh edition. | London: | Henry G. Bohn, York street, Covent Garden. | MDCCCXLVIII [1848]. | A.

2 vols. 8°. Maps. Title furnished by Mr. W. Eames.

A few words of Mandan compared with the Welsh, vol. 2, p. 261; Vocabulary of the Mandan, Blackfoot, Riccaree, Sioux, and Tuscarora, vol. 2, pp. 262-265.

Sabin, No. 11537, mentions: Eighth edition, London, H. G. Bohn, 1857; Ninth, *ibid.*; Tenth, *ibid.*, 1866.

686. ——— Die Indianer Nord Amerika's und die während eines achtjährigen Aufenthalts unter den wildesten ihrer Stämme erlebten Abentheuer und Schicksale von G. Catlin. Nach der fünften englischen Ausgabe deutsch herausgegeben von Dr. Heinrich Berghaus. Mit 24 vom Verfasser nach der Natur entworfenen Gemälden. Zweite Ausgabe.

Brüssel, Muquardt, 1851. "

382 pp. 8°.

Not seen; title from Trübner in Ludewig, who says the vocabularies are on pp. 248-252.

- [Page 136.] No. 687. ——— Letters and Notes on the Manners, Customs, and Condition of the North American Indians, by George Catlin. Written during eight years' travel, from 1832 to 1839, amongst the Wildest Tribes of Indians in North America. With One hundred and fifty illustrations, on steel and wood.

Philadelphia: Willis P. Hazard. 1857. *

2 vols 8°. pp. 729; title from Sabin's Dictionary.

688. ——— Illustrations | of the | Manners, Customs, and Condition | of the | North American Indians | with Letters and Notes | written during eight years of travel and adventure among the | wildest and most remarkable tribes now existing. | With three hundred and sixty engravings, | from the | Author's Original Paintings. | By Geo. Catlin. | In two volumes. Vol. I [-II]. | Tenth edition. | London: | Henry G. Bohn, York Street, Covent Garden. | 1866. |
2 vols. large 8°. B. A.
689. ——— Illustrations of the Manners, Customs and Condition of the North American Indians. With Letters and Notes written during Eight Years of Travel and Adventure among the Wildest and most Remarkable Tribes now Existing. With 360 colored engravings from the author's original paintings.
London, 1876.
2 vols. 8°. Title from Woodward's Trade Catalogue.
690. ——— Catlin's Notes | of | Eight Years' Travels and Residence | In Europe, | with his | North American Indian Collection: | with anecdotes and incidents of the travels and adventures of three | different parties of American Indians whom he introduced | to the Courts of | England, France and Belgium. | In two volumes octavo. | Vol. I [-II]. | With numerous illustrations. | New York: | Burgess, Stringer & Co., 22 Broadway. | 1848. | JWP.
2 vols. 8°.
Vol. 1, pp. 253-277, contains a list of Mr. Catlin's collection of Indian portraits, with names of personages, the English signification of which is usually given. For this list see, *infra*, Descriptive catalogue, 1848, 92 pp. 8°. The same volume has, pp. 293-295, a list of names of Ojibbeway and Ioway persons; and vol. 2, p. 13, a list of names of Ioways, with English signification.
691. ——— Adventures | of the | Ojibbeway and Ioway Indians | in | England, France and Belgium; | being notes of eight | years travel and residence in Europe | with his | North American Indian Collection, | by Geo. Catlin. | In two volumes. | Vol. I [II]. | With numerous Engravings. | Third edition. | London: | Published by the author at his Indian collection, No. 6, Waterloo Place. | 1852. | BA.
2 vols. 8°.
An English reprint of Notes of Eight years' travel in Europe. Catalogue, vol. 1, pp. 253-277.
- [Page 137.] 692. ——— O-kee-pa : | A Religious Ceremony; | and other | customs of the Mandans. | By George Catlin. | With Thirteen Coloured Illustrations. | Philadelphia: | J. B. Lippincott and Co. | 1867. | C.
3 p. ll., 52 pp. large 8°.
Short comparative vocabulary of the Mandan and Welsh, p. 45.
693. ——— O-kee-pa : | A Religious Ceremony; | and other customs | of the Mandans. | By | George Catlin. | With Thirteen Coloured Illustrations. | London: | Trübner and Co., 60 Paternoster Row. | 1867. | All rights reserved. | BA.
52 pp. large 8°.
A few words of Mandan compared with the Welsh, p. 45.
694. ——— Life amongst the Indians. A Book for youth. By George Catlin.
London: S. Low, Son & Co. 1861.
8 ll., pp. xii, 339. 16°. Not seen; title from Sabin's Dictionary.
695. ——— Life | amongst | the Indians. | A Book for Youth. | By George Catlin, | Author of "Notes of Travels amongst the North American Indians," etc. | London: Sampson Low, Son, & Marston, | Milton House, Ludgate Hill. | 1867. |
(The right of translation is reserved.) | *
Pp. xii, 1-339. 16°.

696. — Life | amongst | the Indians. | A Book for Youth. | By George Catlin, | Author of "Notes of Travels amongst the North American Indians", etc. | New York: | D. Appleton & Co., 443 & 445 Broadway. | 1867. | a
Pp. i-xii, 1-339. sm. 4°.
Mandan and Iowa proper names with English signification.
697. — La Vie chez les Indiens; scènes et aventures de voyage parmi les tribus des deux Ameriques. Ouvrage écrit pour la jeunesse. Traduit et annoté par F. de Lanoye et illustré de 25 grav. sur bois.
Paris: L. Hachette et C^{ie}. 1863. *
12°. + seconde édition. Paris: L. Hachette et C^{ie}. 1866. 396 pp. 18°.
Not seen; title and note from Sabin's Dictionary.
698. — Catalogue | of | Catlin's Indian Gallery | of | Portraits, Landscapes, | Manners and Customs, | Costumes &c. &c., | collected during seven years' travel amongst thirty-eight dif- | ferent tribes, speaking different languages. | New York: | Piercy & Reed, Printers, 7 Theatre Alley. | 1837. | HU. LSH.
36 pp. 12°.
A list of prominent personages of different tribes, giving their names with English meaning.

[The first printed catalogue of Catlin's Indian collection.]

699. — Catalogue | of | Catlin's Indian Gallery | of | Portraits, Landscapes, | Manners and Customs, | Costumes, &c. &c. | Collected during seven years' travel amongst thirty-eight | different tribes, speaking different languages. | New York: | Piercy & Reed, Printers, | 7 Theatre Alley. | 1838. | HU.
36 pp. 16°.
Names of personages of the following tribes, most of them with English signification:

Osage (Wa-Sa-See),	Po-to-wa-to-mie,
Sacs (Sau-Kie),	Pi-an-ke-shaw,
Foxes,	Mus-ko-gee (Creek),
Pawnee Picts (Tow-e-ahge),	Win-ne-ba-go,
Konza,	I-o-wa,
Comanche (Ko-manche),	Sen-e-ca,
Ki-o-wa,	O-nei-da,
Wee-co,	Qua-paw,
Sionx (Dah-co-ta),	Ot-ta-wa,
Puncah,	Pe-o-ri-a,
Crows (Bel-ant-se-a),	Sho-sho-nie,
Mandans (Se-pohs-ka-nu-ma-kah-kee),	O-ma-haw,
Black Foot,	O-toe,
Me-nom-o-nie,	Mis-sou-ries,
Shawnee (Sha-wa-no),	Kick-a-poo,
Grosventres (Min-a-tar-rees),	We-ah,
Chippeway (O-jib-be-way),	Kas-kas-ki-a,
I-ro-quois,	Cree (K'nis-te-neux),
Ric-ca-ree,	Choc-taw,
Flat Heads,	Del-a-ware,
As-sin-ne-boin (Stone Boilers),	Pawnees of the Platte,
Shi-enne,	Sem-i-noles,
Cher-o-kee,	Enchees.
Fields gives the title of an edition of 1838. 40 pp. 12°.	

700. — A | Descriptive Catalogue | of | Catlin's Indian Gallery | containing | Portraits, | Landscapes, Costumes, &c., | and | representation of the Manners and Customs | of the | North American Indians. | Collected and printed entirely by Mr. Catlin, | during seven years travel amongst 48 tribes, mostly speaking different languages. | Exhibited for nearly three years, with great success, in the, | Egyptian Hall, Piccadilly, London. | Admittance One Shilling. |

Colophon: [C. and J. Adlard, Printers, Bartholomew Close, | London. [1840.]
48 pp. 4^o. BA.

701. — Catalogue Raisonné | de | La Galerie Indienne de Mr Catlin, | renfermant | des Portraits, des Paysages, des Costumes, | etc., | et | des | Scènes de Mœurs et Coutumes | des | Indiens de l'Amérique du Nord. | Collection entièrement faite et peinte par Mr Catlin | pendant un séjour de 8 ans parmi 48 tribus sauvages. Prix : 50 centimes.

[No place.] Imprimerie de Wittersheim, Rue Montmorency, 8. 1845. | HU.
47 pp. 8^o.

[Page 139.]

702. — A Descriptive Catalogue | of | Catlin's Indian Collection, | containing | Portraits, Landscapes, Costumes, &c., | and | representations of the Manners and Customs | of the | North American Indians. | Collected and painted entirely by Mr. Catlin, during eight years' travel amongst | forty-eight tribes, mostly speaking different languages. | Also | opinions of the press in England, France, and the United States. |

London: | Published by the Author, | at his Indian Collection, No. 6, Waterloo Place. | 1848. | HU. LSH.
92 pp. 8^o.

A reprint of the list which appears in Catalogue Raisonné. It is also printed in Notes of Eight Years' Travel * * in Europe, New York, 1848, vol. 1, pp. 253-277; and in: Adventures of the Ojibbeway and Ioway Indians, London, 1852, vol. 1, pp. 253-277. The list of tribes represented is as follows:

Sacs (Sáukies),
Foxes,
Konzas,
Osage or Wasawsee,
Camanchees,
Pawnee Piets (Toweeahge),
Kiowa,
Weeco,
Sioux (Dahcota),
Puncal,
Pawnees,
Omahas,
Ototoes,
Missouries,
Riccarees,
Mandaus,
Shienne,
Flat Heads or Nez Percés,
Chinook,
Black Feet,
Crows (Belantsea),
Gros Ventres (Minatarrees),
Creess (Knisteneux),
Assineboins,

Chippeways (Ojibbeways),
Iroquois,
Ottawas,
Winnebagoes,
Menomonies,
Potowatomie,
Kickapoo,
Kaskaskia,
Weeah,
Peoria,
Piankeshaw,
Ioway,
Senecas,
Oneida,
Tuskarora,
Moheconneu or Mohegan,
Delawares,
Shawano (Shawnee),
Cherokees,
Muskogee (Creek),
Choctaw,
Seminole,
Uchee.

703. ——— North and South American Indians. | Catalogue | Descriptive and Instructive | of | Catlin's | Indian Cartoons. | Portraits, Types, and Customs. | 600 paintings in oil. | With | 20,000 full length figures | illustrating their various games, religious ceremonies, and | other customs, | and | 27 canvas paintings | of | Lasalle's Discoveries. |

New York: | Baker and Godwin, Printers, Printing House-Square, | 1871. |

C. LSH.

99 pp. 8°.

This catalogue is a reprint, with some additions, of that published in 1848. The following tribes which are not named in the earlier publications are represented in the later one:

[Page 140.]

Arapaho,	Wallawalla,	Chippewyan,
Miamac,	Utah,	Esquimaux,
Navaho,	Stone,	Aleutian,
Shoshonee,	Copper,	Cochimtee,
Nayas,	Spokan,	Mohave,
Hyda,	Athapasca,	Yuma,
Klahoquaht,	Dogrib,	Yumaya,
Klatsop,	Selish,	Maya.

704. ——— Fourteen | Ioway Indians. | Key | To their various Dances, Games, Ceremonies, Songs, | Religion, Superstitions, Costumes, Weapons, &c., &c. | By Geo. Catlin. |

Second title:

Unparalleled Exhibition | The | fourteen | Ioway Indians | and their | Interpreter, | just arrived from the Upper Missouri, near | the Rocky Mountains, North America. | "White Cloud," | the head chief of the tribe, is with this interesting | party, giving them that peculiar interest, which | no other party of American Indians have had in a | foreign country; and they are under the immediate | charge of | G. H. C. Melody, | who accompanied them from their country, | with their favorite Interpreter, | Jeffrey Doraway. | Price Six-pence. |

London: | W. S. Johnson, "Nassau Steam Press," Nassau-street | Soho. | MDCCCXLIV [1844.] |

Outside title and 28 pp. 16°.

Proper names with English signification.

- [Page 901] No. 687 a. Catlin (George). Letters and Notes | on the | Manners, Customs, and Condition | of the | North American Indians. | Written during eight years' travel among the wildest | tribes of Indians in North America, | [Engraving.] | By Geo. Catlin. | Two vols. in one. | With one hundred and fifty illustrations, on steel and wood. |

Philadelphia: | J. W. Bradley, 48 North Fourth St. | 1860. |

Title 1 l., pp. 7-792. 8°. Linguistics, pp. 786, 787-791. Title from Mr. W. Eames.

- [Page 902] 689. ——— Illustrations | of the | Manners, Customs, & Condition | of the | North American Indians. | With Letters and Notes, | Written during Eight Years of Travel and Adventure among the | Wildest and most Remarkable Tribes now Existing. | By George Catlin. | With | three hundred and sixty coloured engravings, | from the author's original paintings. | [Design.] | In two volumes.—Vol. I [-II]. |

London: | Chatto & Windus, Piccadilly. | 1876. | C.

2 vols.: pp. viii, 264; viii, 266. plates. large 8°. Mandan and Welsh similarities, vol. 2, p. 261.—Vocabulary, pp. 262-265. Improved title of No. 689.

690 a. — Catlin's notes | of | eight years' travels and residence | in Europe, | with his | North American Indian Collection: | with anecdotes and incidents of the travels and adventures of three | different parties of American Indians whom he introduced | to the courts | of England, France, and Belgium. | In two volumes octavo. | Vol. I [-II]. | With numerous illustrations. |

New York: | Published by the author. | To be had at all the bookstores. | 1848. |

Pp. i-xvi, 1-296; i-xii, 1-336. Plates. 8°.

690 b — Catlin's Notes | of | Eight Years' travels and residence | in Europe, | with his | North American Indian Collection. | With | Anecdotes and incidents of the travels and adventures of | three different parties of American Indians whom he | introduced to the courts of | England, France, and Belgium. | In two Volumes, octavo. | Vol. I [-II]. | With numerous illustrations. | Second edition. |

London: | Published by the Author, | At his Indian Collection, No. 6, Waterloo Place. | 1848. | C. WHS.

Pp. i-xvi, 1-296; i-xii, 1-336. Plates. 8°.

Names of nine "Ojibbeway" Indians, with English signification, vol. 1, pp. 108-109—Descriptive catalogue of Mr. Catlin's Indian Collection, giving many Indian names, with English signification, vol. 1, pp. 248-296.—Names of 14 Ioway Indians, with English signification, vol. 2, p. 13.—Names of 11 Ojibbeway Indians, with English signification, vol. 2, p. 279.

Catlin card.

702 a Catlin (George). The Catlin Indian Collection, containing Portraits, Landscapes, Costumes, &c., and Representations of the Manners and Customs of the North American Indians. * * * * Presented to the Smithsonian Institution by Mrs. Joseph Harrison, of Philadelphia, in 1879. A Descriptive Catalogue. By George Catlin, the Artist.

In Rhees (William J.) Visitor's Guide to the Smithsonian Institution and National Museum, Washington, D. C., pp. 59-78. Washington, 1884. 8°.

704 a — Notice | sur | les Indiens Ioways, | et | sur le Nuage Blanc, | 1^{er} chef de la Tribu, | Venus des Plaines du Haut-Missouri, près des Montagnes Rocheuses | (Territoire des États-Unis, Amérique du Nord), | sous la conduite | de G. H. C. Melody, Esq^{re}, | et accompagnés | Par Jeffrey Doraway, | Leur Interprète Favori. | Huit gravures sur bois, par Porret. |

Paris, | Imprimerie de Wittersheim, | Rue Montmorency, 8. | 1845. | WHS.

Printed cover 1 l., pp. 1-24. 16°.

The following publications not containing linguistics are not noted by Mr. Pilling:

Catlin (George). North American Indian Portfolio, 25 large tinted drawings on stone; some colored by hand in imitation of the author's sketches. Atlas, 4to, in portfolio, 1844. London. George Catlin.

This edition issued in plain tints at five guineas per copy, and when colored by hand by Mr. Catlin it was eight guineas per copy.

There were several editions of this, some of them containing 32 plates. This was also published in Germany.

Catlin (George). Steam Raft, suggested as a means of security to human life upon the Ocean, by George Catlin, author of "Notes of Travels amongst the North American Indians," &c., &c. Manchester: Printed and published by George Falkner, King street. 1850.

Pamphlet, 16 pp. 8°. 8vo with diagrams.

Catlin (George). "Shut your Mouth." The Breath of Life, or mal-respiration, and its effects upon the enjoyments and life of man. Illustrated.

Paper, pp. 76. New York. 1865.

Catlin (George). Last Rambles amongst the Indians of the Rocky Mountains and the Andes, by George Catlin, author of "Life amongst the Indians," &c., &c. London. Samson Low & Son and Marston, Milton House, Ludgate Hill. 1868.

Pp. i-x, 1-361. 12°.

Catlin (George). The | lifted and subsided | rocks of America | with their influence on the | oceanic, atmospheric, and | land currents, | and the | distribution of races. | By | Geo. Catlin. | London: | Trubner & Co., 60 Paternoster Row. | 1870. | [All rights reserved.] |

12°, xii, 228 pp. 1 map.

Catlin (George). [Letter giving a brief outline of his erratic life amongst the aboriginal races of America.] To Mr. William Blackmore. | 8 rue de Brabant, | à Bruxelles, | April 16th, 1871.

8°. 3 pp.

Other writings by Mr. Catlin are various newspaper, review, and magazine notes and articles, usually elaborations of matter in "Catlin's Eight Years," and "Catlin's Notes in Europe," running through the years from 1830 to 1872, and published in America and Europe.

MISCELLANEOUS COLLECTIONS.*

INDIAN PORTRAITS, OIL PAINTINGS, DAGUERREOTYPES AND PHOTOGRAPHS.

But four collections of Indian portraits and scenes in oil were made during the century prior to 1865, viz: The collections of George Catlin, Charles B. King, J. M. Stanley, and Seth Eastman, although J. O. Lewis, of Philadelphia, was one of the first artists to attempt such a collection. C. W. Peale's museum in Philadelphia contained, as early as 1785, an Indian collection. Daguerreotype and photographic collections in abundance have been made since 1845, but the above four constitute the collections of Indian paintings.

THE SMITHSONIAN ART GALLERY OF 1859.

THE STANLEY AND KING COLLECTIONS.

In 1859 the Smithsonian Institution contained an art gallery. It was a room in the west end of the present Ethnological Hall, in the second story of the building. After the fire of January 24, 1865, the second story was remodeled, and the present Ethnological Hall was formed from the picture gallery, lecture room, and apparatus room. All three were thrown into one.

The Stanley and King collections were both in this gallery at the date of the fire. The Stanley collection was, however, his private property, while the King collection was the property of the United States.

From Mr. W. J. Rhees' publication of 1859, the following data and the accompanying illustration are taken :

THE GALLERY OF ART.

Besides a library, a museum, lectures, etc., among the earliest plans was the formation of a Gallery of Art, and, in accordance with this, a large room was devoted to this purpose. It was also determined that for the purpose of encouraging art, artists might exhibit their pictures here free of expense. The feature of this gallery is the very interesting series of portraits, mostly full size, of over one hundred and fifty North American Indians, with sketches of scenery, deposited by the artist who painted them, Mr. J. M. Stanley. These portraits were all taken from life, and are accurate representations of the peculiar features of prominent individuals of forty-three different tribes, inhabiting the Southwestern prairies, New Mexico, California, and Oregon. The faithfulness of the likeness has been tested by a number of intelligent persons who have visited the gallery, and have immediately recognized among the portraits

* The memoranda given in this chapter is for the purpose of preserving information relative to Indian portraiture and scenes from every-day life.



SMITHSONIAN ART GALLERY IN 1859. Page 794.

those of the individuals with whom they have been personally acquainted. The artist expended in the work of obtaining these pictures ten years of his life, and perseveringly devoted himself to the task in the face of difficulties and dangers which enthusiasm in the pursuit could alone enable him to encounter.

The King gallery of Indian portraits was received by the Smithsonian Institution from the War Department in 1849, and occupied the east and southeast walls of the picture gallery.

Charles B. King was born at Newport, R. I., in 1785. He went abroad to learn art and lived much in London, where he studied with Allston and Leslie. He remained in London until about 1812, painting portraits until about 1818, when he returned to America and settled at Washington. He was a gentleman of the old school, of popular manners, and with artistic tastes. He painted many of the beaux, belles, and women of our Republic during the years of his residence at Washington. In his earlier years he was the friend of Sully, Leslie, Dunlap, and others of our early American artists. He was a lover of art, and his studio on Twelfth street in Washington was filled with *bric-a-brac* and artistic results. His portraits were prized for accuracy, and as an artist he attained eminence, his rare industry and application assisting him. His simplicity of character was marked.*

THE INDIAN OFFICE GALLERY.

The Indian Office (now Bureau of Indian Affairs) early in the century began to collect portraits of the Indians who came to the capital. Drawings were made of them by Lewis and Cooke, by A. Ford, and by Mr. King. The formation of a collection in oil began in 1825, under the direction of Hon. J. A. Barbour, Secretary of War.

In April, 1833, Black Hawk and his fellow-warrior prisoners visited the War Department and saw the King collections of Indian portraits. They expressed more surprise and pleasure at the portraits than at any thing else that was shown them in Washington, recognizing many of them. Mr. King made most of the portraits in this gallery.

In 1849 these pictures, upon the transfer of the Indian Office from the War Department to the Interior Department, were sent to the Smithsonian Institution.

In the Corcoran Gallery of Art at Washington can be found two examples of Mr. King's art, which are fairly illustrative of his ability—No. 92, portrait of John C. Calhoun, painted about 18—, and No. 122, portrait of Henry Clay, painted in 1822. Many of Mr. King's portraits were engraved and became very popular.

* Joseph Shillington, esq., of Washington, known the land over as "the venerable book-dealer," tells an anecdote which illustrates Mr. King's forgetfulness. Mr. King called one day at Mr. Shillington's place of business in the year 1860, then as now at the corner of Four-and-a-half street and Pennsylvania avenue, and invited him to call at his studio and gallery on Twelfth street between E and F, east side. Mr. Shillington called, was shown in and left in possession by Mr. King. He enjoyed the collection, which was large and artistic, and, finally, having seen enough, desired to retire. Upon trying the door he found it locked. Mr. King had forgotten his guest, locked the door, and gone home. Mr. Shillington, after a search, discovered a back window, through which he made his escape. He did not again visit the King gallery.

Mr. King died in Washington, in 1862. Possessed of considerable wealth, he made a bequest to the town of Newport for the benefit of the public schools. To the Redwood Library he gave a liberal bequest of pictures and money.

A list of Mr. King's collections of Indian portraits in oil can be found in "An account of the Smithsonian Institution, its founder, building, operations, &c.," by William J. Rhees, Washington, D. C., 1859. Mr. Rhees has been the chief clerk of the Institution since 1852, and through a period of more than twenty-six years has prepared catalogues, and guide-books for the Institution, as well as the history of the Institution.*

This collection consisted of one hundred and forty-seven numbers.

On the afternoon of Tuesday, January 24, 1865, the principal part of the contents of the rooms in the upper story and towers of the Smithsonian Institution were destroyed by fire. Mr. King's collection of Indian portraits, the property of the Government, were totally destroyed. Almost all of these portraits were, however, copied by Henry Inman, and can be found in McKenney & Hall's "American Indians," Philadelphia.

J. M. STANLEY AND HIS GALLERY.

J. M. Stanley was born in Canandaigua, New York, in 1814. At an early age he became a portrait and, afterwards, an historical painter. He moved to Detroit, Mich., in 1835. Attracted by the picturesque features of the Indian life in the Northwest, Mr. Stanley, in 1842, began a tour amongst the Indians of the new State of Oregon and Territories of Idaho, Montana, and Washington. In 1842, 1843, and 1844 Mr. Stanley visited the Seminoles, Cherokees, and Creek Indians. They at this time were west of the Mississippi River, on the lands now embraced in Indian Territory. In June, 1843, an international Indian council was held at Tah-le-quah, the capital of the Cherokee Nation, at which representatives were present from seventeen Indian tribes. Mr. Stanley was present, and talked with and painted many of the visiting chiefs or warriors.

In 1846 he was on the plains of (now) New Mexico, and visited the Apaches; in 1847 to 1851 with the Indians of (now) Washington Territory and Oregon. Mr. Stanley had with his gallery a collection of war and civic Indian relics and curiosities.

In a communication dated January 23, 1858, to the regents of the Smithsonian Institution, suggesting the propriety of the purchase of his

* In this catalogue is to be specially noted the euphony and beauty of the individual Indian names. Mr. Catlin's Indian names are also marked for their beautiful meaning. Time, it seems, has changed the Indian method of bestowing names. In House Report 96, Forty-second Congress, second session can be found an array of modern Indian names quite startling. Many of these are on the pension-list of the nation, having served in the war for the preservation of the Union. They reside in Indian Territory. The poetry of Stanley's and Catlin's Indian names of 1832-1848 is sadly jarred by the practical names of 1872—Tom Potatoe, Hog Shooter, Lowly Middlestriker, Pig Mike, Samuel Walking Stick, Samuel Poor Boy, Adam Dirt-Seller, James Tobacco, David Bullfrog, James Tin Cup, Arch Big Foot, Thomas Rooster, Robin Dirt-Pot, Adam Mouse, Walter Horse-Fly, Liar, and Samuel Squirrel. These gentlemen are mostly Cherokees, Creeks, or Seminoles. The occupations, habits, or customs of each seems to furnish a name.

gallery of one hundred and fifty-two portraits, then on deposit in the Institution, Mr. Stanley, speaking of his work, after stating the price at twelve thousand dollars, said :

The undersigned commenced his labor in this work in 1842, and devoted the best years of his life in traveling through the region of our country peopled principally by the red men—through the wilds of Oregon and what is now Washington Territory. All of the portraits are accurate likenesses of prominent chiefs and braves, and readily recognized by men who have had intercourse with the various tribes of Indians.

Since 1852 he has cherished the hope (but has not been able to realize it) that Congress would authorize the purchase of this collection.

He will not affect the modesty of refraining from expressing his belief that no other gallery (aside from what artistic merit the public may award it) possesses the interest, in a national point of view, that this does. Some of the chiefs represented are no longer living, and, to the little we know of their history, it will be some satisfaction to add the perpetuation of their features. These were taken from life and in the character they themselves preferred to be handed down to the gaze of future generations.

Mr. Stanley's communication was referred to three members of the board of regents for report, viz, Prof. C. C. Felton, Hon. Stephen A. Douglas, and Hon. George E. Badger. May 19, 1858, Professor Felton, for the committee, presented a report on the application of Mr. Stanley for the purchase by the Smithsonian Institution of his Indian gallery. Speaking of the value of the collection, the report, after showing the unadvisability of its purchase from the Smithsonian funds, says :

They (the committee) would earnestly express the opinion that, in a national point of view, the value of these portraits can hardly be estimated.

They represent forty-three different tribes, and are taken from the leading personages in them. The artist has studied carefully the peculiarities of the tribes, the characteristic expressions of the individuals, their natural attitudes and actions, their several styles of costume and ornament, and has reproduced, with artistic skill, all these particulars. In this interesting enterprise he has given ten of the best years of his life, having traversed, with great labor and inconvenience, the principal regions inhabited by the subjects of his pencil.

The report closes with the recommendation that the board of regents recommend the purchase of the Stanley Indian gallery by Congress.

Mr. Stanley deposited his collection of Indian portraits and scenes in the Smithsonian Institution in March, 1852. They were at once placed in the picture gallery, and attracted many visitors.

No action was taken by Congress as to the purchase, and the collection remained in the Smithsonian from March, 1852, until the afternoon of Tuesday, January 24, 1865, when it was almost totally destroyed by fire. Some five or more pictures were rescued, some of them in a damaged condition, and are now the property of his heirs or assigns. The pictures (not in this catalogue) of Uncas, "The War-path," and the "Signal" were also saved. In a report made by a committee of the Board of Regents of the Smithsonian, February 2, 1865, on the origin of the fire and the character and extent of the loss sustained, is the following:

"The loss to other parties was as follows :

"First. The contents of what was called the picture gallery, viz :

- About two hundred portraits, nearly all of life-size, painted and principally owned by J. M. Stanley, formerly of this city, now of Detroit, Mich., and which were on deposit in the Institution," and stating Mr. Stanley's loss at \$20,000.

Mr. Stanley resided in Washington from 1851 to 1865. In 1865 he returned to Detroit, where he practiced his art until his death at that place, April 15, 1872. He left a widow and four children.

Mr. Charles Lanman, speaking of Mr. Stanley as an artist, says :

He acquired great skill in painting Indian scenes on the frontier, as well as in portraits of Indians ; he excelled in pictures where horses were introduced. He was a man of high character, popular as a man, and an artist of decided ability.

A fair example of Mr. Stanley's art work may be seen in the Corcoran Gallery of Art at Washington—a painting entitled "The Disputed Shot," No. 52 in the catalogue. In the sixth volume of Schoolcraft's "Indian tribes of the United States," may be found some engravings from his pictures.

Mr. Stanley's historical painting of the "Trial of Red Jacket," containing about one hundred figures, almost all portraits, is in the possession of his widow, who now resides at Detroit, Mich. In December, 1852, the Smithsonian Institution published his Indian catalogue as No. 53, "Portraits of North American Indians, with sketches of scenery, &c., painted by J. M. Stanley, deposited with the Smithsonian Institution," 76 pages.

Mr. Stanley, in the preface, says :

The collection embraced in this catalogue comprises accurate portraits, painted from life, of forty-three different Indians, obtained at the cost, hazard, and inconvenience of a ten years' tour through the southwestern prairies, New Mexico, California, and Oregon. Of course but a short description of the characters represented or of the leading incidents in their lives is given. But even these brief sketches, it is hoped, will not fail to interest those who look at their portraits, and excite some desire that the memory at least of these tribes may not become extinct.

The catalogue contains many original notes of conversations with Indians and observations on their manners and customs. On account of the interest attaching to his notes this publication has become valuable to students of our Indian history. Its value can easily be seen by reference to the list of tribes represented, notes accompanying each tribe :

List of Indian tribes represented in the Stanley collection.

Tribes.	Nos.	Tribes.	Nos.
Seminoles	1-9	Towocconies	81-81
Creeks	10-18	Meechies	83-85
Cherokees	19-33	Comanches	86-92
Chickasaws	34	Pueblos	93-97
Pottowatomies	35-37	Apaches	98-99
Stockbridges	38	Pimos	100-101
Munsees	39	Maricopas	102

List of Indian tribes represented in the Stanley collection—Continued.

Tribes.	Nos.	Tribes.	Nos.
Ottowas.....	40	Shastes.....	103
Chippewas.....	41	Umpquas.....	104
Delawares.....	42-47	Klamaths.....	105-106
Weeahs.....	48	Callapooyas.....	107
Shawnees.....	49-51	Chinooks.....	108-109
Sacs and Foxes.....	52-58	Clackmus.....	110-113
Black Feet.....	59-61	Willamette Falls Indians.....	114-116
Osages.....	62-68	Tlickitacks.....	117
Quapaws.....	69	Walla-Wallas.....	118
Iowas.....	70	Cayuses.....	119-127
Wichetaws, or Pawnee Picts.....	71-73	Nez Perces.....	128
Caddoes.....	74-77	Pelouses.....	129-138
Anandarkoes.....	78	Spokanes.....	139-144
Wacoes.....	79	Stony Island Indians.....	145-147
Natchitoches.....	80	Okanagans.....	148-151

It will be noticed that some of the Indians of tribes painted by Mr. Stanley were not painted by Mr. Catlin.

INDIAN PAINTINGS BY COL. SETH EASTMAN.

Seth Eastman was born at Brunswick, Me., January 24, 1803. He entered West Point in 1824, and graduated in 1829. He entered the infantry, and became instructor of drawing at the Military Academy at West Point for seven years. He published a treatise on topographical drawing in 1837. He served on the frontier and saw much of Indian life. He was an artist of fair ability, better in design than in coloring. During the years from 1847 to 1856 he drew the illustrations for the six volumes of the history of the Indian tribes of the United States edited by H. R. Schoolcraft, and published by the United States Government from 1852 to 1857. Almost all of the portraits and landscapes which are engraved in these volumes were painted in colors by Colonel Eastman. A fair illustration of his art can be seen in the Corcoran Gallery of Art at Washington, D. C., No. 3, west side gallery, "Ball-playing among the Sioux Indians." A series of six of his pictures, the property of the Government, can also be seen in the room of the Committee on Indian Affairs of the House of Representatives, Capitol building, at Washington, D. C. In 1863 he was retired from the active list of the Army with the rank of lieutenant-colonel and brevet brigadier-general. He was a most amiable and accomplished gentleman, a student of history, and well versed in art and art matters. He resided in Washington for many years prior to his death, which occurred August 31, 1875. In his literary work he was assisted by his wife, who also attained some distinction as an authoress.

C. W. PEALE'S COLLECTION.

Philadelphia, 1785-1854.

Philadelphia being for many years the seat of government for the Confederation and the nation, delegations of Indians were almost constantly present. A building was erected for their accommodation at the two corners of Fifth and Sixth streets, on Chesnut, on the State House square, before the Revolution. Large wooden sheds were put up, as seen in Peale's picture of Independence Hall, as it stood in 1778. One of them was used as a place of shelter for the Indians visiting the city as deputations.—(Watson's Annals of Philadelphia, vol. 3, page 220.)

The indefatigable C. W. Peale, whose museum was at one time in the State House, began to single out and paint individual chiefs and head men as far back as 1774. His museum contained one of the first, if not the first, American collection of Indian curios, lay figures, and portraits.

The advertisement of the museum (1805-1811) contained :

*"Philadelphia museum enlarged, including the mammoth Indian figures, &c.—The public are respectfully informed that the new arrangements are at length completed. The mammoth Indian figures, dresses, etc., being removed to the State House. The museum contains * * * various Indian chiefs and other figures, in appropriate dresses," etc.*

The collection of portraits was begun in 1779. Many Indian delegations visited Philadelphia in colonial times and afterwards, and Mr. Peale painted the members and obtained from them dresses, etc. Among the portraits of chiefs was that of Brant.

Several of the Indian portraits were sold at the final dispersion of the Peale museum gallery of paintings by auction, at Philadelphia, October 6, 1854.

P. T. BARNUM'S COLLECTION.

Barnum's American Museum, corner of Ann street and Broadway, New York City, contained a valuable and interesting collection of portraits of American Indians, some by Catlin and Stanley. It was the result of many years of collecting by Mr. P. T. Barnum. They were destroyed by fire, along with the museum, July 13, 1865. No complete catalogue of this collection is in existence.

PRESENT COLLECTIONS, 1886.

Almost all of the historical societies of the several States, and, in some cases, the State libraries, museums, &c., now contain collections of Indian portraits either in oil or photographic. Within ten years past the desirability of preserving American history has become apparent, and the interest in it almost general. Many gentlemen have private collections as well.

LEWIS'S INDIAN PORTFOLIO.

The first of the Indian folios of colored plates in the United States was issued by J. O. Lewis, of Philadelphia, Pa., in 1835. He preceded McKenney and Hall, and his work was subsequently consolidated with theirs.

A mention of this work is considered of importance here. Such authorities as Field and Sabin confess ignorance of its history.

In Field's catalogue, 1875, page 191, is the following :

1348. Lewis, J. O. Aboriginal portfolio.

After giving data as to the two folios of the series which were offered, Mr. Field writes :

They have the appearance of being authentic, although no voucher or explanation of the circumstances under which they were executed accompanies the plates.

The originals of these plates were done in colors.

In May, 1835, Mr. J. O. Lewis, artist, published at Philadelphia the first numbers of a Portfolio of colored plates of American Indians from drawings made by himself. He was employed by the Indian Department from 1823 to 1834 to make portraits of the Indians, which was in furtherance of the plan of Hon. J. A. Barbour, Secretary of War. He accompanied Governor Lewis Cass and Colonel H. L. McKenney in their western tours, 1819 and 1829, and was present at the several treaties made by these gentlemen with the Chippewas, Winnebagoes, Sioux, Pottowatomies, and others. The lithographing was done in colors by Lehman & Duval, No. 7 Bank Alley, Philadelphia. Mr. Lewis was at the treaty with the Chippewas at Fond Du Lac in 1823, at the treaty at Butte Des Morts in 1827, and in 1833 painted Black Hawk at Detroit for General Cass. One of the folios contained a letter from General Cass in September, 1835, to Mr. Lewis, confirming the correctness of his pictures and commending him to the public.

The sketches made by Mr. Lewis were deposited in the Indian Office, War Department, at Washington, and many of them were afterwards copied by C. W. King, and again by Henry Inman, for the work of McKenney and Hall.

Most of the originals were destroyed in the fire at the Smithsonian Institution along with the Stanley and King collections, in 1865.

Nine numbers of the Portfolio, containing seventy-two portraits and landscapes in all, were issued, the first one dated May, 1835, and the last one January, 1836. They contained no descriptive text. On the back of several of the later numbers were some certificates and letters of commendation. The title of this work was "The Aboriginal Portfolio." Philadelphia, May, 1835. By J. O. Lewis.

Mr. H. R. Schoolcraft writes of Mr. Lewis, March 4, 1836 :

Mr. J. O. Lewis, of Philadelphia, furnishes me several numbers of his Indian Portfolio. Few artists have had his means of observation of the aboriginal man in the great panorama of the West, where he has carried his easel.

The results are given in this work with biographical notices of the common events in the lives of the chiefs. Altogether, it is to be regarded as a valuable contribution to this species of knowledge. He has painted the Indian lineaments on the spot, and is entitled to patronage, not as supplying all that is desirable or practicable, perhaps, but as a first and original effort. We should cherish all such efforts. Personal Memoirs, Thirty Years with the Indian Tribes. Page 531. H. R. Schoolcraft.

Mr. Peter Doyle, of Philadelphia (died 1886), the antiquarian and book-dealer, stated in June, 1885, that some of the portraits used by Lewis were afterwards used by McKenney and Hall, and the work was absorbed by this larger and more important publication. This prevented its being published to completion in numbers.

PRESENT GOVERNMENT COLLECTIONS OF PHOTOGRAPHS OF INDIANS
AND INDIAN SCENERY.

Mr. Catlin was the first American painter to conceive and execute the idea of a gallery of portraits of American Indians in oil, together with a collection of objects illustrative of their manners, customs, habits, and costumes taken in the field.

The brush and pencil gave way to the daguerreotype. S. N. Carvalho—artist and daguerreotypist to Frémont's last expedition across the Rocky Mountains—in his "Incidents of Travel and Adventure in the Far West, 1853 and 1859," is believed to have been one of the first, if not the first, artist to use the camera in the service of the United States, on the plains. Speaking of the difficulties surrounding the taking of daguerreotypes in the open air, he says: My professional friends were all of the opinion that the elements would be against my success."

Mr. Bomar, a photographer, was also with the party, and successfully made photographs by the wax process.

Mr. Carvalho, on page 67, speaks of the difficulty with which he obtained daguerreotypes of Indians, November, 1853, at Cheyenne village, on Big Timber, Kansas:

I went into the village to take daguerreotype views of their lodges, and succeeded in obtaining likenesses of an Indian princess, a very aged woman, with a papoose, in a cradle or basket, and several of the chiefs. I had great difficulty in getting them to sit still, or even to submit to have themselves daguerreotyped. I made picture, first, of their lodges, which I showed them. I then made one of the old woman and papoose; when they saw it, they thought I was a supernatural being, and before I left camp, they were satisfied I was more than human.

To make a daguerreotype view generally occupied from one to two hours.

After Washington became the seat of government delegations of Indians were frequently present. Since 1870, however, these visits have become less frequent. The resident artists thus found a field for their talent, and probably the finest possible subjects, as these Indians were the highest type of their tribes.

The War Department, as far back as 1800, as noted, began the collection of Indian portraits, as prior to 1849 the Indians were under charge of that Department. This gallery, referred to herein, was transferred to the Smithsonian Institution in 1850, after the Indian Bureau was transferred by law to the Interior Department in 1849.

Daguerreotype and photographic galleries were quite numerous in all of the Atlantic cities after 1845, and the use of these did away with painting portraits of Indians or in oil colors. Army officers on the

frontiers, at posts or in towns, frequently obtained pictures of Indians, and many of these negatives were forwarded to the War Department, and eventually reached the Smithsonian Institution.

SMITHSONIAN CATALOGUE OF INDIAN PORTRAITS.

In 1867 the Smithsonian Institution published in No. 216, Smithsonian Miscellaneous Collections, a catalogue of photographic portraits of North American Indians in the gallery of the Smithsonian Institution, 42 pages, 301 numbers. These were taken in most cases by A. Zeno Shindler, esq., the accomplished artist of the Smithsonian Institution, who, from 1858 to 1869, photographed visiting delegations of Indians who came to Washington, and copied many pictures and drawings received from Army officers and Indian agents. Mr. Shindler accompanied Mr. William Blackmore, of London, to the Indian country in 1870-1871, and the results of his labors in the field, as well as in Washington, are given in the catalogue above noted. It also contains much valuable information in notes as to the history of Indians or tribes. Mr. A. Gardner, of Washington, photographed the Indians given in this catalogue from No. 109 to 130.

The negatives of this collection were transferred to the United States Geological Survey of the Territories, Prof. F. V. Hayden in charge, in 1870, and are embraced in the catalogue of Photographs of North American Indians, by William H. Jackson, photographer of the Survey, No. 9, of Miscellaneous Publications of the Survey of Washington, 1877.

JACKSON'S CATALOGUE.

This catalogue was prepared by William H. Jackson, the eminent photographer, now of Denver, Colo. It is a most valuable contribution to ethnology. Mr. Jackson, during the years from 1869 to 1880, was with Hayden's Survey on its expeditions through the Territories, and much with the Indians. His notes in this catalogue attest the keenness of his observations and his photographs his artistic ability.

Professor Hayden, in a preparatory note, gives in detail the history of the collection:

OFFICE OF UNITED STATES GEOLOGICAL AND
GEOGRAPHICAL SURVEY OF THE TERRITORIES,
Washington, D. C., November 1, 1877.

The collection of photographic portraits of North American Indians described in the following Catalogue is undoubtedly the largest and most valuable one extant. It has been made at great labor and expense, during a period of about twenty-five years, and now embraces over one thousand negatives, representing no less than twenty-five tribes. Many of the individuals portrayed have meanwhile died; others, from various causes, are not now accessible; the opportunity of securing many of the subjects, such as scenes and incidents, has, of course, passed away. The collection being thus unique, and not to be reproduced at any expenditure of money, time, or labor, its value for ethnological purposes cannot easily be overestimated.

Now that the tribal relations of these Indians are fast being successively sundered by the process of removal to reservations, which so greatly modifies the habits and

particularly the style of dress of the aborigines, the value of such a graphic record of the past increases year by year; and there will remain no more trustworthy evidence of what the Indians have been than that afforded by these faithful sun-pictures, many of which represent the villages, dwellings, and modes of life of these most interesting people, and historical incidents of the respective tribes, as well as the faces, dresses, and accouterments of many prominent individuals.

Those who have never attempted to secure photographs and measurements or other details of the physique of Indians—in short, any reliable statistics of individuals or bands—can hardly realize the obstacles to be overcome. The American Indian is extremely superstitious, and every attempt to take his picture is rendered difficult, if not entirely frustrated, by his deeply rooted belief that the process places some portion of himself in the power of the white man, and his suspicion that such control may be used to his injury. No prescribed regulations for the taking of photographs, therefore, are likely to be fully carried out. As a rule, front and profile views have been secured whenever practicable. Usually it is only when an Indian is subjected to confinement that those measurements of his person which are suitable for anthropological purposes can be secured. In most cases the Indian will not allow his person to be handled at all, nor submit to any inconvenience whatever. Much tact and perseverance are required to overcome his superstitious notions, and in many cases, even of the most noted chiefs of several tribes, no portrait can be obtained by any inducement whatever. If, therefore, the collection fails to meet the full requirements of the anthropologist, it must be remembered that the obstacles in the way of realizing his ideal of a perfect collection are insurmountable.

About two hundred of the portraits, or one-fifth of the whole collection, have been derived from various sources, and most of these are pictures of Indians composing the several delegations that have visited Washington from time to time during the past ten years. Such individuals are usually among the most prominent and influential members of the respective tribes, of which they consequently furnish the best samples. The greater portion of the whole collection is derived from the munificent liberality of William Blackmore, esq., of London, England, the eminent anthropologist, who has for many years studied closely the history, habits, and manners of the North American Indian. The Blackmore portion of the collection consists of a number of smaller lots from various sources; and it is Mr. Blackmore's intention to enlarge it to include, if possible, all the tribes of the North American continent.

The entire collection, at the present time consisting of upward of a thousand negatives, represents ten leading "families" of Indians, besides seven independent tribes, the families being divisible into fifty-four "tribes," subdivision of which gives forty-three "bands." The collection continues to increase as opportunity offers.

The present Catalogue, prepared by Mr. W. H. Jackson, the well-known and skillful photographer of the Survey, is far more than a mere enumeration of the negatives. It gives in full, yet in concise and convenient form, the information which the Survey has acquired respecting the subjects of the pictures, and is believed to represent an acceptable contribution to anthropological literature.

F. V. HAYDEN,
United States Geologist.

The following descriptive catalogue is intended to systematize the collection of photographic portraits of Indians now in the possession of the United States Geological Survey of the Territories, and to place on record all the information we have been able to obtain of the various individuals and scenes represented. It is, of course, far from complete; but it is a beginning, and every new fact that comes to light will be added to what has already been secured. This information has been gathered from many sources, principally from Indian delegates visiting Washington, and by correspondence with agents and others living in the Indian country.

Particular attention has been paid to proving the authenticity of the portraits of the various individuals represented, and it is believed that few, if any, mistakes occur in that respect.

The historical notices are mainly compilations from standard works on the subject.

All of the following portraits and views are photographed direct from nature, and are, in nearly every case, from the original plates, the exceptions being good copies from original daguerreotypes or photographs that are not now accessible.

The portraits made under the supervision of the Survey are generally accompanied by measurements that are as nearly accurate as it has been possible to make them.

The pictures vary in size from the ordinary small card to groups on plates 16 by 20 inches square. The majority, however, are on plates $6\frac{1}{2}$ by $8\frac{1}{2}$ inches square; these are usually trimmed to 4 by $5\frac{1}{2}$ inches, and mounted on cabinet cards.

All the photographs are numbered upon their faces, and as these numbers do not occur in regular order in the text a numerical index is appended, by means of which the name of any picture, and the page on which the subject is treated, may be readily found.

WILLIAM H. JACKSON.

WASHINGTON, D. C., *November 1, 1887.*

ADVERTISEMENT.

Miscellaneous Publications No. 5, entitled Descriptive Catalogue of the Photographs of the United States Geological Survey of the Territories for the years 1869 to 1873, inclusive, published in 1874, contains, on pages 67-83, a "Catalogue of Photographs of Indians [&c]." This, however, is a mere enumeration of the negatives then in the possession of the Survey, and is now superseded by the present independent publication.

The Catalogue (124 pages) contains descriptions of one thousand and ninety-four Indian photographs, single portraits and groups. The text is extremely valuable and interesting. A list of families, tribes, and bands of North American Indians is given, and then a history of families, tribes, and individuals. Its data is correct to 1877. After June 30, 1879, the negatives of this collection were turned over to the Smithsonian Institution, and are now in the possession of the Bureau of Ethnology, in charge of Prof. John W. Powell.

WHEELER COLLECTION.

Mr. T. O. Sullivan, the photographer of the expeditions of Lieut. (now Capt.) George M. Wheeler, in charge of the geographical explorations and surveys west of the one hundredth meridian, under the War Department, from 1871 to 1880, from time to time made photographs of Indians and Indian life. These were published, and the negatives are now in the War Department.

PICTURES OF INDIANS IN GOVERNMENT REPORTS, 1798-1886.

The published reports of surveys and expeditions by Army officers and sometimes by Naval officers from 1789 to 1886 contain many Indian portraits and scenes.

In September, October, and November, 1852, Capt. L. Sitgreaves, United States Topographical Engineers, made an expedition from the pueblo of Zuñi, New Mexico, to Camp Yuma, Arizona. R. H. Kern was

the artist of the expedition, and in Sitgreaves' report can be found a series of drawings by him on the Zuñi Indians and their habits and also of the scenery of the country.

There were three brothers Kern. They were for many years in the service of the United States with Captain Frémont's and other expeditions. They were natives of Philadelphia and are now all dead.

For a detailed and comprehensive account of the surveys and explorations of the West by officers of the Army or under the auspices of the War Department, also mentioning that of Capt. Jonathan Carver in 1766-'68 and down to the Wheeler expedition, 1882, with maps, see an article, "The Army and the Explorations of the West," by Lieut. T. W. Symons, Corps of Engineers in *Journal of the Military Service Institution of the United States*, September, 1883.

POWELL'S COLLECTION.

The collection of Indian photographs made under the direction of Maj. J. W. Powell, beginning in 1869 with his explorations of the caverns of the Colorado of the West, and continued under his auspices since, is very numerous and valuable. They relate principally to the Pueblos of New Mexico and Arizona and to the Indians of Utah and the Southwest. No complete catalogue of them has as yet been published, and their number is not publicly known, but it must be very large.

They were generally taken by Mr. J. K. Hillers, the accomplished photographer, now with Professor Powell in the work of the Geological Survey and Bureau of Ethnology.

SMITHSONIAN COLLECTION.

The Smithsonian Institution possesses a large number of Indian photographs which have not been catalogued. Several small collections have recently been presented to it, notably one from Col. C. Bonaparte, of Baltimore.

A FEW OTHER INDIAN PAINTERS.

Deas, Bodmar, Rhineland, Inman, Nagle, Peter Moran, George De Forrest Brush, Macy, Henry R. Poore, and others have added scores of paintings of Indians to our collections.

Charles Deas, the artist, was born at Philadelphia in 1818. He saw Catlin's gallery at Philadelphia in 1837-'38. The effect it produced upon him resulted in his preparing for a Western tour amongst the Indians. He had a brother, an officer in the Fifth United States Infantry, who was stationed at Fort Crawford, in the Indian country.

Deas left New York in the spring of 1840 for that post. He crossed the lakes and made a tour amongst the Chippewas, Sacs and Foxes, Sioux, Winnebagoes, and Pawnees. His tour is fully described in Tuckerman's "Artist Life." He remained with the Indians from 1840

to 1842. Afterwards he established himself in Saint Louis, where he died.

Deas painted both the heroic and domestic life of the Indian. Many of his pictures were engraved and are found in most collections. Among his subjects were, "Long Jake," a mountain hunter; the "Indian Guide," a Shawnee guide for Major Wharton, commandant of the United States Dragoons expedition in 1841 from Fort Leavenworth to the Pawnees on the Platte River; the "Wounded Pawnee;" "The Voyageur," "The Trapper," two pictures from the history of "Wenona;" "A Group of Sioux," and "Hunters on the Prairie;" Clarke's Council with the Shawnees at North Bend; and "The Last Shot," an incident of the battle of the Rio Grande, an affair between Captain Walker and a ranchero.

Deas was considered a man of great genius and promise. He was a grandson of Ralph Izard, the patriot, and was a pupil of John Sander-son, of Philadelphia, and of the National Academy, New York. His work can now frequently be seen in books upon the North American Indians. His last years were sad ones, as he became deranged and died about 1859. He was mentally dead, however, several years before.

A young Swiss, Rhinederbacher, resided several years on the frontier prior to 1838, and painted many interesting scenes of Indian life. The war dance of the Winnebagoes, shown in the frontispiece to vol. 1 of McKenney and Hall, was painted by him, and is a fair illustration of his art.

Charles or Karl Bodmar, the Swiss artist, made a visit to the United States between 1830 and 1840, and visited the Indians. His work is principally illustrations for books.

The several cheap American editions of Mr. Catlin's "Eight Years Amongst the North American Indians," published in the United States after 1844, contain many illustrations of Indians and Indian life by Bodmar. Some of them are steel plates.

Peter Moran, of Philadelphia, the eminent artist, since 1879, has done much most excellent work amongst the Pueblos of New Mexico and Arizona, and also amongst the Bannocks and Shoshones of Idaho and Wyoming. No American artist ranks higher, and in his Indian work he has caught the life and spirit of that race.

George D. F. Brush, of New York, while amongst the Sioux, obtained material from their every-day life, since worked into realistic artistic efforts.

William M. Macy, also of New York, and Henry R. Poore, of Philadelphia, have aided in the effort to perpetuate the aborigines of America. Still the photograph has prevented many artists from seeking the aboriginal field for subjects.

UNITED STATES INDIAN SERVICE.

ADMINISTRATION OF INDIAN AFFAIRS, COLONIAL AND NATIONAL, 1776-1886.

(Each colony during the colonial period made and executed its own Indian policy.)

Reference can be found to all Government publications relating to Indians and Indian affairs from 1774 to March 4, 1881, in the volume entitled "A Descriptive Catalogue of the Government Publications of the United States, September 5, 1774, to March 4, 1881. Ben: Perley Poore. Washington, Government Printing Office, 1885." The titles of all such publications can be found in the index, pages 1302 to 1304. The reference is to many thousand documents and is a most valuable compilation.

When the Confederation was formed, the Indians became a charge of and under the control of the Congress.

June 30, 1775, three departments of Indian affairs were created by the Congress of the Confederation, viz, a northern, middle, and southern department, with a board of commissioners for each. The first to embrace all the Six Nations and all the Indians northward of those; the second to include the Cherokees and all the Indians south of them; and the third, to include the Indian nations that lie between the other two departments. This action was to preserve peace in the Revolutionary war, with no reference to the amelioration of their condition. The commissioners were supplied with money for presents and empowered to make treaties.

Much legislation of advice to the commissioners followed, the most important of which were the acts of January 27, 1776, and February 15, 1776. The first was an appropriation of money, £40,000, for the purchase of Indian goods to prevent their suffering for the want of the necessities of life, and regulating and granting trade licenses; and the other providing for schoolmasters and ministers being located amongst the Indians.

In March, 1778, Congress first authorized the employment of Indians in the Army, "if General Washington thinks it prudent and proper." After the treaty of peace in May, 1783, Congress ordered the Secretary of War to notify the Indian nations on the frontier of the fact, and that the United States was disposed to enter into friendly treaty with the different tribes. The first formal treaty, however, between the United States and an Indian tribe was made with the Delawares in 1778.

In 1783 commissioners were appointed to make treaties with all the Indian nations, due convention to be held with all tribes or representa-

tives present. This was found impracticable, so in March, 1784, the instructions were amended and treaties authorized with separate tribes and States. The treaty system thus inaugurated by commissioners on behalf of the United States in 1778 with Indian tribes as separate nations continued until 1869, resulting in about 360 treaties and almost endless confusion. In 1870 Congress ordered such treaties stopped. The "ward" idea then took the place of the "nation."

An ordinance for the regulation of Indian affairs was passed by Congress in 1785. A northern and southern district was provided each with a superintendent, to act in connection with the authorities of the States.

This act was in pursuance of the "ninth of the articles of confederation and perpetual union."

All of the official transactions between these Indian superintendents and the Indians were to be "held, transacted, and done at the outposts occupied by the troops of the United States." The clause as to connection with "authorities of the States" was inserted because of fear of trenching on States rights. The States, by an act passed in 1787, were empowered to appoint commissioners for Indians. These State commissioners and the Federal superintendents in some cases made Indian treaties. The superintendents were placed under control of and reported to the War Department, and obeyed the orders of the Secretary and also communicated to Congress all matters respecting the Indian Department.

The War Department thus became in charge of the Indian. Annuities were paid the Indians by Army officers, agents of the Department; in some few cases, however, civilians were employed to do this, but under direction of the War Department. Two clerks in the War Department did the work of the Indian service.

From 1798 to 1834, Indian superintendents, agents, and traders were appointed by the President. The act of 1818, however, ordered that they be confirmed by the Senate.

UNITED STATES GOVERNMENT TRADE WITH THE INDIANS. THE FACTOR SYSTEM.

The plan of a United States Government trade with the Indians began in 1786, under authority of Congress. It embraced the supplying of the physical wants of the Indians, without profit. Factories or trade stations were established at points on the frontier, where factors, clerks, and interpreters were stationed. The factors furnished goods of all kinds to the Indians and received from them in exchange furs and peltries. There was an officer in charge of all these stations called the "Superintendent of Indian Trade," appointed by the President. The most conspicuous of these were Gen. John Mason and Col. Thos. L. McKenney. His office was at Georgetown, District of Columbia, where there were warehouses for the storage of goods.

The agents or factors, and assistants were appointed by the superintendent of Indian trade, and established at the several trading posts on the Western frontier. Goods and wares were purchased in open market in the several cities and shipped to the factories. The Government furnished the capital, which was about \$300,000. The furs and peltries were sold by the superintendent and the proceeds deposited in the Treasury. In December, 1821, there were factories at Prairie du Chien, Fort Edwards, and Fort Osage and branches at Green Bay, Chicago, Arkansas, Choctaw, and at Red River, and the merchandise in them valued at about \$200,000. These stations were movable and were changed from time to time to suit the convenience of the Indians. The system was an attempt to control or prevent unlawful and unjust traffic with the Indians. It was wise in its day and served a useful purpose. In a pecuniary sense it was entirely to the profit of the Indian.

This system of factories was abolished by act of Congress of May 6, 1822. Its affairs were wound up by George Graham, esq.

The American Fur Company, the Missouri Fur Company, and other trading organizations under private auspices had (up to 1822) become powerful and useful and supplanted the Government establishment.

In 1832 Congress created the office of Commissioner of Indian Affairs and organized the Bureau of Indian Affairs. Prior to this time there had been no Commissioner. The Bureau, however, continued in the War Department. A committee of Congress in 1832 reported that the system was "expensive, inefficient, and irresponsible" (see report of Hon. Horace Everett, No. 479, House of Representatives, first session, Twenty-third Congress).

In 1834 a more comprehensive act was passed, "To provide for the organization of the Department of Indian Affairs." Regulations were made thereunder, and the Indian country divided into three districts, and three officers of the Army placed in charge of them as disbursing officers, under general charge of the War Department.

Under these laws the President was authorized to prescribe rules and regulations to govern in the execution of these laws.

November 8, 1836, the President ordered the Secretary of War to revise the existing regulations and prescribe a new set governing the business of the office and the duties of the Commissioner.

November 11, 1836, the revised regulations, known as No. 1, went into effect. They provided that the office and all of its duties should be under the control of the Secretary of War and the President. The office became a Bureau of the War Department.

In 1837 new regulations, Nos. 2, 3, 4, and 5, were issued.

Army officers became the administrative agents—an almost complete military control.

A Congressional committee in 1842 made a report against the then system (see Senate Report No. 693, Third session, Forty-fifth Congress).

Indian affairs placed under the War Department in 1787 so remained until March 3, 1849, when the Indian Office was transferred to the newly created Department of the Interior. The Indian Office is now in the Department of the Interior, with a Commissioner, under the general charge of the Secretary.

THE INDIAN BUREAU IN 1877, 1878, AND 1879.

[From the Report of the Joint Committee of Congress to consider the expediency of transferring the Indian Bureau to the War Department. Senate Report, No. 693, 3d sess., 45th Cong.]

For condition of Indian affairs in 1873, see also H. R. Report No. 98, third session Forty-second Congress, March 3, 1873.

REFORM IN THE INDIAN BUREAU—COMPARATIVE STATEMENT.

It is contended that the expense incident to the conduct of the Indian Department is greatly diminished, owing to care and economy in the disbursements. The number of Indians who are continually being added to the self-supporting list also aid in the reduction of the appropriations required. The improvement in the management of the Indian Bureau is marked, as compared with the past. The organization of the Bureau is as follows: A Commissioner, chief clerk, five chiefs of divisions, a stenographer, forty clerks and copyists, ten messengers, and one laborer. The manner in which the business of the Indian Bureau is carried on in these five divisions is given in detail in the accompanying documents to this report, and shows that the system in the Department is very efficient, and should be a bar to all outside irregularities. From this statement, showing the methods of conducting business in the Bureau, the following facts are elicited:

“Until the fiscal year of 1876 and 1877, each Indian agent had charge of the disbursements of the funds which were appropriated for his agency. At the present time the total disbursements of Indian agents for other purposes than the payments of cash annuities and the salaries of employes do not exceed \$100,000.

“Formerly almost all the money expended for the Indian service was spent in payment for open-market purchases. Now almost all expenditures are made by payments through the Treasury Department for goods purchased under contracts made by the Commissioner of Indian Affairs.

“Formerly agents were the sole judges of the necessities for making purchases. Now they must submit their proposals and estimates and give satisfactory reasons to the Commissioner of Indian Affairs, who, if he approves, must ask the Secretary of the Interior for authority to make the purchases.

“Formerly there was nothing to prevent contractors putting in straw bids or withdrawing after a contract had been awarded to them, in order that a bidder at a higher price (oftentimes the same party under another name) might receive the award. Now bidders are obliged to deposit certified checks upon some national depository for five per cent. upon the amount of the contract to be awarded, which checks will be forfeited if, upon the award being made, the party fails to enter into contract.

“Formerly contracts were so drawn that those to whom beef and flour contracts were awarded could and did habitually take advantage of the necessities of the Indians to force agents to accept grades inferior to those called for by the contracts. Now these contracts are so drawn that if a contractor fails to carry out his agreement in good faith he is subjected to a heavy loss.

“Formerly agents hired as many employes as they saw fit and paid them such salaries as they chose. Now all employes must be approved by the Secretary of the Interior, and legal limits are fixed to the amounts which may be expended for agency employes.

“Formerly agents' accounts ran on for years without settlement. Now their accounts are settled quarterly.

"Formerly funds were remitted quarterly to agents, even though their account might not have been sent in for two or three years. Now remittances to agents are not made, and the salaries of their employes cannot be paid until their accounts for the preceding quarter have been received in the Indian Office.

"Formerly the unexpended balances of funds which remained in the hands of agents at the end of a fiscal year were carried over by them to succeeding years until their retirement from the service. Now balances are covered into the Treasury at the end of each fiscal year.

"Formerly agents expended Government property in such manner as they thought best. Now sufficient reasons must be given for the disposal of any Government property, and authority must be obtained from the Secretary of the Interior before any expenditure can be made.

"Formerly supplies issued to Indians by Indian agents were receipted for by the chiefs. Now each head of a family and each individual Indian who is of age must receive a receipt for himself.

"Formerly when annuity moneys were paid to Indian tribes in fulfillment of treaty stipulations a large percentage of the whole sum was divided (or supposed to be divided) among a few prominent chiefs. Now each individual Indian, including chiefs, receives his per capita share.

"Formerly flour was accepted at an Indian agency without any inspection. Now it is inspected before shipment and again upon its arrival at the agency.

"Formerly when beef cattle were delivered at agencies two or three head were selected by the contractor's herder and the agent, and by their weights an estimate was made of the weight of the whole herd. Now the agent must render a certificate of the weigher's return for all animals received.

"Formerly Indian traders were permitted to charge whatever prices they might elect to put upon their goods. Now their prices are controlled by the Indian Office.

"Formerly a trader might charge an Indian two or three times the price charged a white man for the same kinds of goods. Now traders are forbidden to make any distinction in prices under pain of the forfeiture of their licenses.

"Formerly the Indians were imposed upon through a system of brass checks, tokens and store tickets. Now traders are forbidden to use anything but money.

"Formerly contracts were made with Indians for collecting claims against the Government, by which attorneys took from one-half to two-thirds of the sums which were collected. Now all contracts made with Indians must be approved by the Commissioner of Indian Affairs and the Secretary of the Interior before attorneys can have any standing in the Indian Office; and if contracts are approved, attorneys are obliged to show what services they have rendered before any payments can be made.

CHANGE IN OUR INDIAN POLICY, 1869, 1870.

President U. S. Grant, during his first term, inaugurated several changes in our Indian policy, fraught with more good to the Indians and the country than all the measures of years past.

At the time of his inauguration, March 4, 1869, the superintendence system—agencies with the various tribes reporting to superintendent of a number of agencies and to the Commissioner at Washington—most vicious and dangerous system, with loose methods of contracts for supplies, &c.—was the rule. There were some of these superintendents with two agents, some with ten or more, under them. Generally the Indian agencies in each State or Territory formed a separate superintendency.

The Indian tribes were considered nations from 1776 to 1869. More than three hundred and sixty treaties with Indian tribes are on the

statute-books, as solemnly entered into as was a treaty with Great Britain. The effect was different, however. The Indian was powerless to enforce the treaty, and so the Indian suffered.

These two things were the bane of the Indian service.

President Grant, in his annual message, December, 1869, wrote:

From the foundation of Government to the present time the management of the original inhabitants of this continent, the Indians, has been a subject of embarrassment and expense, and has been attended with continuous robberies, murders, and wars.

From my own experience upon the frontier and in Indian countries, I do not hold either legislation or the conduct of the whites who come most in contact with the Indians blameless for these hostilities. The past, however, cannot be undone, and the question must be met as we now find it.

I have adopted a new policy towards these wards of the nation (they cannot be regarded in any other light than as wards) with fair results so far as tried, and which I hope will be attended ultimately with great success.

Under President Grant the Indian Peace Commission was organized, and Congress ordered by act that no more treaties should be made with Indians as nations.

The system of contracts for supplies was changed, and the Peace Commission given supervision; the method of distribution of both supplies and rations at the agencies was changed and made more exact, and the Indian superintendencies of agencies in States or Territories abolished. The agents were made to report directly to the Commissioner of Indian Affairs, who was given a corps of inspectors to observe their work.

To General Grant the Indian of this country is indebted for his present advanced condition in the matter of his relation to the nation.

The policy of President Grant became known as the peace policy. He was aided in this by various religious bodies, who first met the Board of Indian Commissioners at Washington January 13, 1880.

The entire Indian population was apportioned out and the several religious denominations asked to name certain agents, who were then appointed by the President. They were and are as follows:

ASSIGNMENT OF INDIAN AGENCIES TO THE SEVERAL RELIGIOUS DENOMINATIONS.

FRIENDS.—Santee, Nebraska, Otoe and Pawnee, in the Indian Territory: Levi K. Brown, Goshen, Lancaster County, Pa.

FRIENDS.—Cheyenne and Arapaho, Kiowa, Comanche and Wichita, Osage, and Sac and Fox, in the Indian Territory: James E. Rhoads, 1316 Filbert street, Philadelphia, Pa.

METHODIST.—Hoopa Valley, Round Valley, and Tule River, in California; Yakama, Neah Bay, and Quinalt, in Washington Territory; Klamath and Siletz, in Oregon; Blackfeet, Crow, and Fort Peck, in Montana; Fort Hall and Lemhi, in Idaho; and Mackinac, in Michigan: Rev. Dr. J. M. Reid, secretary Missionary Society Methodist Episcopal Church, 805 Broadway, New York City.

CATHOLIC.—Tulalip and Colville, in Washington Territory; Grand Ronde and Umatilla, in Oregon; Flathead, in Montana; and Standing Rock and Devil's Lake, in Dakota: John Mullan, Catholic Commissioner, 1101 G street, Washington, D. C.

BAPTIST.—Union (Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles), in the Indian Territory, and Nevada, in Nevada: Rev. Dr. H. L. Morehouse, secretary American Baptist Home Missionary Society, Temple Court, Beekman street, New York City.

PRESBYTERIAN.—Navajo, Mescalero Apache, and Pueblo, in New Mexico; Nez Percés, in Idaho, and Uintah Valley, in Utah. Rev. Dr. J. C. Lowrie, secretary Board of Foreign Missions of the Presbyterian Church, 23 Centre street, New York City; Rev. H. Kendall, D. D., secretary Board Home Missions Presbyterian Church, 2 Centre street, New York City.

CONGREGATIONAL.—Green Bay and La Pointe, in Wisconsin; Sisseton and Fort Berthold, in Dakota; and S'Kokomish, in Washington Territory. Rev. Dr. M. E. Strieby, secretary American Missionary Association, 56 Reade street, New York City.

PROTESTANT EPISCOPAL.—White Earth, in Minnesota; Crow Creek, Lower Brulé, Cheyenne River, Yankton, Rosebud, and Pine Ridge, in Dakota; Ponca, in Indian Territory; and Shoshone, in Wyoming. Rev. G. F. Flichtner, secretary Board of Missions of the Protestant Episcopal Church, 22 Bible House, New York City.

UNITARIAN.—Ouray Agency, in Utah. Rev. G. Reynolds, secretary American Unitarian Association, 7 Tremont Place, Boston.

UNITED PRESBYTERIAN.—Warm Springs, in Oregon. Rev. John G. Brown, D. D., secretary Home Mission Board United Presbyterian Church, Pittsburgh, Pa.

EVANGELICAL LUTHERAN.—Southern Ute, in Colorado, and Mission, in California. Rev. J. G. Butler, Washington, D. C.

The names of the present agents of denominations are given (in 1885-'86). Civilization and christianization did not seem to work well when enforced by these denominational agents. After a few years this was abandoned and civic agents appointed. The church agents now have merely denominational charge. Indian agents are now appointed by the President and confirmed by the Senate without regard to the recommendation of the several denominations.

Of President Grant's peace policy, Commissioner Atkins, in his Annual Report for 1886, writes:

Another year's experience and practical trial of this "humanitarian and peace system" only adds cumulative testimony to the superiority of its methods of Indian civilization over any others ever yet tried. As a further and unerring evidence, I may refer to the fact that the progress above noted has been made without corresponding increase in the expenditures.

THE EXISTING INDIAN POLICY, 1886-'87.

An Indian is a person within the meaning of the laws of the United States. The decision of Judge Dundy on page 66 herein has never been reversed, still by law and the Department he is considered a ward of the nation and so treated.

All Indians to be placed and kept on reservations and rations to be issued at stated times. All of our Indians are not, however, subsisted by Government. Lack of presence at the distribution must be accounted for. Farming, manufacturing, and herding are to be encouraged as far as is possible, so as to make the Indians self-supporting. Game having almost wholly disappeared, industrial pursuits are absolutely necessary. To this end farming implements, tools, and cattle are purchased and given into charge of the Indians, under direction of the agents. Education, cleanliness, thrift, and morality are also taught

and enforced. Monogamy is insisted upon. Clothing is furnished under judicious regulations of the Indian Department. Schools for the young and medical attendance are provided by the Government, and the religious denominations are free to teach and instruct their creeds. It is the policy of Congress that the Indians shall become citizens of the United States upon renouncing their tribal relations. Depredations upon whites by Indians are compensated for out of annuities. The benefit of the Indian homestead law has also been extended to them, but the land so acquired cannot be alienated without the consent of a United States judge for twenty-five years.* No tribal government recog-

* THE NEW "LANDS IN SEVERALTY TO INDIANS" ACT.

[PUBLIC—No. 43.] An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States and the Territories over the Indians, and for other purposes. [Approved February 8, 1887.]

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in all cases where any tribe or band of Indians has been, or shall hereafter be, located upon any reservation created for their use, either by treaty stipulation or by virtue of an act of Congress or executive order setting apart the same for their use, the President of the United States be, and he hereby is, authorized, whenever in his opinion any reservation or any part thereof of such Indians is advantageous for agricultural and grazing purposes, to cause said reservation, or any part thereof, to be surveyed, or resurveyed if necessary, and to allot the lands in said reservation in severalty to any Indian located thereon in quantities as follows:

To each head of a family, one-quarter of a section;

To each single person over eighteen years of age, one-eighth of a section;

To each orphan child under eighteen years of age, one-eighth of a section; and

To each other single person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-sixteenth of a section: *Provided*, That in case there is not sufficient land in any of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: *And provided further*, That where the treaty or act of Congress setting apart such reservation provides for the allotment of lands in severalty in quantities in excess of those herein provided, the President, in making allotments upon such reservation, shall allot the lands to each individual Indian belonging thereon in quantity as specified in such treaty or act: *And provided further*, That when the lands allotted are only valuable for grazing purposes, an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual.

SEC. 2. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agents shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selection. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: *Provided*, That if any one entitled to an allotment shall fail to make a selection within four years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner.

SEC. 3. That the allotments provided for in this act shall be made by special agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and regulations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

SEC. 4. That where any Indian not residing upon a reservation, or for whose tribe no reservation has been provided by treaty, act of Congress, or executive order, shall make settlement upon any surveyed or unsurveyed lands of the United States not otherwise appropriated, he or she shall be entitled, upon application to the local land-office for the district in which the lands are located, to have the same allotted to him or her, and to his or her children, in quantities and manner as provided in this act for Indians residing upon reservations; and when such settlement is made upon unsurveyed lands, the

nized. Appointment or election of chiefs must be approved by the agent or Department. No tribe recognized prior to 1869 as a nation. The Indian is controlled as a person (except in religious matters) by the national authorities. March 3, 1885, the following most progressive and salutary enactment was ordered:

SEC. 9. That immediately upon and after the date of the passage of this act all Indians, committing against the person or property of another Indian or other person any of the following crimes, namely, murder, manslaughter, rape, assault with intent to kill, arson, burglary, and larceny within any Territory of the United States, and either within or without an Indian reservation, shall be subject therefor to the laws of such Territory relating to said crimes, and shall be tried therefor in the same courts and in the same manner and shall be subject to the same penalties as are all other persons charged with the commission of said crimes, respectively; and the said courts are hereby given jurisdiction in all such cases; and all such Indians committing any of the above crimes against the person or property of another Indian or other

grant to such Indians shall be adjusted upon the survey of the lands so as to conform thereto; and patents shall be issued to them for such lands in the manner and with the restrictions as herein provided. And the fees to which the officers of such local land-office would have been entitled had such lands been entered under the general laws for the disposition of the public lands shall be paid to them, from any moneys in the Treasury of the United States not otherwise appropriated, upon a statement of an account in their behalf for such fees by the Commissioner of the General Land Office, and a certification of such account to the Secretary of the Treasury by the Secretary of the Interior.

SEC. 5. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the land thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs as aforesaid, in fee, discharged of said trust and free of all charge or incumbrance whatsoever: *Provided*, That the President of the United States may in any case in his discretion extend the period. And if any conveyance shall be made of the land set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such conveyance or contract shall be absolutely null and void: *Provided*, That the law of descent and partition in force in the State or Territory where such lands are situate shall apply thereto after patents therefor have been executed and delivered, except as herein otherwise provided; and the laws of the State of Kansas regulating the descent and partition of real estate shall, so far as practicable, apply to all lands in the Indian Territory which may be allotted in severalty under the provisions of this act: *And provided further*, That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reservation is held, of such portions of its reservation not allotted as such tribe shall, from time to time, consent to sell, on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress, and the form and manner of executing such release shall also be prescribed by Congress: *Provided however*, That all lands adapted to agriculture, with or without irrigation so sold or released to the United States by any Indian tribe shall be held by the United States for the sole purpose of securing homes to actual settlers and shall be disposed of by the United States to actual and bona fide settlers in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to grants which Congress may make in aid of education: *And provided further*, That no patents shall issue therefor except to the person so taking the same as and for a homestead, or his heirs, and after the expiration of five years occupancy thereof as such homestead and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians; to whom such reservations belonged; and the same, with interest thereon at three per cent. per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians or the members thereof. The patents aforesaid shall be recorded in the General Land Office and afterward delivered, free of charge, to the allottee entitled thereto. And if any religious society or other organization is now occupying any of the public lands to which this act is applicable, so

person within the boundaries of any State of the United States, and within the limits of any Indian reservation, shall be subject to the same laws, tried in the same courts and in the same manner, and subject to the same penalties as are all other persons committing any of the above crimes within the exclusive jurisdiction of the United States.

Indian courts and police, hereinafter mentioned, have also been provided.

The purchase of supplies for the Indian service is made in open market, and contracts awarded to the lowest bidder. The proper placing and distribution devolve on the Commissioner of Indian Affairs.

Time has demonstrated that the civilizing of the Indian is one thing, the Christianizing another. For the purposes of health, labor, self-support, cleanliness, love of order, and respect for the rights of others, and for law, it should be immaterial to the State which channel of grace the Indian elects to reach salvation. Still at one time the authorities thought differently, and quite recently too, as late as 1869, and the reservations

religious or educational work among the Indians, the Secretary of the Interior is hereby authorized to confirm such occupation to such society or organization, in quantity not exceeding one hundred and sixty acres in any one tract, so long as the same shall be so occupied, on such terms as he shall deem just; but nothing herein contained shall change or alter any claim of such society for religious or educational purposes heretofore granted by law. And hereafter in the employment of Indian police, or any other employés in the public service among any of the Indian tribes or bands affected by this act, and where Indians can perform the duties required, those Indians who have availed themselves of the provisions of this act and become citizens of the United States shall be preferred.

SEC. 6. That upon the completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside; and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the law. And every Indian born within the territorial limits of the United States to whom allotments shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the territorial limits of the United States without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property.

SEC. 7. That in cases where the use of water for irrigation is necessary to render the lands within any Indian reservation available for agricultural purposes, the Secretary of the Interior be, and he is hereby, authorized to prescribe such rules and regulations as he may deem necessary to secure a just and equal distribution thereof among the Indians residing upon any such reservations; and no other appropriation or grant of water by any riparian proprietor shall be authorized or permitted to the damage of any other riparian proprietor.

SEC. 8. That the provision of this act shall not extend to the territory occupied by the Cherokees, Creeks, Choctaws, Chickasaws, Seminoles, and Osages, Miamies and Peorias, and Sacs and Foxes, in the Indian Territory, nor to any of the reservations of the Seneca Nation of New York Indians in the State of New York, nor to that strip of territory in the State of Nebraska adjoining the Sioux Nation on the south added by executive order.

SEC. 9. That for the purpose of making the surveys and resurveys mentioned in section two of this act, there be, and hereby is, appropriated, out of any moneys in the Treasury not otherwise appropriated, the sum of one hundred thousand dollars, to be repaid proportionately out of the proceeds of the sales of such land as may be acquired from the Indians under the provisions of this act.

SEC. 10. That nothing in this act contained shall be so construed as to affect the right and power of Congress to grant the right of way through any lands granted to an Indian, or a tribe of Indians, for railroads or other highways, or telegraph lines, for the public use, or to condemn such lands to public uses, upon making just compensation.

SEC. 11. That nothing in this act shall be so construed as to prevent the removal of the Southern Ute Indians from their present reservation in Southwestern Colorado to a new reservation by and with the consent of a majority of the adult male members of said tribe.

Approved, February 8, 1887.

were given to the several different religious denominations. In some cases confusion followed. Catholic Indians were given in charge of Methodists, and *vice versa*, each denomination holding to its creed that its Indian devotee conforming to the creed of the other would be lost, while the Government said, "Conform or you will be lost," and the churches calling out, "If you do conform you will be lost." This pleasant spectacle was not calculated to inspire the red man with the peaceful disposition of certain denominations who had before that time claimed to be men of peace. The Indian is essentially a materialist, with undefined or illy-defined ideas of a hereafter; music, costumes, paraphernalia all best appeal to his senses. Logic and reason do not so quickly touch his judgment as visible objects, which he can see, hear, or smell. His feet in duty must be carefully led. Restraint to a wild man—one who is unused to be commanded—is the severest of punishments. An Indian on horseback is a king; on foot the merest shadow of a man. Deprive an Indian of his ponies and you at once cripple his locomotion. This is now the accepted rule. They are deprived of their ponies or horses in cases where they show a disposition to roam. When the grass becomes good in the spring it is a dangerous temptation to the Indian, for the grass of the plains is the forage of the ponies. No fears of an Indian outbreak in the winter; because of no food for the ponies.

Habits of personal cleanliness, thrift, economy, dependence are the essentials in a civilizing Indian policy, and these are now being taught on the several reservations. The reason leading to the present reservation system is easily comprehended in the oft-asserted Western compact expression, "It is cheaper to feed than to fight him." The past hundred years has demonstrated that the Indian is not a theory but a fact. Moral suasion might have been the best thing to govern him with, but it was not adopted as a system, and as he is now a settled problem as to location and situation, being in fact a permanency, a fixture, the problem now is to make him a good citizen with the least probable cost to the nation, and to teach him that it is best for him to become a self-reliant, self-supporting man. Now that the divinity of the State doth hedge him in, constantly growing citizens around him will prevent in the near future outbreaks and raids. Keeping him busy and well supplied with food, well fed, will prevent time being used in which to concoct revolt and raids.

The practical in the Indian policy is fast usurping the ideal. The land question and subsistence are the remaining questions of moment to the Government in our Indian affairs.

THE INDIAN SYSTEM AND ADMINISTRATION OF THE UNITED STATES,
OCTOBER 1, 1886.

The administration of Indian affairs of the United States is in the hands of the Secretary of the Interior, aided by a Commissioner of Indian Affairs, in charge of the Bureau. This office is in the Department

of the Interior, at Washington, and is known as the "Office of Indian Affairs," with a large force of clerks and assistants.

The Secretaries of the Interior in charge of this Bureau have been:

Name.	Whence appointed.	Date of commission.	Administration.
Thomas Ewing	Ohio	Mar. 8, 1849	Taylor and Fillmore.
Thomas M. T. McKennan	Pa.	Aug. 15, 1850	Fillmore.
Alexander H. H. Stuart	Va.	Sept. 12, 1850	Fillmore.
Robert McClelland	Mich.	Mar. 7, 1853	Pierce.
Jacob Thompson	Miss.	Mar. 6, 1857	Buchanan.
Caleb B. Smith	Ind.	Mar. 5, 1861	Lincoln.
John P. Usher	Ind.	Jan. 8, 1863	Lincoln and Johnson.
James Harlan	Iowa	May 15, 1865	Johnson.
Orville H. Browning	Ill.	July 27, 1866	Johnson.
Jacob D. Cox	Ohio	Mar. 5, 1869	Grant.
Columbus Delano	Ohio	Nov. 1, 1870	Grant.
Zachariah Chandler	Mich.	Oct. 19, 1875	Grant.
Carl Schurz	Mo.	Mar. 12, 1877	Hayes.
Samuel J. Kirkwood	Iowa	Mar. 8, 1881	Garfield and Arthur.
Henry M. Teller	Colo.	Apr. 17, 1882	Arthur.
L. Q. C. Lamar	Miss.	Mar. 6, 1885	Cleveland.

The Commissioners of Indian Affairs, who were under the War Department until 1849, and under the Interior Department during and after 1849 and to 1886, have been:

Name.	Whence appointed.	Date of commission.	Administration.
Elbert Herring	N. Y.	July 10, 1832	† <i>Cass.</i>
Carey A. Harris	Tenn.	July 4, 1836	† <i>Cass and Poinsett.</i>
T. Hartley Crawford	Pa.	Oct. 22, 1838	† <i>Poinsett to Marcy.</i>
William Medill	Ohio	Oct. 28, 1845	† <i>Marcy and Ewing.</i>
Orlando Brown	Ky.	May 31, 1849	Ewing.
Luke Lea	Miss.	July 1, 1850	Ewing to Stuart.
George W. Manypenny	Ohio	Mar. 24, 1853	McClelland and Thompson.
James W. Denver	Cal.	Apr. 17, 1857	Thompson.
Charles E. Mix	D. C.	June 14, 1858	Thompson.
James W. Denver	Cal.	Nov. 8, 1858	Thompson.
Alfred B. Greenwood	Ark.	May 4, 1859	Thompson.
William P. Dole	Ill.	Mar. 13, 1861	Smith to Harlan.
Dennis N. Cooley	Iowa	July 10, 1865	Harlan and Browning.
Lewis V. Boggs	Mo.	Nov. 1, 1866	Browning.
Nathaniel G. Taylor	Tenn.	Mar. 29, 1867	Browning and Cox.
Ely S. Parker	D. C.	Apr. 21, 1869	Cox and Delano.
Francis A. Walker	Mass.	Nov. 21, 1871	Delano.
Edward P. Smith	N. Y.	Mar. 20, 1873	Delano and Chandler.
John Q. Smith	Ohio	Dec. 11, 1875	Chandler and Schurz.
Ezra A. Hoyt	N. Y.	Sept. 27, 1877	Schurz.
Rowland E. Trowbridge	Mich.	Mar. 15, 1880	Schurz.
Hiram Price	Iowa	May 4, 1881	Kirkwood and Teller.
John D. C. Atkins	Tenn.	Mar. —, 1885	Lamar.

† Secretary of War.

The Indians are on reservations at sixty agencies, situated in twenty-five States and Territories.

They number a total of, in 1886, about 247,761, and cost a total annual charge of about \$5,000,000 (exclusive of Alaska).

The accompanying map of present locations of reservations was prepared by the Indian Office, and is to June, 1886.

An agency may include several reservations and tribes.

A list of all agencies, with location and population, is given herein.

ADMINISTRATION.

The Indian Office is aided in the field by five Indian inspectors, one superintendent of Indian schools, five special Indian agents at large, and sixty agents located at agencies.

BOARD OF INDIAN COMMISSIONERS.

A board of ten gentlemen serve without pay as "members of the Board of Indian Commissioners." The headquarters of this board is New York City. They serve as a supervisory body over the letting of contracts and furnishing supplies (Indian), and see to the moral and physical condition of the Indians. Composed of gentlemen of standing, professionally and otherwise, it was created and is retained rather as a check upon rapacity (supposed or otherwise), and is considered by many as a warrant or guarantee of honesty in the contract methods of the Indian service. Its members make visits to and inspect reservations, and it reports its work annually to Congress, with suggestions.

MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE ADDRESSES JUNE 30, 1886.

Clinton B. Fisk, *chairman*, 15 Broad street, New York City.
 E. Whittlesey, *secretary*, 1429 New York avenue, Washington, D. C.
 Albert K. Smiley, Mohonk Lake, N. Y.
 William McMichael, 265 Broadway, New York City.
 James Lidgerwood, 835 Broadway, New York City.
 William H. Waldby, Adrian, Mich.
 Merrill E. Gates, New Brunswick, N. J.
 John H. Charlton, Nyack, N. Y.
 William H. Morgan, Nashville, Tenn.

ANNUAL INDIAN APPROPRIATIONS BY CONGRESS.

The annual Indian appropriations bill as passed by Congress (the one for 1886, or Public Document No. 87, which covers 26 pages), will be of interest enough to repay reading. It provides for agencies, fulfilling treaties, Indian schools, annuities, medical attendance, Indian depredation claims, miscellaneous supports, general incidental expenses of the Indian service, and interest on trust fund stock.

FAILURE OF CONGRESS TO LEGISLATE PROMPTLY FOR THE INDIAN SERVICE.

One great cause of embarrassment in the management of the affairs of this Bureau is the failure to make the appropriations for the Indian service in time, so that deliveries may be made at the distant agencies within the year for which the appropriations are made, and as a consequence the Indians are as completely deprived of any benefit for that year as though none had been made. In this connection I call attention to the fact that after the appropriation bill passes much time is necessarily consumed before contracts can be let.—Commissioner of Indian Affairs, 1884.

ANNUAL EXPENSE OF THE INDIAN SERVICE.

The Commissioner of Indian Affairs in 1884, in referring to this subject, wrote:

I am not aware that any report from this office has ever shown just how much the Government contributes from the United States Treasury to feed and clothe the two hundred thousand Indians who are its wards outside of the five civilized tribes. The public at large finds from the proceedings of Congress and the public press that five millions of dollars in round numbers have been appropriated for the Indian service, and this gives to each Indian twenty-five dollars, which, if true, would not enable any person, either white or Indian, to live very luxuriously, for it is a fraction less than 7 cents a day. But small as this is, it is by no means the worst feature of the case, because after deducting from the five millions of dollars the money due the Indians, and which the Government only holds in trust for them, and then deducting cost of transportation and other legitimate and necessary expenses, it is found, by a careful examination of the accounts, that the Indians actually get of the money belonging to the Government, to feed and clothe them, only about seven dollars per annum per capita, or a fraction less than two cents a day for each Indian. It takes from the Treasury of the Government one thousand dollars a year for each soldier in our Army, whose chief business it is to see that peace is preserved on the frontier, while it takes from the same source for each Indian only seven dollars. I make this comparison not for the purpose of conveying the idea that the Army appropriation is too much, for I do not know that it is, but for the purpose of showing that the Indian appropriation is too small, because I do know that it is, if it is expected to transform the Indians from being wild roving nomads into peaceable, industrious, and self-supporting citizens in any reasonable time.

Among the items for which more liberal appropriations should be made are pay of police, pay of additional farmers, and pay of the officers who compose the courts of Indian offenses. I am sustained by the best and highest authority in saying that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." More liberality in paying Indian agents and assisting such Indians as need it and show a disposition to help themselves would be true economy, and hasten the day when the Indians would need no pecuniary aid from the Government.

AGENCIES, TRIBES, AND LOCATIONS, JUNE 30, 1886.

The following list of agencies, tribes, locations, and population is from the report of the Commissioner of Indian Affairs for 1885-'86.

Name of agency and tribe.	Population.	Name of agency and tribe.	Population.
ARIZONA.		ARIZONA—continued.	
<i>Colorado River Agency.</i>		<i>San Carlos Agency.</i>	
Mohave	797	White Mountain Apache.....	1,687
Chimihuevis	*202	San Carlos Apache	767
Yuma	*800	Apache Yuma	268
Hualapai	*728	Apache Tonto	867
		Apache Mtnave	667
		Coyatero	310
		Warm Springs and Chiricahua Apache..	411
<i>Pima Agency.</i>		<i>Indians in Arizona not under an agent.</i>	
Pima	*4,500	Mohave	1700
Muscopa	*350	Suppai	1214
Papago	*7,000		
* Estimated.		† From report for 1884-'85.	

Name of agency and tribe.	Popu- lation.	Name of agency and tribe.	Popu- lation.
CALIFORNIA.		DAKOTA—continued.	
<i>Hoopa Valley Agency.</i>		<i>Fort Berthold Agency.</i>	
Hoopa	422	Arikaree	517
<i>Mission Agency.</i>		Gros Ventre	522
Serranos	481	Mandan	283
Dieguenos	855	<i>Pine Ridge Agency.</i>	
Coahuila	667	Ogalalla Sioux	4,159
San Luis Rey	1,093	Northern Cheyenne	269
<i>Round Valley Agency.</i>		Mixed bloods	445
Ukie and Wylackie	250	<i>Rosebud Agency.</i>	
Pitt River and Potter Valley	44	Brulé Sioux, No. 1	2,258
Little Lake	148	Brulé Sioux, No. 2	1,402
Redwood	31	Bulldog Sioux	76
Concow	135	Loafer Sioux	1,780
<i>Tule River Agency.</i>		Mixed Sioux	551
Tule and Tejon	141	Northern Sioux	395
Wichumni, Koweah, and King's River	*540	Two Kettle Sioux	351
<i>Indians in California not under an agent.</i>		Wahzazhah Sioux	1,478
Sierra County	*12	<i>Sisseton Agency.</i>	
El Dorado County	*193	Sisseton and Wahpeton Sioux	1,496
Mendocino County	*1,240	<i>Standing Rock Agency.</i>	
Shasta County	†1,037	Blackfeet Sioux	608
Yolo County	†47	Lower Yanktonnais Sioux	1,355
Tehama County	†157	Uncapapa Sioux	1,905
Solano County	†21	Upper Yanktonnais Sioux	692
Lassen County	†330	Mixed bloods	130
Colusa County	†353	<i>Yankton Agency.</i>	
Humboldt County	†224	Yankton Sioux	1,776
Marin County	†162	IDAHO.	
Sonoma County	†339	<i>Fort Hall Agency.</i>	
Butte County	†522	Bannack	460
Plumas County	†508	Shoshone	984
Placer County	†91	<i>Lemhi Agency.</i>	
Napa County	†64	Shoshone, Bannack, and Sheepeater	557
Sutter County	†12	<i>Nez Percé Agency.</i>	
Amador County	†272	Nez Percé	*1,480
Nevada County	†98	<i>Indians in Idaho not under an agent.</i>	
Lake County	†774	Pend d'Oreilles and Kootenais	†600
<i>Klamaths.</i>		INDIAN TERRITORY.	
Regua Rancho	†64	<i>Cheyenne and Arapaho Agency.</i>	
Wirks-wah Rancho	†10	Cheyenne	2,217
Hoopa Rancho	†22	Arapaho	1,217
Wakel Rancho	†4	<i>Kiowa, Comanche, and Wichita Agency.</i>	
Too-rup Rancho	†15	Apache	332
Sah-sil Rancho	†18	Caddo	521
Al-yolch Rancho	†32	Comanche	1,592
Surper Rancho	†30	Delaware	41
COLORADO.		Keechie	182
<i>Southern Ute Agency.</i>		Kiowa	1,164
Muache Utes	278	Towaconie	133
Capoto Utes	199	Waco	30
Weeminuche Utes	501	Wichita	187
DAKOTA.		<i>Osage Agency.</i>	
<i>Cheyenne River Agency.</i>		Osage	1,582
Blackfeet Sioux	204	Kaw	203
Sans-Arc Sioux	735	Quapaw	†120
Minneconjou Sioux	1,221	<i>From report of 1884-'85.</i>	
Two Kettle Sioux	647		
Mixed bloods	158		
<i>Crow Creek and Lower Brulé Agency.</i>			
Lower Yanktonnais Sioux	1,039		
Lower Brulé Sioux	1,235		
<i>Devil's Lake Agency.</i>			
Sioux	937		
Chippewa, Turtle Mountain	1,245		
* Estimated.			

† From report of 1884-'85.

Name of agency and tribe.	Population.	Name of agency and tribe.	Population.
INDIAN TERRITORY—continued.		MONTANA—continued.	
<i>Ponca, Pawnee, and Otoe Agency.</i>		<i>Flathead Agency.</i>	
Pawnee.....	998	Carlos' Band Flathead.....	347
Ponca.....	546	Flatheads.....	1460
Otoe and Missouri.....	334	Kootenai.....	1479
Tonkawa and Lipan.....	90	Pend d'Oreilles.....	1994
<i>Quapaw Agency.</i>		<i>Fort Belknap Agency.</i>	
Eastern Shawnee.....	80	Assinaboine.....	794
Miami.....	58	Gross Ventre.....	856
Modoc.....	91	<i>Fort Peck Agency.</i>	
Ottawa.....	117	Assinaboine.....	894
Peoria.....	144	Yankton Sioux.....	2,023
Quapaw.....	54	<i>Tongue River Agency.</i>	
Seneca.....	241	Northern Cheyenne.....	795
Wyandotte.....	264	NEBRASKA.	
<i>Sac and Fox Agency.</i>		<i>Santee and Flandreau Agency.</i>	
Absentee Shawnee.....	*775	Ponca of Dakota.....	207
Iowa.....	84	Santee Sioux.....	871
Mexican Kickapoo.....	*326	Santee Sioux at Flandreau.....	234
Pottawatomie (citizen).....	306	<i>Omaha and Winnebago Agency.</i>	
Sac and Fox of the Mississippi.....	430	Omaha.....	1,160
Other tribes.....	340	Winnebago.....	1,222
<i>Union Agency.</i>		NEVADA.	
Cherokee.....	*22,000	<i>Nevada Agency.</i>	
Chickasaw.....	*6,000	Pah-Ute.....	1,334
Choctaw.....	*16,000	Pi-Ute.....	124
Creek.....	*14,000	Indians off the reserve.....	*3,200
Seminole.....	*3,000	<i>Western Shoshone Agency.</i>	
IOWA.		Western Shoshone.....	*380
<i>Sac and Fox Agency.</i>		Indians wandering in Nevada.....	13,300
Sac and Fox.....	1380	NEW MEXICO.	
KANSAS.		<i>Mescalero Agency.</i>	
<i>Pottawatomie and Great Nemaha Agency.</i>		Mescalero Apache.....	417
Chippewa and Muncie.....	69	Jicarilla Apache.....	785
Iowa.....	143	<i>Navajo Agency.</i>	
Kickapoo.....	241	Navajo.....	17,358
Pottawatomie.....	470	Moquis Pueblo.....	1,919
Sac and Fox of Missouri.....	84	<i>Pueblo Agency.</i>	
MICHIGAN.		Pueblo.....	*7,762
<i>Mackinac Agency.</i>		NEW YORK.	
Chippewa of Lake Superior.....	694	<i>New York Agency.</i>	
Chippewa of Saginaw, Swan Creek, and Black River.....	540	Allegany Reserve:	
Ottawa and Chippewa.....	6,000	Seneca.....	850
Pottawatomie of Huron.....	79	Onondaga.....	85
MINNESOTA.		Cattaraugus Reserve:	
<i>White Earth Agency.</i>		Seneca.....	1,323
Mississippi Chippewa.....	979	Onondaga.....	36
Otter Tail Chippewa.....	618	Cayuga.....	156
Pembina Chippewa.....	248	Oneida Reserve:	
Pillager, Leech Lake.....	1,174	Oneida.....	174
Pillager, Winnebagoishish, Pillager, Cass Lake.....	392	Onondaga Reserve:	
Red Lake Chippewa.....	1,103	Onondaga.....	324
Mille Lac Chippewa.....	1942	Oneida.....	66
White Oak Point Chippewa.....	1582	Saint Regis:	
MONTANA.		Saint Regis.....	1944
<i>Blackfeet Agency.</i>		Tonawanda Reserve:	
Blackfeet, Blood, Piegan.....	2,026	Seneca.....	535
<i>Crow Agency.</i>		Cayuga.....	16
Crow.....	*3,226	Tuscarora Reserve:	
* Estimated.		Tuscarora.....	415
		Onondaga.....	39
		† From report for 1884-'85.	

Name of agency and tribe.	Popu-lation.	Name of agency and tribe.	Popu-lation.
NORTH CAROLINA.		WASHINGTON—continued.	
Eastern Cherokee, in North Carolina and Tennessee	3,000	<i>Colville Agency—continued.</i>	
OREGON.		Methow	*300
<i>Grand Ronde Agency.</i>		Spokane	324
Clackama	31	Calispel	*200
Rogue River	25	Nez Percé and others	*150
Umpqua	57	Cœur d'Alène	*200
Remnants of other tribes	397		476
<i>Klamath Agency.</i>		<i>Neah Bay Agency.</i>	
Klamath and Modoc	806	Makah	523
Snake	166	Quillehute	258
<i>Siletz Agency.</i>		<i>Quinalt Agency.</i>	
Alsea	612	Hoh	61
Chasta Costa		Qneet	85
Chetco		Quinalt	107
Toetootna		Chehalis	6
Coos		Oybut	36
Umpqua		Hamptulip	16
Coquill		Hogquam	16
Enchre		Montesano	16
Nultonatna		Satsop	12
Galise Creek		Georgetown	69
Joshua		<i>Nisqually and S' Kokomish Agency.</i>	
Klamath		Puyallup	568
Sixes		Chehalis	148
Macnootna		Nisqually	90
Neztucca		Squaxin	71
Rogue River		S' Klallam	400
Salmon River		S' Kokomish	227
Sinslaw		Puyallups not on reserve	75
<i>Umatilla Agency.</i>		Nisqually and Squaxin not on reserve	135
Walla Walla	236	<i>Tulalip Agency.</i>	
Cayuse	337	D'Wamish	474
Umatilla	150	Madison	147
Mixed bloods	171	Muckleshoot	81
<i>Warm Springs Agency.</i>		Swinomish	236
Warm Springs	418	Lummi	285
Wasco	248	<i>Yakama Agency.</i>	
Tenino	76	Yakama, Klickital, Topnish, and others	1,290
John Day	50	Yakamas not on reserve	†2,000
Pi.Ute	67		
<i>Indians in Oregon not under an Agent.*</i>		WISCONSIN.	
Indians roaming on Columbia River	†800	<i>Green Bay Agency.</i>	
TEXAS.		Oneida	1,560
<i>Indians in Texas not under an Agent.</i>		Stockbridge	134
Alabama, Cushman, and Muskokee	†290	Menomonee	1,306
UTAH.		<i>La Pointe Agency.</i>	
<i>Ouway Agency.</i>		Chippewa at Red Cliff	192
Tabeguache Band of Ute	†1,252	Chippewa at Bad River	508
<i>Utah Valley Agency.</i>		Chippewa at Lac Court d'Oreilles	1,170
Uintah Ute	*481	Chippewa at Fond du Lac	455
White River Ute	*575	Chippewa at Grand Portage	301
<i>Indians in Utah not under an Agent.*</i>		Chippewa at Bois Forte	702
Pah-Vant	†134	Chippewa at Lac du Flambeau	468
Goship Ute	†256	<i>Indians in Wisconsin not under an Agent.</i>	
WASHINGTON.		Winnebago	†930
<i>Colville Agency.</i>		Pottawatomie (Prairie band)	†280
Colville	*600	WYOMING.	
Lake	*300	<i>Shoshone Agency.</i>	
O'Kanagan	*300	Shoshone	850
San Puell	*300	Northern Arapaho	950
		MISCELLANEOUS.	
		Miami and Seminole in Indiana and Flor-ida	†892
		Oldtown Indians in Maine	†410

* Estimated.

† From Report for 1884-'85.

Total Indian population in 1886, exclusive of Alaska, 247,761.

UNITED STATES INDIAN POLICE.

By the act of May 27, 1878, an Indian police force was organized for duty on the various reservations. Their duties were defined "to be employed in maintaining order and prohibiting illegal traffic in liquor on the several Indian reservations."

This force is composed of Indians, generally heads of families. In 1884 the force consisted of seven hundred and eighty-nine officers and privates at forty-eight out of the sixty different agencies; June 30, 1886, there were 701. They are uniformed and are most efficient. Congress at the session of 1884-'85 was so much impressed with the efficiency of this force that they increased the pay of the privates from \$5 per month to \$8, and the officers from \$8 to \$10 per month. The total cost of this service is about \$89,000 per year.

The annual reports of the several Indian agents to the Commissioner, and printed in his annual report, will show the progress of this tried and approved force, whose multifarious duties are prescribed by regulation, and are of the most trying and laborious character.

INDIAN TRAINING SCHOOLS.

The United States has eight training schools for Indians, viz, Carlisle, Pa., Forest Grove, Oreg., Genoa, Nebr., Chilocco, Ind. Ter., Lawrence, Kans., Fort Stevenson, Dakota, and Fort Yuma, Arizona.

	Pupils.
Fort Stevenson, Dakota.....	71
Carlisle, Pa.....	604
Forest Grove, Oreg.....	200
Hampton, Va.....	120
Genoa, Nebr.....	216
Chilocco, Ind. Ter.....	204
Lawrence, Kans.....	434
Fort Yuma, Arizona.....	67

The Indians in these schools are brought from various tribes, youths of both sexes, and taught the various trades and household industries, as well as receiving an English education. It is believed that many of these will become teachers amongst their own people. The expense of this is paid by the nation.

Boarding or day schools are found in most of the agencies.

Full reports of educational efforts and results at the various agencies will be found in the annual report of the Commissioner of Indian Affairs.

The status of school work among Indians, exclusive of the five civilized tribes, can best be shown by the following comparative statement:

Items.	1883.	1884.	Increase.
Training schools, Carlisle, Forest Grove, &c.....	3	6	3
Pupils in training schools.....	610	1,195	585
Boarding schools on or near reservations.....	79	83	4
Pupils in such schools.....	4,407	4,935	528
Children placed in various schools through the country.....	122	579	457
Day schools.....	117	126	9
Total number of day pupils.....	5,102	5,022	-----
Total number of boarding pupils.....	5,139	6,709	1,570

Of the above, one hundred and thirty boarding pupils and eight hundred and ninety-two day pupils are in New York. The day pupils attend the twenty-nine public schools which the State of New York provides for her Indian population, at a cost of about \$669,974.21.—Page XIX, Report Commissioner Indian Affairs, 1884.

Hon. John B. Riley, Indian School Superintendent, in his Report for 1886, November 1, gives the following general summary:

Kind of school.	Number.	Number of employés.	Capacity.	Largest monthly attendance.	Average attendance.	Cost.
Government schools supported by general appropriation	154	552	8,231	7,765	5,689	\$494,456 52
Government schools supported by special appropriation	5	154	1,250	1,425	1,275	226,574 11
Contract schools supported by general appropriation	52	.....	3,852	2,602	2,093	201,992 26
Contract schools supported by special appropriation	3	.....	600	524	471	74,876 91
Total	214	703	13,933	12,316	9,528	997,899 80

At the Government boarding schools an average attendance of 80 and at the contract boarding schools an average attendance of 22 day pupils were reported who were educated without additional expense to the Government.

The cost given is only the amount expended by the Government, and does not include the amounts contributed by charitable individuals and religious organizations.

ANNUAL REPORT OF THE OFFICE OF INDIAN AFFAIRS.

An annual report is made by the Commissioner of Indian Affairs to the Secretary of the Interior each year, ending with the fiscal year June 30. This report is transmitted to Congress, and its recommendations reviewed to the President by the Secretary of the Interior. It is a volume usually of from four hundred and fifty to five hundred pages, and contains a résumé of each and every feature of the Indian service during the year. The agents' reports are printed in full, and many statistical tables are given. .

The following tables are taken from the Commissioner's annual reports:

POPULATION, SOURCES OF SUBSISTENCE, ETC., 1884.

Indians in the United States, exclusive of those in Alaska 204,369

Five civilized tribes in Indian Territory:

Indians who wear citizens' dress	64,000
Indians who can speak English enough for ordinary conversation	45,600
Families engaged in agriculture	13,600
Families engaged in civilized pursuits	1,017
Male Indians who undertake manual labor in civilized pursuits	9,500
Houses occupied by Indians	14,250
Church buildings	178
Missionaries	93

Other Indian tribes:

Indians who wear citizens' dress wholly.....	82,642
Indians who wear citizens' dress in part.....	58,012
Indians who can speak English enough for ordinary conversation.....	25,394
Indians who can read.....	18,185
Indian families engaged in agriculture.....	24,451
Indian families engaged in civilized pursuits.....	6,750
Male Indians who undertake manual labor in civilized pursuits.....	47,553
Indian apprentices, on reservations, 392; at Carlisle and Forest Grove, 231.....	623
Indians who have allotments.....	8,278
Houses occupied by Indians.....	14,824
Houses built for Indians during the year.....	292
Houses built by Indians during the year.....	1,975
Church buildings.....	147
Missionaries.....	129
Indians who have received medical treatment during the year.....	53,774
Births.....	4,069
Deaths.....	3,787
Indians killed during the year by Indians.....	29
Indians killed during the year by whites.....	9
White persons killed during the year by Indians.....	1
Indian criminals punished during the year.....	403
Crimes against the Indians committed by whites.....	73
Whites punished for crimes against the Indians.....	11
Whisky sellers prosecuted during the year.....	200
Indians killed by accident.....	10
Pounds of freight transported by Indian teams.....	11,337,853
Amount earned thereby.....	\$74,782 96
Amount contributed for education by religious societies.....	79,259 00
Amount contributed for other purposes by religious societies.....	36,288 00

POPULATION, ETC., 1886.

Total Indian population, exclusive of Indians in Alaska.....	247,761
Number of mixed bloods.....	20,567
Total Indian and mixed population, males.....	120,527
Total Indian and mixed population, females.....	127,234

*Five civilized tribes in Indian Territory.**

Number of children between six and sixteen years.....	†9,400
Number of Indians who can read English only.....	†12,633
Number of Indians who can read Indian only.....	†6,467
Number of Indians who can read English and Indian.....	†900
Total number of Indians who can read, over twenty.....	†12,000
Total number of Indians who can read, under twenty.....	†8,000
Number of Indians who can use English enough for ordinary intercourse.....	†17,500
Number of Indian apprentices.....	†100
Number of Indians who wear citizens' dress, wholly.....	22,000
Number of Indians who wear citizens' dress, in part.....	16,000
Number of dwelling-houses built by Indians during the year.....	400
Number of dwelling-houses built for Indians during the year.....	100
Number of dwelling-houses occupied by Indians.....	6,006

Other Indian tribes:

Number of children between six and sixteen years.....	37,377
Number of Indians who can read English only.....	10,862
Number of Indians who can read Indian only.....	3,560
Number of Indians who can read English and Indian.....	4,642
Total number of Indians who can read, over twenty.....	7,539
Total number of Indians who can read, under twenty.....	11,525
	19,064
Number who have learned to read during the year.....	3,153
Number of Indians who can use English enough for ordinary intercourse.....	21,301
Number of Indian apprentices.....	414
Number of Indians who wear citizens' dress, wholly.....	59,621

* Only partially reported.

† Estimated.

Other Indian tribes—Continued.

Number of Indians who wear citizens' dress, in part.....	43,695
Number of allotments made to Indians, full blood.....	6,875
Number of allotments made to Indians, mixed blood.....	798
Number of Indians living upon and cultivating lands allotted.....	9,612
Number of male Indians who labor in civilized pursuits, full blood.....	38,776
Number of male Indians who labor in civilized pursuits, mixed blood.....	4,647
Number of dwelling-houses built by Indians during the year.....	1,836
Cost of same to Government.....	\$19,359
Number of dwelling-houses built for Indians during the year.....	104
Cost of same to Government.....	\$14,425
Number of houses occupied by Indians.....	15,226
Number of agency buildings erected during the year.....	42
Cost of same to Government.....	\$36,577

DISTRIBUTION OF POPULATION, 1884.

States and Territories.	Aggregate number of agencies.	Aggregate Indian population.	Indians not under control of agents.
Arizona.....	3	18,699	2,464
California.....	4	4,738	6,669
Colorado.....	1	991	.....
Dakota.....	9	32,111	400
Idaho.....	3	3,676	600
Indian Territory.....	6	18,334	.....
Indian Territory (five civilized tribes).....	1	64,000	.....
Iowa.....	1	354	.....
Kansas.....	1	976	.....
Maine.....	.....	.....	410
Michigan.....	1	9,577	.....
Minnesota.....	1	5,287	.....
Montana.....	5	*15,333	.....
Nebraska (including 201 attached to Kansas agency, but still living in Nebraska).....	2	3,602	.....
Nevada.....	2	5,016	3,300
New Mexico.....	3	30,003	.....
New York.....	1	5,007	.....
North Carolina.....	1	3,100	.....
Oregon.....	5	4,255	800
Texas.....	(1)	97	290
Utah.....	2	2,309	390
Washington Territory.....	6	10,846	150
Wisconsin.....	2	6,628	1,210
Wyoming.....	1	1,855	.....
Indiana and Florida.....	.....	.....	892
Total.....	61	240,794	17,575

* Of these, 558 are in charge of a military officer and not on an Indian reservation.

† Indians in charge of a military officer, and not on a reservation.

[Total number in United States, exclusive of Alaska, in 1884, 264,369; in 1886, 247,761, see pages 821-824.]

EXPENDITURES FROM APPROPRIATIONS FOR THE FISCAL YEARS 1882 TO 1884.

Objects and purposes for which the appropriations have been expended.	1882.	1883.	1884.
Amount appropriated.....	\$5, 124, 648 80	\$5, 563, 104 13	\$5, 291, 985 91
Pay of Indian agents.....	84, 552 77	83, 030 09	81, 888 53
Pay of special agents.....	8, 898 18	7, 290 05	8, 558 46
Pay of interpreters.....	23, 711 64	18, 306 24	19, 187 62
Buildings at agencies and repairs.....	36, 000 06	34, 136 18	30, 941 04
Vaccination of Indians.....	1, 430 35	740 75	246 00
Medicines and medical supplies.....	15, 749 99	15, 886 86	15, 728 76
Annuity goods.....	667, 727 02	534, 352 69	371, 073 79
Subsistence supplies.....	2, 302, 739 13	2, 473, 600 81	2, 160, 967 92
Agricultural and miscellaneous supplies.....	210, 581 73	272, 959 44	259, 693 51
Expenses of transportation and storage.....	285, 261 16	323, 966 95	285, 148 76
Purchase and inspection of annuity goods and supplies.....	25, 285 37	25, 161 12	24, 803 12
Advertising expenses and telegraphing.....	14, 180 12	14, 174 22	21, 196 88
Payment of annuity in money.....	285, 819 36	294, 859 98	296, 666 56
Payment of regular employes.....	324, 639 52	265, 801 19	254, 853 30
Payment of temporary employes.....	8, 345 66	7, 320 94	9, 096 48
Support of schools.....	244, 209 18	482, 336 44	669, 974 21
To promote civilization among Indians generally, including Indian labor.....	233, 364 48	145, 160 25	92, 130 67
Traveling expenses of Indian agents.....	12, 947 45	13, 472 49	11, 543 45
Traveling expenses of special agents.....	2, 790 76	3, 648 42	5, 810 82
Incidental expenses of agencies.....	6, 231 00	13, 258 77	21, 111 75
Pay of Indian police, scouts and equipments.....	75, 975 61	83, 286 08	60, 097 08
Presents to Indians.....	330 00	60 00	-----
Stock for Indians.....	-----	-----	263, 880 47
Survey of Indian reservations.....	-----	-----	496 50
Pay and expenses of Indian inspectors.....	19, 963 01	21, 002 04	17, 250 00
Expenses of Indian commissioners.....	-----	4, 625 95	-----
Agricultural improvements.....	6, 756 31	8, 803 50	7, 581 49
Miscellaneous.....	4, 650 97	4, 809 80	13, 988 23
In hands of agents.....	40, 387 74	20, 081 78	746 09
Total amount expended.....	4, 897, 165 83	5, 196, 218 84	5, 006, 661 49
Balance unexpended.....	187, 095 23	366, 885 29	285, 324 42

REFERENCES TO INDIAN MATTERS AND TO TABLES IN REPORT OF COMMISSIONER OF INDIAN AFFAIRS.

For all Indian treaties and laws, see U. S. Statutes at Large, 1776-1886.

For a "statement showing the present liabilities of the United States to Indian tribes under treaty stipulations" (and which is published annually), see Annual Report of Commissioner of Indian Affairs.

For statement of "trust funds" and trust lands, being "List of names of Indian tribes for whom stock is held in trust by the Secretary of the Interior (Treasurer of the United States custodian), showing the amount standing to the credit of each tribe, the annual interest, the date of treaty or law under which the investment was made, and the amount of abstracted bonds for which Congress has made no appropriation, and the annual interest on the same," see Report of Commissioner of Indian Affairs. This statement is published annually.

For "List of securities held for invested tribal funds," see same Report.

For all expenses, receipts from sale of Indian lands, appropriations by Congress, and expenditures of the same, see same Report. This is also published annually.

For "Schedule showing the names of Indian reservations in the United States, agencies, tribes occupying or belonging to the reservation, area of each reservation in acres and square miles, and reference

to treaty, law, or other authority by which reservations were established," see same Report. This is also published annually.

For area of arable land on the several reservations, see Annual Report Commissioner of Indian Affairs.

For Executive orders relating to Indian reservations, see pages 292 to 380, Report of Commissioner of Indian Affairs, 1886.

For annual table of statistics relating to population, industries, and sources of subsistence, together with religious and vital statistics, see same Report.

The following is a summary of the Indian Service for 1884, and, in some cases where noted, in 1886:

[Official. Office of Indian Affairs.]

Indians, exclusive of five civilized tribes:

Acres in Indian reservations	123,740,769
Acres tillable	9,016,815
Acres occupied by white intruders	3,760
Acres cultivated by the Government during the year	4,120
Acres cultivated by the Indians during the year	229,768
Acres broken by the Government during the year	1,450
Acres broken by the Indians during the year	26,393
Rods of fencing made during the year	154,840
Whites unlawfully on reserve	950

	By Government.		By Indians.	
	1884.	1886.	1884.	1886.
<i>Produces raised during the year.</i>				
Wheat..... bushels..	10,361	6,700	823,299	1,037,733
Corn..... do.....	11,295	10,790	984,318	2,210,061
Oats and barley..... do.....	26,033	13,624	455,526	457,808
Vegetables..... do.....	13,019	2,495	487,597	414,047
Beans..... do.....			20,447	28,393
Hay, cut..... tons.....	4,476		71,828	114,295
Hops..... pounds.....	28,000		20,000	
Butter made..... do.....	1,450		42,621	74,629
<i>Stock owned.</i>				
Horses.....	2,128	559	235,534	408,972
Mules.....	199	189	8,405	5,610
Cattle.....	8,728	8,858	103,324	109,449
Swine.....	309	625	67,835	46,712
Sheep.....			1,029,860	880,199
Fowls.....				116,528
Maple sugar made..... pounds.....			205,000	
Wool produced..... do.....			700,000	
Wild rice raised..... bushels.....			1,400	
Berries sold..... do.....			500	
Lumber sawed..... feet.....			4,416,935	2,561,823
Wood cut..... cords.....			81,625	64,441
Robes and furs sold..... value.....			\$140,675	\$72,701
Blankets manufactured..... do.....			\$30,000	
Fish sold..... do.....			\$4,200	
Snake-root gathered..... do.....			\$15,600	

Five civilized tribes in Indian Territory.

Acres in reservations	19,785,771
Acres tillable	8,870,000
Acres under cultivation	320,000
Acres under fence	890,000
Wheat raised..... bushels.....	280,000
Corn raised..... do.....	1,615,000
Oats and barley raised..... do.....	313,000
Horses owned.....	87,000
Mules owned.....	26,570
Cattle owned.....	710,000
Swine owned.....	530,000
Sheep owned.....	81,000
Whites unlawfully on reserve	6,500

Comparative statement, showing increase in Indian productions and property made in five years 1880-1884.

	1880.	1881.	1882.	1883.	1884.
<i>Indians, exclusive of five civilized tribes:</i>					
Acres cultivated.....	168,340	205,367	199,982	210,272	229,768
Wheat raised..... bushels..	408,812	451,479	493,933	* 1,811,362	823,299
Corn raised..... do.....	604,103	517,642	849,421	992,496	984,318
Oats and barley raised..... do.....	224,899	343,444	317,294	374,670	455,526
Vegetables raised..... do.....	375,843	438,792	510,995	† 478,318	† 497,597
Lumber sawed..... feet..	4,025,612	4,766,679	4,743,111	8,951,987	4,416,935
Horses owned.....	211,981	188,402	184,486	206,738	235,534
Cattle owned.....	78,939	80,684	94,932	97,216	103,324
Swine owned.....	40,381	43,913	39,229	36,676	67,835
Sheep owned.....	864,216	977,017	† 1,268,283	§ 1,174,660	1,029,869
Houses occupied.....	12,507	12,893	14,607	15,390	16,764
Indian houses built during the year.....	1,639	1,409	1,597	1,108	2,367
Indian apprentices who have been learning trades.....	358	456	617	582	623
<i>Five civilized tribes:</i>					
Acres cultivated.....	314,398	348,000	370,000	400,000	320,000
Wheat raised..... bushels..	336,424	105,000	180,000	245,000	280,000
Corn raised..... do.....	2,346,042	616,000	1,125,000	1,255,000	1,615,000
Oats and barley raised..... do.....	124,568	74,300	119,500	202,000	313,000
Cotton raised..... pounds..	† 16,860	---	† 6,050,000	† 5,900,000	---
Horses owned.....	61,453	64,600	50,500	78,500	87,000
Mules owned.....	5,138	6,150	5,460	33,070	26,570
Cattle owned.....	237,040	370,000	455,000	600,000	710,000
Swine owned.....	400,282	455,000	385,500	466,000	530,000
Sheep owned.....	34,034	33,400	36,450	46,000	81,000

* By error amount of wheat raised in 1883 was reported as 1,811,362 bushels. It should have been 811,362 bushels.

† Exclusive of large quantities of melons and pumpkins.

‡ Includes goats at Navajo Agency.

§ The loss in sheep caused by the severity of the winter.

|| Bales.

¶ Pounds.

Statistics for 1886.

Indians, exclusive of five civilized tribes in Indian Territory:

Number of acres tillable.....	15,266,830
Number of acres cultivated during year by Government.....	3,132
Number of acres cultivated during year by Indians.....	372,276
Number of acres broken during year by Government.....	3,042
Number of acres broken during year by Indians.....	26,960
Number of acres under fence.....	603,337
Number of rods of fence built during the year.....	410,077
Number of melons.....	1,112,474
Number of pumpkins.....	399,303
Number of full-blood families engaged in agriculture.....	22,405
Number of full-blood families engaged in other civilized pursuits.....	7,037
Number of mixed-blood families engaged in agriculture.....	2,101
Number of mixed-blood families engaged in other civilized pursuits.....	675
Pounds of freight transported by Indians.....	13,499,506
Amount earned by transporting freight.....	\$85,708
Number of Indians killed during year by Indians of same tribe.....	34
Number of Indians killed during year by citizens.....	13
Number of whites killed by Indians during the year.....	3
Number of Indian criminals punished by civil and military.....	119
Number of Indian criminals punished by tribal organization.....	425
Number of crimes committed by whites against persons of Indians.....	19
Number of crimes committed by whites against property of Indians.....	332
Number of whites punished for crimes against Indians.....	31
Number of whisky sellers prosecuted.....	132
Number of whites unlawfully on reserve.....	1,666
Number of acres occupied.....	423,240
Number of missionaries:	
Male.....	105
Female.....	38
	143
Number of church members:	
White.....	918
Indian.....	28,063
	29,581
Number of church buildings.....	142
Amount contributed by religious societies for education.....	\$95,182
Amount contributed by religious societies for other purposes.....	\$48,881
Donations by societies and individuals to Carlisle and Hampton.....	\$23,043
Number of Indians receiving medical treatment during year.....	60,934
Number of births during the year.....	4,419
Number of deaths during the year.....	3,929

*Five civilized tribes in Indian Territory:**

Number of full-blood families engaged in agriculture	2,200
Number of full-blood families engaged in other civilized pursuits	300
Number of mixed-blood families engaged in agriculture	1,400
Number of mixed-blood families engaged in other civilized pursuits	362
Number of whites unlawfully on reserve	5,000
Stock owned—	
Horses	18,643
Mules	1,289
Cattle	150,000
Swine	120,000
Sheep	18,000
Domestic fowls	150,000

* Only partially reported.

INDIAN RESERVATIONS, JUNE 30, 1886.

EXTINGUISHING THE INDIAN TITLE TO LANDS.

Preliminary to survey of lands within the public domain the United States requires the extinction of the Indian title or Indian right of occupancy thereof. Without this being done the surveys will not be made.

The ninth article of the Articles of Confederation declared—

The United States in Congress assembled have the sole and exclusive right and power of regulating the trade and managing all affairs with the Indians not members of any of the States: *Provided*, That the legislative right of any State within its own limits be not infringed or violated.

Under this, September 22, 1783, Congress issued a proclamation, prohibiting and forbidding all persons from making settlements on lands inhabited or claimed by Indians without the limits or jurisdiction of any particular State, and from purchasing or receiving any gift or cession of such lands or claims without the express authority and direction of the United States in Congress assembled.

It further declared that every such purchase or settlement, gift, or cession, not having the authority aforesaid, should be "null and void," and that no right or title should accrue in consequence of any such purchase, gift, cession, or settlement.

INDIAN OCCUPANCY TITLE TO THE PUBLIC DOMAIN—HOW EXTINGUISHED.

From the organization of the National Government it has been the rule of the nation to purchase the occupancy right from the Indians, generally giving them more value in the compensation than the use of the ceded lands is worth to the Indians.* The Government has never attempted to survey and dispose of lands prior to their cession by the Indians.

The civil status of the Indians has been defined by a long series of statutes and court rulings.

In the cases of the Cherokee Nation *v.* Georgia (5 Peters, 1) and Worcester *v.* Georgia (6 Peters, 515) the Indian tribes residing within the United States were recognized in some sense as political bodies, not as foreign nations nor as domestic nations, but still possessing and

* For cessions of lands by Indian tribes in Indiana to the United States, see article by C. C. Royce in the First Annual Report of the Bureau of Ethnology, 1879-'80, Washington, D. C., and Statutes of United States, 1789 to 1886.

For an interesting and valuable account of the American aboriginal land system and title, see pages 278-298, "Labor Land and Law," by Hon. Wm. A. Phillips.

exercising some of the functions of nationality; but by act of Congress of March 3, 1871, it was provided that hereafter no recognition by treaty or otherwise should be made by the United States of the claim of any Indian tribe as being an independent nation, tribe, or power. They hold a relation of wardship to the General Government and are subject to its control. A State legislature has no jurisdiction over the Indian territory contained within the territorial limits of the State; but in the case of *New York v. Dibble* (21 Howard, 366) it was decided that the State holds the sovereign police authority over the persons and property of the Indians, so far as necessary to preserve the peace and protect them from imposition and intrusion.

In regard to right of soil, it was settled in the case of *The United States v. Rogers* (4 Howard, 567) that the Indian tribes are not the owners of the territories occupied by them. These are vacant or unoccupied public lands, belonging to the United States.

In the case of *Johnson v. McIntosh* (8 Wheaton, 543) it was held that the Indian tribes were incompetent to transfer any rights to the soil, and that any such conveyances were void *ab initio*, the right of property not subsisting in the grantors. The right of making such grants was originally in the Crown, but by the treaty of 1783 it was surrendered to the United States. In previous pages has been shown the process by which several of the States originally composing the American Union divested themselves of this right by transferring both territorial jurisdiction and title to the soil by cession to the General Government. In the case last mentioned Chief Justice Marshall, in delivering the opinion of the court, thus grounded the right of the Government upon prior discovery:

The United States, then, have unequivocally acceded to that great and broad rule by which its civilized inhabitants now hold this country. They hold and assert in themselves the title by which it was acquired. They maintain, as all others have maintained, that discovery gave an exclusive right to extinguish the Indian title of occupancy, either by purchase or by conquest, and gave also a right to such a degree of sovereignty as the circumstances of the people would allow them to exercise.

The power now possessed by the Government of the United States to grant lands resided, while we were colonies, in the Crown or its grantees. The validity of the titles given by either has never been questioned in our courts. It has been exercised uniformly over territory in possession of the Indians. The existence of this power must negative the existence of any right which may conflict with or control it. An absolute title to lands cannot exist at the same time in different persons or in different governments. An absolute must be an exclusive title, or at least a title which excludes all others not compatible with it. All our institutions recognize the absolute title of the Crown, subject only to the Indian right of occupancy, and recognize the absolute title of the Crown to extinguish that right. This is incompatible with an absolute and complete title in the Indians.

We will not enter into the controversy whether agriculturists, merchants, and manufacturers have a right, on abstract principles, to expel hunters from the territory they possess, or to contract their limits. Conquest gives a title which the courts of the conqueror cannot deny, whatever the private and speculative opinions of individual may be respecting the original justice of the claim which has been successfully as



asserted. The British Government, which was then our government, and whose rights have passed to the United States, asserted a title to all the lands occupied by Indians within the chartered limits of the British colonies. It asserted also a limited sovereignty over them, and the exclusive right of extinguishing the title which occupancy gave to them. These claims have been maintained and established as far west as the Mississippi River by the sword. The title to a vast portion of the lands we now hold originates in them. It is not for the courts of this country to question the validity of this title or to sustain one which is incompatible with it.

Although we do not mean to engage in the defense of those principles which Europeans have applied to Indian title, they may, we think, find some excuse, if not justification, in the character and habits of the people whose rights have been wrested from them.

The title by conquest is acquired and maintained by force. The conqueror prescribes its limits. Humanity, however, acting on public opinion, has established, as a general rule, that the conquered shall not be wantonly oppressed, and that their condition shall remain as eligible as is compatible with the objects of the conquest. Most usually they are incorporated with the victorious nation, and become subjects or citizens of the government with which they are connected. The new and old members of society mingle with each other; the distinction between them is gradually lost, and they make one people. Where this incorporation is practicable, humanity demands, and a wise policy requires, that the right of the conquered to property should remain unimpaired; that the new subjects should be governed as equitably as the old, and that confidence in their security should gradually banish the painful sense of being separated from their ancient connections and united by force to strangers.

When the conquest is complete, and the conquered inhabitants can be blended with the conquerors, or safely governed as a distinct people, public opinion, which not even the conqueror can disregard, imposes these restraints upon him; and he cannot neglect them without injury to his fame and hazard to his power.

But the tribes of Indians inhabiting this country were fierce savages, whose occupation was war, and whose subsistence was drawn chiefly from the forest. To leave them in possession of their country was to leave the country a wilderness; to govern them as a distinct people was impossible, because they were as brave and high-spirited as they were fierce, and were ready to repel by arms every attempt on their independence. What was the inevitable consequence of this state of things? The Europeans were under the necessity either of abandoning the country and relinquishing their pompous claims to it, or of enforcing those claims by the sword, and by the adoption of principles adapted to the condition of a people with whom it was impossible to mix, and who could not be governed as a distinct society, or of remaining in their neighborhood, and exposing themselves and their families to the perpetual hazard of being massacred.

Frequent and bloody wars, in which the whites were not always the aggressors, unavoidably ensued. European policy, numbers, and skill prevailed. As the white population advanced, that of the Indians necessarily receded. The country in the immediate neighborhood of agriculturists became unfit for them. The game fled into thicker and more unbroken forests, and the Indians followed. The soil, to which the Crown originally claimed title, being no longer occupied by its ancient inhabitants, was parceled out according to the will of the sovereign power, and taken possession of by persons who claimed immediately from the Crown, or mediately through its grantees or deputies.

That law which regulates and ought to regulate in general the relations between the conqueror and conquered was incapable of application to a people under such circumstances. The resort to some new and different rule, better adapted to the actual state of things, was unavoidable. Every rule which can be suggested will be found to be attended with great difficulty.

However extravagant the pretension of converting the discovery of an inhabited

country into conquest may appear, if the principle has been asserted in the first instance and afterward sustained, if a country has been acquired and held under it, property of the great mass of the community originates in it, it becomes the law of the land and cannot be questioned. So, too, with respect to the concomitant principle that the Indian inhabitants are to be considered merely as occupants, to be protected, indeed, while in peace, in the possession of their lands, but to be deemed incapable of transferring the absolute title to others. However this restriction may be opposed to natural right and to the usages of civilized nations, yet, if it be indispensable to that system under which the country has been settled, and be adapted to the actual condition of the two people, it may, perhaps, be supported by reason, and certainly cannot be rejected by courts of justice.

(See also *Fletcher v. Peck*, 6 Cranch, 87; *Mitchell v. U. S.*, 9 Peters, 711; *Clark v. Smith*, 13 Peters, 195; *Latimer v. Poteet*, 14 Peters, 4; *Jackson v. Porter*, 1 Paine, 457; *Blair v. Pathkiller*, 5 Yerger, 230; *Vanhorn v. Dorrance*, 2 Dallas, 304; *Choteau v. Molony*, 16 Howard, 203; *Godfrey v. Beardsley*, 2 McLean, 413.)

The court confined itself to the discussion of questions essential to a statement of the actual law governing the relations of the Indian tribes. It assumes the concrete fact that the General Government holds the right of eminent domain as well as the title to the soil in the public lands, subject, however, to the right of occupancy by the Indians, and that "the Indian inhabitants are considered merely as occupants, to be protected while in peace in the possession of their lands, but incapable of transferring an absolute title to others." The Constitution of the United States gives to Congress the "power to dispose of and to make all needful rules and regulations respecting the territory or other property belonging to the United States." The "territory" or soil, here classed with other property, may be disposed of under rules and regulations prescribed by the legislative authority. The question now arises whether Indian occupancy is an indefeasible right, or whether it is merely a privilege which the Government may withdraw when the interests of civilization or the pressure of immigration may demand it.

According to the above rulings in the case of *Johnson v. McIntosh*, the General Government has the right to terminate the occupancy of the Indians by "conquest or purchase." Does this involve the right of forcibly dispossessing them of that occupancy?

Very large portions of the public domain have been acquired by peaceable purchase; other portions have been acquired by conquest. Various tribes having been successively subjugated, and, as the price of peace, they were compelled to part with a portion of their hunting grounds and move upon reservations.

INDIAN HOMESTEADS.

The fifteenth and sixteenth sections of the act of March 3, 1875, extend the benefits of the homestead act of May 20, 1862, and the amendatory thereof (now embodied in sections 2290, 2291, 2292, and 2295 to 2302, inclusive, of the Revised Statutes) to any Indian born

in the United States, who is the head of a family, or who has arrived at the age of twenty-one years, and who has abandoned or may hereafter abandon his tribal relations, with the exception that the provisions of the eighth section of said act of 1862 (section 2301 of the Revised Statutes) shall not be held to apply to entries made thereunder, and with the proviso that the title to lands acquired by any Indian by virtue thereof shall not be subject to alienation or incumbrance, either by voluntary conveyance, or the judgment, decree, or order of any court, and shall be and remain inalienable for a period of five years from the date of the patent issued therefor.

An Indian desiring to enter public land under this act must make application to the register and receiver of the proper district land office; also, an affidavit setting forth the fact of his Indian character; that he was born in the United States; that he is the head of a family or has arrived at the age of twenty-one years; that he has abandoned his tribal relations and adopted the habits and pursuits of civilized life; and this must be corroborated by the affidavits of two or more disinterested witnesses.

If no objection appears, the register and receiver will then permit him to enter the tract desired according to existing regulations, so far as applicable, under the homestead law, the register writing across the face of the application the words "Indian homestead—act of March 3, 1875"; they will note the entry on their records and make returns thereof to the General Land Office, with which they will send the affidavits submitted. It will be observed that the provisions of the eighth section of the act of May 20, 1862 (section 2301 of the Revised Statutes), which admits of the commuting of homestead to cash entries, do not apply to this class of homesteads.

All lands obtained under the above act are exempt from liability for debts contracted prior to the issuing of patents therefor.

When Indians become citizens of the United States they are entitled to the benefits of all the settlement and other land laws, as are other citizens.

Homesteads of all classes are returned upon monthly abstracts by registers and receivers, and the class or kind noted in "Remarks." No list or statement of the number of entries made under the above act can be (at this time) obtained, but the total number of entries made under it in all States and Territories will not exceed 100 to June 30, 1880.

There have been several acts passed relating to settlements by Indians upon the public lands, such as the acts of June 10, 1872, and May 23, 1876, which were for the Indians of the tribes known as Ottawas and Chippewas of Michigan. These were allowed to make entries of lands of former Indian reservations of Michigan. Probably some 500 or more of such entries have been made and perfected. (See Statutes at Large and Revised Statutes.) The Indian allotment act of February 8, 1887, is given in full in a foot-note on previous pages.

PROCEDURE IN MAKING AN INDIAN RESERVATION.

Indian reservations are made by treaty, by act of Congress, or by Executive act. The method of making an Indian reservation by an Executive order is by withdrawing certain lands from sale or entry and setting them apart for the use and occupancy of the Indians, such reservation previously having been selected by officers acting under the direction of the Commissioner of Indian Affairs or that of the Secretary of the Interior, and recommended by the Secretary of the Interior to the President.

The Executive order is sent to the Office of Indian Affairs, and copy thereof is furnished by that office to the General Land Office, upon receipt of which the reservation is noted upon the Land Office records and local land officers are furnished with copy of the order and are directed to protect the reservation from interference; after this the Indians are gathered up and placed upon the reservation.

Practically the same procedure prevails in the land department, in case of reservations created by treaty with the Indians or by act of Congress.

PROCEDURE IN ABOLISHING OR REDUCING INDIAN RESERVATION WHEN CREATED BY EXECUTIVE ACT.

When such reservations are no longer required, and the President is so informed by the Secretary of the Interior, an Executive order is issued restoring the lands to the public domain, and the order being received by the Commissioner of Indian Affairs, copy thereof is furnished to the General Land Office, where it is noted and information is communicated to the United States land officers, after which the lands are disposed of as other public lands.

TREATY RESERVATIONS.

Indian reservations existing by virtue of treaty stipulations are usually abolished or reduced in the manner following: An agreement entered into between the chiefs and head-men of the Indians, and agents or commissioners appointed by the Secretary of the Interior, with or without authority of Congress, for that purpose; such agreement submitted to Congress for acceptance and ratification, and provides for the relinquishment, for valuable considerations, of a part or the whole of the lands claimed by the Indians, either under treaty stipulations or otherwise.

In illustration of the method of procedure in reducing the area of a treaty reservation, the following is given from the Report of the Commissioner of Indian Affairs for 1886:

By an item in the Indian appropriation act approved May 15, 1886 (Public No. 49, p. 17), provision was made—

To enable the Secretary of the Interior to negotiate with the several tribes and bands of Chippewa Indians in the State of Minnesota for such modification of exi-

ing treaties with said Indians and such change of their reservations as may be deemed desirable by the said Indians and the Secretary of the Interior, and as to what sums shall be a just and equitable liquidation of all claims which any of said tribes now have upon the Government; and also to enable said Secretary to negotiate with the various bands or tribes of Indians in Northern Montana and at Fort Berthold, in Dakota, for a reduction of their respective reservations, or for removal therefrom to other reservations; and also to enable said Secretary to negotiate with the Upper and Middle bands of Spokane Indians and Pend d'Oreilles Indians, in Washington and Idaho Territories, for their removal to the Colville, Jocko, or Cœur d'Alène Reservations, with the consent of the Indians on said reservations; and also to enable said Secretary to negotiate with said Indians for the cession of their lands to the United States; and also to enable said Secretary to negotiate with the Cœur d'Alène Indians for the cession of their lands outside the limits of the present Cœur d'Alène Reservation to the United States, \$15,000, or so much thereof as may be necessary, to be immediately available; but no agreement shall take effect till ratified by Congress.

With a view to carrying out the provisions of this act, a commission composed of Hon. John V. Wright, Rt. Rev. H. B. Whipple, and Charles F. Larrabee, esq., was appointed to negotiate with the several bands and tribes named in the act; they are now in the field, under instructions dated July 27, 1886. It is confidently hoped that the labors of this commission will result in settling all matters of dispute between the various tribes and bands and the Government, and in the adoption of measures that will go far towards their civilization, education, and general advancement and welfare. A Congressional reservation lives at the pleasure of Congress.

By a clause in the Indian appropriation act approved March 3, 1871 (16 Stat., p. 566), it is declared that no Indian nation or tribe within the territory of the United States shall thereafter be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty; hence, since that time mere agreements have been entered into, subject to ratification by Congress and the President, such agreements being sometimes entered into under authority of a prior act of Congress, and sometimes, as in the case of the last Ute agreement, agreed upon and then submitted to Congress. In a case like the last mentioned, the agreement, as ratified by Congress, still remains to be ratified by a certain proportion of the Indians affected by such agreement, before it becomes valid.

RAILROADS THROUGH INDIAN LANDS.

Where Indians occupy reservations through which railroads are to run conferences are had with them and compensation paid them, after agreement, for lands to be used or taken by the railroad companies. These agreements are made with the sanction of Congress, under the direction of the Interior Department, and are reported each year. They can be found, when made, in the annual report of the Commissioner of Indian Affairs. The compensation paid them is usually deposited in the United States Treasury and becomes a trust fund.

NUMBER AND LOCATION OF RESERVATIONS.

The total number of Indian reservations in the United States, June 30, 1886, was 144, two-thirds of the area of which will eventually be restored to the public domain for sale and disposition, after purchase of occupancy title from the Indians, and setting aside portions of the same to be held by the Indians in severalty or otherwise, as may be ordered by Congress.

These reservations contain 135,978,345 acres,* with an estimated population of 247,761, or about 527 acres to each Indian.

RECAPITULATION.

Reservations.	No.	Area in square miles.	Acres.
Arizona	9	10,317 $\frac{1}{2}$	6,608,100
California	6	758 $\frac{1}{2}$	472,480
Colorado	1	1,710	1,094,400
Dakota	13	41,948 $\frac{1}{2}$	26,847,100
Idaho	4	4,080	2,611,480
Indian	25	64,215	41,097,300
Iowa		2	1,280
Kansas	8	159 $\frac{1}{2}$	102,080
Michigan	3	193 $\frac{1}{2}$	66,320
Minnesota	10	7,431	4,755,700
Montana	6	44,014	28,168,000
Nebraska	6	594	380,160
Nevada	4	1,491	954,160
New Mexico	22	14,979	9,586,560
New York	8	187	87,680
North Carolina	1	162	65,280
Oregon	6	3,243	2,075,560
Utah	2	6,207	3,972,480
Washington	17	6,418 $\frac{1}{2}$	4,107,560
Wisconsin	7	916	586,320
Wyoming	1	8,660	2,342,400
Total	144	212,406	135,978,345

* Of this area, 15,266,836 acres, about one-seventh, is stated by the Commissioner of Indian Affairs to be tillable.

For distribution of Indian population, 1884-'86, see pages 821-824 and 828 herein.

Schedule showing the names of Indian reservations in the United States, June 30, 1886, agencies, tribes occupying or belonging to the reservation, area of each reservation in acres and square miles, and reference to treaty, law, or other authority by which reservations were established.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
ARIZONA TERRITORY.					
Colorado River (b).....	Colorado River	Komahwiri (Tantawait), Koahnalla, Kokopa (c), Mohavi, and Yuma.	d300, 800	470	Act of Congress approved Mar. 3, 1865, vol. 13, p. 559; Executive orders, Nov. 22, 1873, Nov. 16, 1874, and May 15, 1876.
Gila Bend.....	Pima	Papaho	22, 391	35	Executive order, Dec. 12, 1882.
Gila River.....	do	Marikopa and Pima.	387, 120	558	Act of Congress approved Feb. 23, 1859, vol. 11, p. 401; Executive orders, Aug. 31, 1876, Jan. 10, 1879, June 14, 1879, May 5, 1882, and Nov. 15, 1883.
Hualpai	Navajo	Hwalapai	750, 880	1, 142	Executive order, Jan. 4, 1883.
Moqui	Pima	Moqui (Shinmo)	2, 508, 800	3, 920	Executive order, Dec. 16, 1882.
Papago	do	Papaho	d70, 080	109½	Executive order, July 1, 1874, and act of Congress approved Aug. 5, 1882, vol. 22, p. 299.
Salt River	do	Marikopa and Pima.	46, 720	73	Executive order, June 14, 1879.
Suppai	Colorado River	Suppai	d38, 404	60	Executive orders, June 8, Nov. 23, 1880, and Mar. 31, 1882.
White Mountain	San Carlos	Aravapai, Chilion, Chirikalwa, Koietero, Mienbre, Mogollon, Mohavi, Pinal, Tonto, and Yuma-Apache.	2, 528, 000	3, 950	Executive orders, Nov. 9, 1871, Dec. 14, 1872, Aug. 5, 1873, July 21, 1874, April 27, 1876, Jan. 26 and Mar. 31, 1877.
Total.....			6, 603, 191	10, 317½	
CALIFORNIA.					
Hoopa Valley.....	Hoopa Valley	Hunsatung, Hupa, Klamath River, Miskut, Redwood, Salaz, Sernatton and Tishatanan.	d89, 572	140	Act of Congress approved Apr. 8, 1864, vol. 13, p. 39; Executive order, June 23, 1876.
Klamath River	do	Klamath River	d25, 600	40	Executive order, Nov. 16, 1855.
Mission (21 reserves)	Mission	Koahula, Diegenes, San Luis Rey, Serranos, and Temecula.	160, 762	251	Executive orders, Dec. 27, 1875, May 15, 1876, May 3, Aug. 25, Sept. 29, 1877, Jan. 17, 1880, Mar. 2, Mar. 9, 1881, June 27, July 24, 1882, Feb. 5, June 19, 1883, Jan. 25, Mar. 22, 1886.
Round Valley.....	Round Valley	Konkan, Little Lake, Pitt River, Potter Valley, Redwood, Wailakti, and Yuki.	d102, 118	159½	Acts of Congress approved Apr. 8, 1864, vol. 13, p. 39, and Mar. 3, 1873, vol. 17, p. 634; Executive orders, Mar. 30, 1870, Apr. 8, 1873, May 18, 1875, and July 26, 1876.
Tule River.....	Tule River	Kawai, Kings River, Monache, Tehon, Tule, and Wichumni.	d48, 551	76	Executive orders, Jan. 9, Oct. 3, 1873, and Aug. 3, 1878.
Yuma	do	Yuma	d45, 889	72	Executive order, Jan. 9, 1884.
Total.....			472, 492	738½	
COLORADO.					
Southern Ute.....	Southern Ute	Kapoti, Mnachi, and Wiminuchi Ute.	1, 094, 400	1, 710	Treaties of Oct. 7, 1863, vol. 13, p. 673, and Mar. 2, 1868, vol. 15, p. 619; act of Congress approved Apr. 29, 1874, vol. 18, p. 36; Executive orders, Nov. 22, 1875, Aug. 17, 1876, Feb. 7, 1879, and Aug. 4, 1882, and act of Congress approved July 28, 1882, vol. 22, p. 178.
Total.....			1, 094, 400	1, 710	

a Approximate.

b Partly in California.

c Not on reservation.

d Outboundaries surveyed.

e Surveyed.

Schedule showing the names of Indian reservations in the United States, agencies, tribes occupying or belonging to the reservation, &c.—Continued.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles (a)	Date of treaty, law, or other authority establishing reserve.
DAKOTA TERRITORY.					
Crow Creek	Crow Creek and Lower Brulé.	Lower Yanktonai, Lower Brulé, and Minnekonjo Sioux.	6203, 397	318	Order of Department, July 1, 1863 (see annual report, 1863, p. 318); treaty of Apr. 29, 1868, vol. 15, p. 635, and Executive order, Feb. 27, 1885. (See President's proclamation of Apr. 17, 1885, annulling Executive order of Feb. 27, 1885.)
Devil's Lake	Devil's Lake	Cuthead, Sisseton, and Wahpeton Sioux	ed230, 400	360	Treaty of Feb. 19, 1867, vol. 15, p. 505; agreement Sept. 20, 1872; confirmed in Indian appropriation act approved June 22, 1874, vol. 18, p. 167. (See p. 141-152, Comp. Rev. Stats.)
Fort Berthold	Fort Berthold	Arickaree, Gros Ventre, and Mandan	2, 912, 005	4, 550	Unratified agreement of Sept. 17, 1851, and July 27, 1866 (see p. 32, Comp. Rev. Stats.); Executive orders, Apr. 12, 1870, and July 13, 1880
Lake Traverse	Sisseton	Sisseton and Wahpeton Sioux	6918, 780	1, 435	Treaty of Feb. 19, 1867, vol. 15, p. 505; agreement, Sept. 20, 1872; confirmed in Indian appropriation act approved June 22, 1874, vol. 18, p. 167. (See p. 141-152, Comp. Rev. Stats.)
Old Winnebago	Crow Creek and Lower Brulé.	Two Kettle and Yanktonai Sioux	6416, 915	652	Order of Department, July 1, 1863 (see annual report, 1863, p. 318); treaty of Apr. 29, 1868, vol. 15, p. 635, and Executive order, Feb. 27, 1885. (See President's proclamation of Apr. 17, 1885, annulling Executive order of Feb. 27, 1885.)
Ponca	Santee	Ponca	200, 000	150	Treaty of Mar. 12, 1858, vol. 12, p. 997, and supplemental treaty, Mar. 10, 1865, vol. 14, p. 675.
Sioux	Cheyenne River ..	Blackfeet, Minnekonjo, Sans Arcs, and Two Kettle Sioux.	d21, 503, 128	33, 739	{ Treaty of Apr. 29, 1868, vol. 15, p. 635; and Executive orders, Jan. 11, Mar. 10, and May 20, 1875, and Nov. 28, 1876; agreement, ratified by act of Congress approved Feb. 26, 1877, vol. 19, p. 254, and Executive orders, Aug. 9, 1879, and Mar. 20, 1884. (Tract, 32,000 acres, set apart by Executive order of Jan. 24, 1882, is situated in Nebraska.)
Do	Crow Creek and Lower Brulé.	Lower Brulé and Lower Yanktonai Sioux ..			
Do	Pine Ridge (Red Cloud).	Northern Cheyenne and Ogallala Sioux			
Do	Rosebud (Spotted Tail).	Minnekonjo, Ogallala, Upper Brulé, and Wahzabaz, Sioux.			
Do	Standing Rock	Blackfeet, Unkpapa, Lower and Upper Yanktonai Sioux			
Turtle Mountain	Devil's Lake	Chippewas of the Mississippi.	40, 080	72	Executive orders, Dec. 21, 1882, Mar. 29 and June 3, 1884.
Yankton	Yankton	Yankton Sioux	6430, 405	672½	Treaty of Apr. 19, 1858, vol. 11, p. 714.
Total			20, 847, 105	41, 918½	
IDAHO TERRITORY.					
Coeur d'Alene	Colville	Coeur d'Alene, Kutenay, Pend d'Oreille, and Shoshone.	ed598, 500	935	Executive orders, June 14, 1867, and Nov. 8, 1873.

Fort Hall.....	Fort Hall.....	Boisé and Brunan Bannak (Panaiti), and Shoshoni.	<i>cd1</i> , 202, 330	1, 873	Treaty of July 3, 1868, vol. 15, p. 673; Executive orders, June 14, 1867, and July 30, 1869; agreement with Indians made July 18, 1881, and approved by Congress July 3, 1882, vol. 22, p. 148.
Lapwai.....	Nez Percé.....	Nez Percé.....	<i>cd746</i> , 651	1, 167	Treaty of June 9, 1863, vol. 14, p. 647.
Lemhi.....	Lemhi.....	Bannak (Panaiti), Sheepstealer, and Shoshoni.	64, 000	100	Unratified treaty of Sept. 24, 1868, and Executive order Feb. 12, 1875.
Total.....	Total.....	Total.....	2, 611, 481	4, 080	
INDIAN TERRITORY.					
Cheyenne and Arapaho.	Cheyenne and Arapaho.	Apache, Southern Arapaho, and Northern and Southern Cheyenne.	<i>b4</i> , 297, 771	6, 715	Executive order, Aug. 10, 1869; unratified agreement with Wichita, Caddo, and others, Oct. 19, 1872. (See annual report, 1872, p. 101.)
Cherokee.....	Union.....	Cherokee.....	<i>e5</i> , 031, 851	7, 861	Treaties of Feb. 14, 1833, vol. 7, p. 414, of Dec. 29, 1835, vol. 7, p. 478, and of July 19, 1866, vol. 14, p. 709.
Chickasaw.....	do.....	Chickasaw.....	<i>b4</i> , 650, 935	7, 267	Treaty of June 22, 1855, vol. 11, p. 611.
Choctaw.....	do.....	Choctaw (Chabiz).....	<i>e6</i> , 683, 000	10, 450	Do.
Creek.....	do.....	Creek.....	<i>e3</i> , 040, 495	4, 751	Treaties of Feb. 14, 1833, vol. 7, p. 417, and of June 14, 1866, vol. 14, p. 785, and deficiency appropriation all of Aug. 5, 1882, vol. 22, p. 265. (See annual report, 1882, p. 114.)
Iowa.....	Sac and Fox.....	Iowa and Tonkawa.....	<i>b228</i> , 418	357	Executive order, Aug. 15, 1833.
Kansas.....	Osage.....	Kansas or Kaw.....	<i>b100</i> , 137	156	Act of Congress approved June 5, 1872, vol. 17, p. 228.
Kickapoo.....	Sac and Fox.....	Mexican Kickapoo.....	<i>b206</i> , 466	322	Executive order, Aug. 15, 1833.
Kiowa and Comanche.	Kiowa, Comanche, and Wichita.	Apache, Comanche (Komantau), Delaware, and Kiowa.	<i>b2</i> , 963, 893	4, 639	Treaty of Oct. 21, 1867, vol. 15, pp. 581 and 589.
Modoc.....	Quapaw.....	Modoc.....	<i>b4</i> , 040	6	Agreement with Eastern Shawnees made June 23, 1874 (see annual report, 1882, p. 271), and confirmed in Indian appropriation act approved Mar. 3, 1875, vol. 18, p. 447.
Ozarkland.....	Ponca, Pawnee, and Otoe.	Tonkawa and Lipan.....	<i>b90</i> , 711	142	Act of Congress approved May 27, 1878, vol. 20, p. 74. (See deed dated June 14, 1883, from Cherokees, vol. 6, Indian Deeds, p. 476.) (See deed from Nez Percés, May 22, 1885, vol. 6, Indian Deeds, p. 504.)
Osage.....	Osage.....	Great and Little Osage and Quapaw.....	<i>b1</i> , 470, 059	2, 297	Article 16, Cherokee treaty of July 19, 1866, vol. 14, p. 804; order of Secretary of the Interior, Mar. 27, 1871; act of Congress approved June 5, 1872, vol. 17, p. 228. (See deed dated June 14, 1883, from Cherokees, vol. 6, Indian Deeds, p. 482.)
Otoe.....	Ponca, Pawnee, and Otoe.	Otoe and Missouria.....	<i>b129</i> , 113	202	Act of Congress approved Mar. 3, 1881, vol. 21, p. 381; order of the Secretary of the Interior, June 25, 1881. (See deed dated June 14, 1883, from Cherokees, vol. 6, Indian Deeds, p. 479.)
Ottawa.....	Quapaw.....	Ottawa of Blanchard's Fork and Roche de Beauf.	<i>c14</i> , 860	23	Treaty of Feb. 23, 1867, vol. 15, p. 513.
Pawnee.....	Ponca, Pawnee, and Otoe.	Pawnee (Páni).....	<i>b283</i> , 020	442	Act of Congress approved Apr. 10, 1876, vol. 19, p. 29. (Of this 230,614 acres are Cherokees and 53,006 acres are Creek lands.) (See deed dated June 14, 1883, from Cherokees, vol. 6, Indian Deeds, p. 470.)
Peoria.....	Quapaw.....	Kaskaskia, Miami, Peoria, Piankasha, and Wea.	<i>b50</i> , 301	78	Treaty of Feb. 23, 1867, vol. 15, p. 513.

f Not on reservation.

e Partly in California.

d Partly surveyed.

b Surveyed.

a Approximate.

c Outboundaries surveyed.

Schedule showing the names of Indian reservations in the United States, agencies, tribe occupying or belonging to the reservation, &c.—Continued.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
INDIAN TERRITORY—continued.					
Ponca	Ponca, Pawnee, and Otoe.	Ponca.....	6101, 894	159	Acts of Congress approved Aug. 15, 1876, vol. 19, p. 192; Mar. 3, 1877, vol. 19, p. 287; May 27, 1878, vol. 20, p. 76; and Mar. 3, 1881, vol. 21, p. 422. (See deed dated June 14, 1883 from Cherokees, vol. 6, Indian Deeds, p. 473.)
Pottawatomie	Sac and Fox	Absentee Shawnee (Shawano) and Pottawatomi.	6575, 877	900	Treaty of Feb. 27, 1867, vol. 15, p. 531; act of Congress approved May 23, 1872, vol. 17, p. 159. (222,716 acres are Creek ceded lands, 353,161 acres are Seminole lands.)
Quapaw	Quapaw	Kwapa.....	650, 685	88½	Treaties of May 13, 1833, vol. 7, p. 425, and of Feb. 23, 1867, vol. 15, p. 513
Sac and Fox	Sao and Fox	Otoe, Ottawa, Sac (Sant) and Fox of the Missouri and of the Mississippi (including Mokoko's band).	6479, 668	750	Treaty of Feb. 18, 1867, vol. 15, p. 495.
Seminole.....	Union	Seminole.....	375, 000	586	Treaty of Mar. 21, 1868, vol. 14, p. 755. (See Creek agreement, Feb. 14, 1881 (annual report, 1882, p. LIV), and deficiency act of Aug. 5, 1882, vol. 22, p. 265.)
Seneca.....	Quapaw	Seneca.....	651, 958	81	Treaties of Feb. 28, 1831, vol. 7, p. 348, of Dec. 29, 1832, vol. 7, p. 411, and of Feb. 23, 1867, vol. 15, p. 513.
Shawnee.....	do	Eastern Shawnee (Shawano).....	613, 048	21	Treaties of July 20, 1831, vol. 7, p. 351, of Dec. 29, 1832, vol. 7, p. 411, of Feb. 23, 1867, vol. 15, p. 513, and agreement with Modocs, made June 23, 1874 (see annual report, 1882, p. 271), confirmed by Congress in Indian appropriation act approved Mar. 3, 1875, vol. 18, p. 447.
Wichita	Kiowa, Comanche, and Wichita.	Comanche (Komantau), Delaware, Ionie, Kaddo, Kichai, Tawakanay, Wako, and Wichita.	674, 610	1, 162	Treaty of July 4, 1866, with Delawares. (Art. 4, vol. 14, p. 791.) Unratified agreement, Oct. 19, 1872. (See annual report, 1872, p. 101.)
Wyandotte	Quapaw	Wyandotte	621, 406 62, 281, 693	33½ 3, 565½	Treaty of Feb. 23, 1867, vol. 15, p. 513. Cherokee lands between Cimarron River and one hundredth meridian, including Fort Supply Military Reservation.
.....	.....	.....	6105, 456	165	Cherokee unoccupied lands embraced within Arapaho and Cheyenne treaty reservation (treaty of Oct. 28, 1867, vol. 15, p. 593, east of Pawnee Reservation).
.....	.....	.....	63, 630, 890	5, 682½	Cherokee unoccupied lands embraced within Arapaho and Cheyenne treaty reservation (treaty of Oct. 28, 1867, vol. 15, p. 593), west of Pawnee Reservation (including Chillico school reservation, 8,598.33 acres, established by Executive order of July 12, 1864).
.....	.....	.....	6677, 156	1, 058	Creek lands embraced within Arapaho and Cheyenne treaty reservation (treaty of Oct. 28, 1867, vol. 15, p. 593), north of Cimarron River, exclusive of Pawnee Reservation.

Total			5715, 550	1, 113	Unoccupied Creek ceded lands east of ninety-eighth meridian.
IOWA.			6495, 095	773½	Unoccupied Seminole ceded lands east of ninety-eighth meridian.
Sac and Fox	Sac and Fox	Pottawatomie, Sac (Sank), and Fox of the Mississippi, and Winnebago.	61, 511, 576	2, 362	Unoccupied Chickasaw and Choctaw leased lands west of the North Fork of the Red River.
Total			41, 097, 332	64, 215	
KANSAS.					
Chippewa and Munsee.	Pottawatomie and Great Nemaha.		1, 258	2	By purchase. (See act of Congress approved Mar. 2, 1867, vol. 14, p. 507.) Deeds Nov., 1876, and 1882 and 1883.
Kickapoo	do	Chippewa and Munsie.	1, 258	2	Treaty of July 16, 1859, vol. 12, p. 1105.
Pottawatomie	do	Kickapoo	64, 395	6½	Treaty of June 23, 1862, vol. 13, p. 623.
Total		Prairie band of Pottawatomie	620, 273 677, 358	32 121	Treaties of June 5, 1846, vol. 9, p. 853; of Nov. 15, 1861, vol. 12, p. 1191; treaty of relinquishment, Feb. 27, 1867, vol. 15, p. 631.
MICHIGAN.			102, 026	159½	
Isabella.	Mackinac	Chippewas of Saginaw, Swan Creek, and Black River.	611, 097	17½	Executive order, May 14, 1855; treaties of Aug. 2, 1855, vol. 11, p. 632, and of Oct. 18, 1864, vol. 14, p. 657.
L'Anse	do	L'Anse and Vieux de Sert bands of Chippewas of Lake Superior.	652, 684	82½	Treaty of Sept. 30, 1854, vol. 10, p. 1109.
Ontonagon	do	Ontonagon band of Chippewas of Lake Superior.	62, 551	4	Sixth clause, second article, treaty of Sept. 30, 1854, vol. 10, p. 1109; Executive order, Sept. 25, 1855.
Total			66, 332	103½	
MINNESOTA.					
Boise Fort	La Pointe(e)	Boise Fort band of Chippewas.	c107, 509	168	Treaty of Apr. 7, 1866, vol. 14, p. 765.
Deer Creek	do	do	23, 040	36	Executive order, June 30, 1883.
Fond du Lac	do	Fond du Lac band of Chippewas of Lake Superior.	b100, 121	156	Treaty of Sept. 30, 1854, vol. 10, p. 1109; act of Congress approved May 29, 1872, vol. 17, p. 190.
Grand Portage (Pigeon River).	do	Grand Portage band of Chippewas of Lake Superior.	a51, 840	81	Treaty of Sept. 30, 1854, vol. 10, p. 1109.
Leech Lake	White Earth (consolidated).	Pillager and Lake Winnepigoshish bands of Chippewas.	d94, 440	148	Treaty of Feb. 22, 1855, vol. 10, p. 1165; Executive orders, Nov. 4, 1873, and Mar. 26, 1874.
Mille Lac	do	Mille Lac and Snake River bands of Chippewas.	b61, 014	95	Treaties of Feb. 22, 1855, vol. 10, p. 1105; and article 12 of May 7, 1864, vol. 13, pp. 693, 695.
		was.			c In Minnesota and Wisconsin.
		Surveyed.			d Partly surveyed.
		e Approximate.			

α Approximate.

2 Survived.

Orthodontaries surveyed.

d Partly survived.

In Minnesota and Wisconsin.

Schedule showing the names of Indian reservations in the United States, agencies, tribes occupying or belonging to the reservation, &c.—Continued.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
MINNESOTA—continued.					
Red Lake.....	White Earth (consolidated).	Red Lake and Pembina bands of Chippewas.	a3, 200, 000	5, 000	Treaty of Oct. 2, 1863, vol. 13, p. 697.
Vermillion Lake.....	La Pointe(b)	Boise Fort band of Chippewas.	c1, 080	2	Executive order, Dec. 20, 1881.
White Earth (consolidated).	White Earth (consolidated).	Chippewas of the Mississippi, Gull Lake, Pembina, Otter Tail, and Pillager Chippewas.	c796, 672	1, 245	Treaty of Mar. 19, 1867, vol. 16, p. 719; Executive orders, Mar. 19, 1879, and July 13, 1883.
Winnepagoish (White Oak Point).	do	Lake Winnepagoish and Pillager bands of Chippewas, and White Oak Point band of Mississippi Chippewas.	d320, 000	500	Treaties of Feb. 22, 1855, vol. 10, p. 1165, and of Mar. 19, 1867, vol. 16, p. 719; Executive orders, Oct. 29, 1873, and May 28, 1874.
Total.....			4, 755, 716	7, 431	
MONTANA TERRITORY.					
Blackfeet.....	Blackfeet.	Blackfoot, Blood, and Piegan.			{ Treaty of Oct. 17, 1855, vol. 11, p. 637; unratified treaties of July 18, 1860, and of July 13 and 15, and Sept. 1, 1863; Executive orders, July 5, 1873, and Aug. 19, 1874; act of Congress approved Apr. 15, 1874, vol. 18, p. 28; Executive orders, Apr. 13, 1875, and July 13, 1880.
Do.....	Fort Peck.	Assinaboine, Brulé, Santee, Teton, Unkpapa, and Yanktonal Sioux.	21, 651, 200	33, 830	
Do.....	Fort Belknap.	Gros Ventre, Assinaboine, and River Crow.			
Crow.....	Crow.	Mountain and River Crow.	4, 712, 960	7, 364	
Jocko.....	Flathead.	Flathead, Kutenay, and Pend d'Oreille.	1, 433, 600	2, 240	
Northern Cheyenne...	Tongue River.	Northern Cheyenne.	371, 200	580	Treaty of May 7, 1868, vol. 15, p. 649; agreement made June 12, 1880, and approved by Congress Apr. 11, 1882, vol. 22, p. 42; and agreement made Aug. 22, 1881, approved by Congress July 10, 1882, vol. 22, p. 157.
Total.....			28, 163, 960	44, 014	Treaty of July 16, 1855, vol. 12, p. 975. Executive order, Nov. 26, 1864.
NEBRASKA.					
Iowa(e).....	Pottawatomie and Great Nemaha.	Iowa.	f916, 000	25	Treaties of May 17, 1854, vol. 10, p. 1069, and of Mar. 6, 1861, vol. 12, p. 1171.
Niobrara.....	Santee.	Santee Sioux.	c72, 915	114	Act of Congress approved Mar. 3, 1863, vol. 12, p. 819; 4th paragraph, art. 6, treaty of Apr. 23, 1868, vol. 15, p. 637; Executive orders, Feb. 27, July 20, 1868, Nov. 16, 1867, Aug. 31, 1869, Dec. 31, 1873, and Feb. 9, 1885 (32,875.75 acres selected as homesteads, 38,908.91 acres selected as allotments, and 1,130.70 acres selected for agency, school, and mission purposes).

Omaha.....	Omaha and Winnebago.	Omaha.....	c142, 845	222 ¹	Treaty of Mar. 16, 1854, vol. 10, p. 1043; selections by Indians with President's approval, May 11, 1855; treaty of Mar. 6, 1865, vol. 14, p. 667; acts of Congress approved June 10, 1872, vol. 17, p. 391, and of June 22, 1874, vol. 18, p. 170; deed to Winnebago Indians dated July 31, 1874, and act of Congress approved Aug. 7, 1882, vol. 22, p. 341.
Sac and Fox (e).....	Pottawatomie and Great Nemaha.	Sac (Sauk) and Fox of the Missouri.....	c78, 013	124	Treaties of May 18, 1854, vol. 10, p. 1074, and of Mar. 6, 1861, vol. 12, p. 1171; acts of Congress approved June 10, 1872, vol. 17, p. 391, and Aug. 15, 1876, vol. 19, p. 208. Executive order, Jan. 24, 1882.
Sioux (addition).....	Pine Ridge.....	Ogalalla Sioux.....	32, 000	50	Act of Congress approved Feb. 21, 1883, vol. 12, p. 653; treaty of Mar. 8, 1865, vol. 14, p. 671; act of Congress approved June 22, 1874, vol. 18, p. 170; deed from Omaha Indians, dated July 31, 1874.
Winnebago.....	Omaha and Winnebago.	Winnebago.....	c108, 924	170	
Total.....			880, 197	594	
NEVADA.					
Duck Valley (i).....	Western Shoshone Nevada.....	Western Shoshone Kai-bah-bit, Kemahvivi (Tantawait), Pavi-pit, Pai-Ute, and Shiwits.	312, 320	483	Executive orders, Apr. 16, 1877, and May 4, 1886. Executive orders, Mar. 12, 1873, and Feb. 12, 1874; act of Congress approved Mar. 3, 1873, vol. 18, p. 445; selection approved by Secretary of Interior, July 3, 1875.
Moapa River.....			f1, 000	2	Executive order, Mar. 23, 1874.
Pyramid Lake.....	do.....	Pah-Ute (Paviotso).....	f222, 000	503	Executive order, Mar. 19, 1874.
Walker River.....	do.....	do.....	f318, 815	498	
Total.....			954, 135	1, 491	
NEW MEXICO TERRITORY.					
Mescalero Apache (Fort Stanton).....	Mescalero and Jicarilla.	Mescalero, Jicarilla, and Mimbre Apache.....	474, 240	741	Executive orders, May 20, 1873, Feb. 2, 1874, Oct. 20, 1875, May 19, 1882, and Mar. 24, 1883.
Navajo (j).....	Navajo.....	Navajo.....	d8, 205, 440	12, 821	Treaty of June 1, 1863, vol. 15, p. 667, and Executive orders, Oct. 29, 1878, Jan. 6, 1880, and two of May 17, 1884. (1,769,600 acres in Arizona and 987,680 acres in Utah were added to this reservation by Executive order of May 17, 1884, and 46,080 acres in New Mexico restored to public domain.) Executive order, Apr. 24, 1886.

^a Approximate.
^b In Minnesota and Wisconsin.
^c Surveyed.

^d Partly surveyed.
^e In Kansas and Nebraska.
^f Outboundaries surveyed.

^g Includes 5,120 acres in Kansas.
^h Includes 2,682.03 acres in Kansas.

ⁱ Partly in Idaho.
^j Partly in Arizona and Utah.

Schedule showing the names of Indian reservations in the United States, agencies, tribe occupying or belonging to the reservation, &c.—Continued.

Name of reservation.	Agency.	Name of the tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
NEW MEXICO—cont'd.					
Jemez.....	Pueblo	Pueblo.....	617, 510	1, 081	(Confirmed by United States patents in 1864, under old Spanish grants; acts of Congress approved Dec. 22, 1858, vol. 11, p. 374, and June 21, 1860, vol. 12, p. 51. (See General Land Office Report for 1876, p. 242, and for 1880, p. 658.)
Acoma.....			695, 792		
San Juan.....			617, 545		
Picuris.....			617, 461		
San Felipe.....			634, 767		
Pecos.....			618, 783		
Cochiti.....			624, 256		
San Antonio.....			674, 743		
Taos.....			617, 361		
Santa Clara.....			617, 369		
Tesuque.....	Pueblo	Pueblo.....	617, 471	330	Executive orders, Mar. 16, 1877, May 1, 1883, and Mar. 3, 1885. (Area of original Spanish grant, 17,581.25 acres.)
San Ildefonso.....			617, 293		
Pojoaque.....			613, 520		
Zia.....			617, 515		
Sandia.....			624, 187		
Isleta.....			6110, 680		
Nambe.....			613, 586		
Laguna.....			6125, 225		
Santa Ana.....			617, 861		
Zuni.....			215, 070		
Total.....			9, 586, 525	14, 979	
NEW YORK.					
Allegany.....	New York	Onondaga, Seneca, and Tonawanda.....	630, 469	47½	Treaties of Sept. 15, 1797, vol. 7, p. 601, and of May 20, 1842, vol. 7, p. 587.
Cattaraugus.....	do	Cayuga, Onondaga, Seneca, Tonawanda, and Tuscarora.....	621, 680	34	Treaties of Sept. 15, 1797, vol. 7, p. 601, June 30, 1802, vol. 7, p. 70, and of May 20, 1842, vol. 7, p. 587. (See annual report, 1877, p. 104.)
Oil Spring.....	do	Seneca.....	640	1	By arrangement with the State of New York. (See annual report 1877, p. 106.)
Oneida.....	do	Oneida.....	350	½	Treaty of Nov. 11, 1794, vol. 7, p. 44, and arrangement with the State of New York. (See annual report, 1877, p. 168.)
Onondaga.....	do	Onondaga, and Tonawanda.....	6, 100	0½	Do.
Saint Regis.....	do	Saint Regis.....	14, 640	23	Treaty of May 13, 1796, vol. 7, p. 55. (See annual report, 1877, p. 103.) They hold about 24,250 acres in Canada.
Tonawanda.....	do	Cattaraugus, Cayuga, and Tonawanda band of Seneca.....	67, 549	11½	Treaties of Sept. 15, 1797, vol. 7, p. 601, and Nov. 5, 1857, vol. 12, p. 991; purchased by the Indians and held in trust by the comptroller of New York; deed dated Feb. 14, 1862. (See also annual report, 1877, p. 162.)

Treaty of 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, and arrangements (grant and purchase) between the Indians and the Holland Land Company. (See annual report, 1877, p. 167.)

(Held by deed to Indians under decision of United States circuit court for western district of North Carolina, entered at November term, 1874, confirming the award of Rufus Barringer and others, dated Oct. 23, 1874, and act of Congress approved Aug. 14, 1876, vol. 19, p. 139, and deeds to Indians from Johnston and others, dated Oct. 9, 1876, and Aug. 14, 1880. (See also H. R. Ex. Doc. No. 196, Forty-seventh Congress, first session.)

Total	87, 677	137	
NORTH CAROLINA.			
Qualla Boundary and } other lands.	{ 650, 000 615, 211	78 24	
Eastern Cherokee.			
Total	65, 211	102	
OREGON.			
Grand Ronde	661, 440	96	Treaties of Jan. 29, 1835, vol. 10, p. 1143, and of Dec. 21, 1855, vol. 12, p. 982; Executive order, June 30, 1857.
Klamath	21, 056, 000	1, 650	Treaty of Oct. 14, 1864, vol. 16, p. 707.
Malheur	320	4	Executive orders, Mar. 14, 1871, Sept. 12, 1872, May 15, 1873, Jan. 28, 1876, July 23, 1880, Sept. 13, 1882, and May 21, 1883.
Siletz	2225, 000	351½	Unratified treaty, Aug. 11, 1855; Executive orders, Nov. 9, 1855, and Dec. 21, 1865, and act of Congress approved Mar. 3, 1875, vol. 18, p. 446.
Umatilla	2568, 800	420	Treaty of June 9, 1855, vol. 12, p. 945, and act of Congress approved Aug. 5, 1882, vol. 22, p. 297.
Warm Springs	464, 000	725	Treaty of June 25, 1855, vol. 12, p. 903.
Total	2, 075, 560	3, 243	
UTAH TERRITORY.			
Uintah Valley	222, 039, 040	3, 136	Executive order, Oct. 3, 1861; act of Congress approved May 5, 1864, vol. 13, p. 63.
Uncompagre	1, 933, 440	3, 021	Executive order, Jan. 5, 1882.
Total	3, 972, 480	6, 207	

a Approximate.

b Out boundaries surveyed.

c Surveyed.

d Partly surveyed.

e Not on reservation.

Schedule showing the names of Indian reservations in the United States, agencies, tribe occupying or belonging to the reservation, &c.—Continued.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
WASHINGTON TERRITORY.					
Chehalis	Nisqually and S'Kokomish.	Klatsop, Tshalis, and Tshuk.	6480	2	Order of the Secretary of the Interior, July 8, 1864; Executive order Oct. 1, 1886.
Columbia		Chief Moses and his people.	24, 220	38	Executive orders, Apr. 19, 1879, Mar. 6, 1880, and Feb. 23, 1883. (See Indian appropriation act of July 4, 1884, 23 Stat., p. 79.) Executive order May 1, 1886.
Colville	Colville.	Cœur d'Alene, Colville, Kalispell, Kintkane, Lake, Methen, Nopetium, Pend d'Oreille, San Poel, and Spokane.	2, 800, 000	4, 375	Executive orders, Apr. 9 and July 2, 1872.
Lummi (Chah choo-sen)	Tulalip.	Dwanish, Etakmur, Lummi, Snohomish, Sukwanish, and Swiwanish.	612, 312	102	Treaty of Point Elliott, Jan. 22, 1855, vol. 12, p. 927; Executive order, Nov. 22, 1873.
Makah	Neah Bay and Quinalt.	Kwilleliut and Makah.	23, 040	36	Treaty of Neah Bay, Jan. 31, 1855, vol. 12, p. 939; Executive orders, Oct. 26, 1872, Jan. 2 and Oct. 21, 1873.
Muckleshoot.	Tulalip.	Muckleshoot.	63, 367	52	Executive orders, Jan. 20, 1857, and Apr. 9, 1874.
Nisqually	Nisqually and S'Kokomish.	Muckleshoot, Niskwalli, Puyallup, Skwaw-enamish, Stalakoom, and five others.	64, 717	72	Treaty of Medicine Creek, Dec. 26, 1854, vol. 10, p. 1132; Executive order, Jan. 20, 1857.
Port Madison	Tulalip.	Dwanish, Etakmur, Lummi, Snohomish, Sukwanish, and Swiwanish.	67, 284	112	Treaty of Point Elliott, Jan. 22, 1855, vol. 12, p. 927; order of the Secretary of the Interior, Oct. 21, 1864.
Puyallup	Nisqually and S'Kokomish.	Muckleshoot, Niskwalli, Puyallup, Skwaw-enamish, Stalakoom, and five others.	618, 062	28	Treaty of Medicine Creek, Dec. 26, 1854, vol. 10, p. 1132; Executive orders, Jan. 20, 1857, and Sept. 6, 1873.
Quinalt	Neah Bay and Quinalt.	Hoh, Kweet, Kwilleliut, and Kwinatut.	224, 000	330	Treaties of Olympia, July 1, 1855, and Jan. 25, 1856, vol. 12, p. 971; Executive order, Nov. 4, 1873.
Shoalwater	do.	Shoalwater and Tshalis.	6335	2	Executive order, Sept. 22, 1866.
S'Kokomish	Nisqually and S'Kokomish.	Klallam, S'Kokomish, and Twana.	64, 987	8	Treaty of Point-no-Point, Jan. 26, 1855, vol. 12, p. 933; Executive order, Feb. 25, 1874.
Snohomish or Tulalip	Tulalip.	Dwanish, Etakmur, Lummi, Snohomish, Sukwanish, and Swiwanish.	622, 400	35	Treaty of Point Elliott, Jan. 22, 1855, vol. 12, p. 927; Executive order, Dec. 23, 1873.
Spokane	Colville.	Spokane.	153, 600	240	Executive order, Jan. 18, 1881.
Squaxin Island (Klab-chemin).	Nisqually and S'Kokomish.	Niskwalli, Puyallup, Skwaw-enamish, Stalakoom, and five others.	1, 494	24	Treaty of Medicine Creek, Dec. 26, 1854, vol. 10, p. 1132.
Swinomish (Perry's Island).	Tulalip.	Dwanish, Etakmur, Lummi, Snohomish, Sukwanish, and Swiwanish.	67, 170	112	Treaty of Point Elliott, Jan. 22, 1855, vol. 12, p. 927. Executive order, Sept. 9, 1873.
Yakama	Yakama.	Klickitat, Topnush, and Yakama.	6800, 000	1, 250	Treaty of Walla Walla, Jan. 9, 1855, vol. 12, p. 951.
Total			4, 107, 558	6, 418	
WISCONSIN.					
Lac Court Oreilles	La Pointe (d).	Lac Court d'Oreille band of Chippewas of Lake Sup.rior.	669, 139	108	Treaty of La Pointe, Jan. 22, 1855, vol. 12, p. 927.

La Pointe (Bad River).....do.....	Superior.	109		Treaty of Sept. 30, 1854, vol. 10, p. 1109 (lands selected by Indians). (See report of Superintendent Thompson, Nov. 14, 1863, and report to Secretary of the Interior, June 22, 1866.) Act of Congress approved May 29, 1872, vol. 17, p. 100.
Red Cliff.....do.....		194	b124, 333	Treaty of Sept. 30, 1854, vol. 10, p. 1109.
Menominee.....do.....		22	b13, 993	Treaty of Sept. 30, 1854, vol. 10, p. 1109; Executive order Feb. 21, 1856. (See report of Superintendent Thompson, May 7, 1863.) (Land withdrawn by General Land Office, May 8 and June 3, 1861.)
Green Bay.....do.....		382	b231, 680	Treaties of Oct. 18, 1848, vol. 9, p. 952, of May 12, 1854, vol. 10, p. 1004, and Feb. 11, 1856, vol. 11, p. 679.
Oneida.....do.....		102	e85, 540	Treaty of Feb. 3, 1838, vol. 7, p. 566.
Stockbridge.....do.....		18	b11, 803	Treaties of Nov. 24, 1848, vol. 9, p. 955; of Feb. 5, 1856, vol. 11, p. 663, and of Feb. 11, 1858, vol. 11, p. 679; act of Congress approved Feb. 6, 1871, vol. 16, p. 404. (For area, see act of Congress approved June 22, 1874, vol. 18, p. 174.)
Total.....			586, 309	
WYOMING TERRITORY.				
Wind River.....do.....		3, 660	e2, 312, 400	Treaty of July 3, 1868, vol. 15, p. 673; acts of Congress approved June 22, 1874, vol. 18, p. 166, and Dec. 15, 1874, vol. 18, p. 291.
Total.....			2, 342, 400	
Grand total.....			135, 978, 345	

a Approximate.*b* Surveyed.*c* Partly surveyed.*d* In Minnesota and Wisconsin.*e* Out boundaries surveyed.

NOTE.—The spelling of the tribal names in the column "Names of tribes occupying reservations" was revised by Maj. J. W. Powell. In many cases corrupted names have come into such general use as to make it impolitic to change them.

The total number of reservations includes the twenty Indian pueblos in New Mexico, sixteen of which have been patented to the Indians, also the Moqui pueblos in Arizona.

REFERENCES.

See Report of Public Land Commission, 1880; Laws and Decisions; Revised Statutes of the United States, secs. 2039 to 2178; same, on performance of engagements between the United States and Indians, secs. 2079 to 2110; same, on government protection of Indians, secs. 2111 to 2116; same, on government of Indian country, secs. 2127 to 2156; 6 Cranch, 646; 8 Wheaton, 543; 7 Johnston, 246; Indian Treaties, U. S. Stats. at Large; act of Congress March 26, 1804, sec. 15, dividing Louisiana into two Territories; Bump's Notes of Constitutional Decisions, titles "Indians" and "Territories."

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As an indication of the condition of Indian affairs as late as in 1873, see House Representatives Report No. 98, Forty-second Congress, third session, March 3, 1873. The report was made by Hon. J. P. C. Shanks, of Indiana, from the Committee on Indian Affairs. Its title is, "Investigation of Indian Frauds. Report of the Committee on Indian Affairs concerning frauds and wrongs committed against the Indians, with many statistics of value in the management of Indian affairs. By investigation and report the committee hope to do something to rid the Indian service of those heartless scoundrels who infest it and who do so much damage to the Indian, the settler, and the Government." 792 pages. This report contains a most valuable mass of information relating to the Indians. See also page 811 herein for Indian affairs in 1878.

For much valuable testimony as to the Indians, see Senate Misc. Doc. No. 53, Forty-fifth Congress, third session, 1878, 406 pages. This was taken and reported by a joint committee appointed to take into consideration the expediency of transferring the Indian Bureau to the War Department. See also Senate Report No. 693, Forty-fifth Congress, third session, 1878.

Allotment of lands in severalty to Indians. See page 815 herein. The passage of the severalty allotment land act to the Indians, February 3, 1887, is probably the most important law ever passed for the Indians. It is given in full on pages 815 and 816 herein.

In 1880-1883 the writer of this, in the Public Domain, suggested the following *Indian reservations*.—The settlement of the question as to whether lands are to be given to the Indians in severalty for settlement. It is immaterial for this purpose whether they are to be allotted to the individual or the tribe. The area is then to be divided into reservations. It is probable that almost two-thirds of the area at present embraced in Indian reservations will be thrown into the public domain for settlement or disposition. The remainder, above the wants of the Indians, should be taken by the nation, say at \$1.00 per acre, and a trust fund created with the proceeds. The interest, payable four times a year, will be ample, coupled with the results of their own labor, to maintain the Indians. An Army officer could disburse it, and the Indians be at once removed from the need of annual legislation. (See page 1253.)

INDIAN TERRITORY.

June 30, 1886.

• The following data as to the Indian Territory are given, as it contains almost one-third of the Indian population, and seems to be the next point of interest in the Indian question. Mr. Catlin visited almost all of the tribes in this Territory, and in his portraits, from No. 1 to No. 310, has preserved the portraits of many of the persons of the several tribes.

Not an organized Territory.

Population 1880, 79,769.

Population June 30, 1870, 68,152.

Area, 68,991 square miles, or 44,154,240 acres, given by House committee, 1886, as containing 41,102,546 acres of land; by General Land Office Report, 1886, 64,215 square miles, or 41,097,333 acres.

Unsurveyed lands in the Territory, estimated, 17,150,250 acres; unoccupied lands, 9,991,167 acres.

Attached for judicial purposes to the western district of the State of Arkansas.

That portion of the United States called "Indian Country" is described in the act of March 30, 1802. (2 Stats., p. 139.)

After the Louisiana purchase in 1803, Congress, by the fifteenth section of the act of March 26, 1804, (2 Stat., p. 283), provided for the removal of the Indians on the east to the west side of the Mississippi River; and in May 28, 1830 (4 *id.*, p. 411), the laying off of these lands west of said river was provided for, &c.

In June 30, 1834 (4 *id.*, p. 729), what was to be known as Indian country was again described in the first section of that act.

By Article II of the treaty of May 6, 1828 (7 *id.*, p. 311), the Cherokee Nation were granted lands by metes and bounds as therein described. See supplementary treaty of February 14, 1833 (7 *id.*, p. 414), and also the treaty of December 29, 1835. (7 *id.*, p. 743.)

By article II, treaty of October 18, 1820 (7 *id.*, p. 210), the United States cedes to the Choctaw Nation lands to the south of those granted the Cherokees in said "Indian Country." Boundary line between the Choctaws and the United States fixed by first article treaty of January 20, 1825. (7 *id.*, p. 234.)

Boundaries of Choctaw grant made more specific by second article treaty of September 27, 1830. (7 *id.*, p. 333.)

By the first article treaty of February 12, 1825, the Creek Nation were ceded by the United States lands in said "Indian Country." (8 *id.*, p. 257.)

For boundaries of Creek grant see Article II, treaty February 14, 1833 (7 *id.*, p. 417.) By this treaty (fourth article) Seminole Indians made part of said Creek Nation.

The land granted the Cherokee Nation in the said Indian country west of the Mississippi River was patented to them as a nation December 31, 1838, pursuant to said treaty stipulations.

The Choctaws as a nation received a patent for the lands ceded them in said Indian country, March 23, 1842.

The total number of reservations includes the twenty Indian pueblos in New Mexico, sixteen of which have been patented to the Indians, also the Moqui pueblos in Arizona.

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The Choctaws as a nation received a patent for the lands ceded them in said Indian country, March 23, 1842.

The Creek Indians as a nation received patent for their lands in said Indian Country August 11, 1852.

These three patents included all the lands in what is now called Indian Territory and some of the lands now included in the State of Kansas, except those lands lying in the northeast corner of said Territory, claimed by the Senecas and other tribes. These lands in Kansas have been relinquished.

For change of boundaries of said patented lands, see 11 Stats., p. 611; 14 *id.*, pp. 785, 799.

After the lands were ceded to said Indian nations they were called "Indian Country," "Indian Nation," and lastly "Indian Territory." This latter name has been accepted and recognized by the Executive in issuing orders, &c., and by Congress in establishing post-routes, &c., as the proper name to apply to this region of country.

In pursuance of treaty stipulations, &c., a portion of the lands known as Indian Territory have been surveyed.

For Executive orders and treaties relative thereto, see the report of the Hon. Commissioner of Indian Affairs for 1879, pages 220, 221.

The survey and patenting of the lands in this Territory are done by the Commissioner of the General Land Office upon the recommendation of the Commissioner of Indian Affairs, approved by the Secretary of the Interior.

No part of said Territory has been brought under the operation of general laws so as to make them subject to settlement as public lands.

The various treaties and acts of Congress relative to lands in this Territory have as far as is known, been construed to reserve them for Indian purposes.

The maps and plats of the surveys of said Territory are on file in the General Land Office, and also in the office of the Commissioner of Indian Affairs.

INTERNAL CONDITION—SURVEYS—LAND-HOLDING RATES.

The following tracts of country in the Indian Territory have been surveyed:

Surveys of reservations and tracts.

	Acres
Quapaw Reservation.....	56, 68
Peoria, &c., Reservation.....	50, 30
Modoc Reservation.....	4, 04
Shawnee Reservation.....	13, 04
Wyandot Reservation.....	21, 40
Seneca Reservation.....	51, 95
Osage Reservation.....	1, 466, 16
Kansas Reservation.....	100, 14
Pawnee Reservation.....	283, 02
Unoccupied Cherokee lands west of 96°, east of Pawnee reserve.....	105, 45
Unoccupied Cherokee lands west of 96°, west of Pawnee reserve.....	6, 239, 10
Unoccupied Creek lands north of Cimarron River and west of Pawnee reserve.....	683, 13
Sac and Fox Reservation.....	479, 66
Pottawatomie "30-mile square" tract.....	575, 87
Chickasaw Reservation.....	4, 650, 93
Kiowa and Comanche reservation.....	2, 968, 86
Wichita Reservation.....	743, 61
Cheyenne and Arapaho Reservation.....	4, 297, 77
Unoccupied Creek and Seminole ceded lands.....	1, 645, 80
Unoccupied Choctaw and Chickasaw leased lands.....	1, 511, 57
Total area surveyed.....	25, 948, 66

Of these the Sac and Fox Reservation and the Pottawatomie "30-mile square tract, the Quapaw, Peoria, Modoc, Shawnee, Seneca, and Wyandot Reservations have been surveyed and subdivided into 40-acre tracts; the remainder into sections, as the public surveys are made.

The object of these surveys was the fulfillment of treaty stipulations, and to enable the Department to ascertain the exact location, quality, and quantity of these several tracts, with a view to the settlement of friendly Indians upon the unoccupied land and to aid the various tribes of Indians already settled upon reservations in the adoption of habits of civilized life and their permanent settlement upon individual allotments of farms.

The following tracts remain unsurveyed:

	Acres.
The Cherokee Reservation, estimated.....	5,031,851
The Creek Reservation, estimated.....	3,215,495
The Choctaw Reservation, estimated.....	6,688,000
The Ottawa Reservation, estimated.....	14,860
The Seminole Reservation, estimated.....	200,000
Total estimated area unsurveyed.....	15,149,706

Previous to the treaties of 1866—

	Acres.
The Quapaws owned.....	75,167
The Mixed Senecas and Shawnees.....	63,767
The Senecas of Sandusky.....	73,364
The Cherokees.....	13,172,235
The Creeks.....	6,993,808
The Seminoles.....	1,682,883
The Choctaws and Chickasaws.....	19,032,174
Total area of Indian Territory.....	41,098,398

By the fourth article of the Omnibus treaty of February 23, 1867 (15 Stats., p. 514), the Quapaws ceded to the United States 18,482 acres of their lands, at the rate of \$1.15 per acre, and the United States, by the twenty-second article of the same treaty, sold the same to the Peorias, &c., at the same rate, leaving a reservation of 56,685 acres to the Quapaws, which they still hold.

By the second article of said treaty the Mixed Senecas and Shawnees ceded to the United States the north half of their reserve, estimated to contain 30,000 acres, for the sum of \$24,000, which land, by the twenty-second article of the same treaty, was sold by the United States to the Peorias, &c., at the same price. This tract, by survey, contains 31,819 acres, which, with 18,482 acres of Quapaw lands, constitutes the present Peoria, &c., reservation of 50,301 acres.

By the third article the Mixed Senecas and Shawnees ceded to the United States that portion of their remaining lands west of Spring River, supposed to contain 12,000 acres, at \$1 per acre, which land, by the sixteenth article, was sold to the Ottawa Indians by the United States, at \$1 per acre, and constitutes the present Ottawa reserve, and contains, by survey, 14,860 acres. Of the remainder of their lands, 17,088 acres, the Shawnees, by an agreement with the Modoc Indians, made June 23, 1874, and confirmed by Congress March 3, 1875 (18 Stat., p. 447), sold to the United States 4,040 acres for \$6,000 as a permanent reservation for the Modoc Indians, which is still held by them, leaving 13,048 acres, which the Shawnees hold and occupy as their reserve.

By the first article of the same treaty the Senecas of Sandusky ceded to the United States a strip of land on the north side of their reservation, containing 20,000 acres, for \$20,000, which land, by the thirteenth article, the United States set apart as a future home for the Wyandots. By the fourteenth article provision is made for the reimbursement to the United States of the cost of the land. This tract, the present Wyandot reserve, contains 21,406 acres. The Senecas hold the remainder, 51,958 acres, as their present reservation.

The Cherokees, by the sixteenth article of the treaty of July 19, 1866 (14 Stats., p. 799), ceded to the United States the authority to settle friendly Indians on any part of their lands west of 96 degrees. These lands (8,140,831 acres), when so occupied by friendly Indians, are to be paid for to the Cherokees, at such price as may be agreed upon, as stipulated in said sixteenth article.

In accordance with this stipulation and an act of Congress approved June 5, 1872 (17 Stats., p. 228), the Kansas and Osage tribes of Indians were settled upon the tract of country lying between the Arkansas River and 96 degrees, the Kaws occupying a tract of 100,141 acres and the Osages a tract of 1,466,167 acres. The price paid for these two tracts was 70 cents per acre.

By the fourth section of an act of Congress approved April 10, 1876 (19 Stats., p. 28), there was set apart, for the use and occupation of the Pawnee Indians, a tract of

country, comprising 230,014 acres, out of the lands named in the sixteenth article of said Cherokee treaty, the price not to exceed 70 cents per acre. The Pawnees have been in possession of this reserve for several years, but no payment has been made to the Cherokees. The lands were appraised last year by a commission appointed under the fifth section of an act of Congress approved May 29, 1872 (17 Stats., p. 190), at an average valuation of 59.9 cents per acre. The remainder of the Cherokee lands west of 96 degrees (6,344,562 acres) is unoccupied, the United States not having as yet settled thereon any other tribes.

By the third article of the treaty concluded June 14, 1866 (14 Stats., p. 786), the Creek Indians ceded to the United States, to be sold to and used as homes for such other civilized Indians as the United States may choose to settle thereon, the west half of their entire domain, at 30 cents per acre. Of this cession there were sold to the Sac and Fox Indians, at the price paid the Creeks, 479,667 acres, and to the Seminoles, at 50 cents per acre, 200,000 acres.

There are included in the Pottawatomie "30-mile square" tract 222,668 acres, from which, by an act of Congress approved May 23, 1872 (17 Stats., p. 159), allotments were authorized to be made to the Pottawatomie citizen band, and the absentee Shawnee Indians, the cost thereof to the United States (viz, 30 cents) to be paid by said Indians. No money, however, has yet been paid, though a number of allotments have been made. Of the remainder, a portion is occupied by the Cheyenne and Arapaho Indians, by authority from the President, dated August 10, 1869, and the remaining portion is unoccupied.

By the third article of the treaty March 2, 1866 (14 Stats., p. 755), the Seminoles ceded to the United States their entire domain at 15 cents per acre, being the land ceded by the Creeks for the Seminoles in the treaty of August 7, 1856 (11 Stats., p. 699). Of this cession 353,209 acres are included in the Pottawatomie "30-mile square" tract for the settlement of the Pottawatomie citizen band of the absentee Shawnee Indians, as recited in the Creek cession. Of the remainder, a portion is occupied by Cheyennes and Arapahoes, by authority from the President, dated August 10, 1869, and the balance is unoccupied by any tribe.

By the ninth article of the treaty of June 22, 1855 (11 Stats., p. 613), the Choctaws and Chickasaws leased to the United States all their lands west of 98 degrees, viz, 7,713,239 acres, for the permanent settlement of the Wichita and other Indians, the United States paying therefor the sum of \$300,000; and by the first article of the treaty of April 28, 1866 (14 Stats., p. 769), in consideration of the sum of \$300,000, the Choctaw and Chickasaw Indians ceded all of the lands west of 98 degrees named in the treaty of June 22, 1855, and known as the "leased lands," to the United States.

By the second article of the treaty of October 21, 1867 (15 Stats., p. 582), the United States set apart out of these leased lands a tract of country containing 2,968,893 acres as a permanent home for the Kiowa and Comanche Indians, the consideration therefor being a relinquishment of all their right to occupy permanently the territory outside of this tract, including their old reservation, as defined in the treaty of 1865. By an unratified agreement, made October 19, 1872, the Wichitas were assigned another tract of country out of these leased lands, embracing an area of 743,610 acres. The Cheyenne and Arapahoe Indians, by authority from the President, dated August 10, 1869, occupy 2,489,160 acres, and the remainder of these leased lands (1,511,576 acres) are unoccupied by any tribes.

The above was the condition February 15, 1878. Since that date the Poncas and Nez Percés have been moved to and now occupy a portion of the Cheyenne and Arapahoe lands, being a portion of the Cherokee lands west of the Arkansas River, the former 101,894 acres, and the latter 90,135 acres.

The unoccupied lands in the Indian Territory are held by the United States. Under date of May 23, 1879, the Commissioner of Indian Affairs reports as to these lands as follows:

"In reply to the last inquiry contained in said resolution [viz, resolution of United States Senate May 14, 1879], 'whether it is the intention of the Government to use

such unoccupied lands for the settlement of Indians and freedmen; and if the Government has such intention, what Indians and freedmen are to be located on such lands? I have to state that it is the intention of the Indian Department, whenever the policy of the Department and the best interests of the Indians demand it, to appropriate such unoccupied lands for the use of any Indians, where their removal to the Indian Territory is not prohibited by existing treaty stipulations or laws."

For a map of the Indian Territory, showing all the reservations and unoccupied land therein, see Ex. Doc. No. 124, second session Forty-sixth Congress, March 18, 1880, which is a report from the Commissioner of the General Land Office in response to Senate resolution of March 11, 1880, and exemplifications of land patents issued to Indian tribes in Indian Territory, and copies of applications of railway corporations and action thereon, with map.

See S. Ex. Doc. No. 26, first session Forty-sixth Congress, and S. Ex. Doc. No. 32, second session Forty-fifth Congress.

Until the 17th day of February, 1879, it was within the power of the President of the United States by executive order to settle Indians within certain portions of that Territory held expressly for that purpose, and none other. On that the following provision of law took effect and is still in force (S. at Large, Vol. 20, page 313), "Collecting and subsisting Apaches and other Indians of Arizona and New Mexico. For this amount, to subsidize and properly care for the Apache and other Indians in Arizona and New Mexico who have been or may be collected on reservations in New Mexico or Arizona, \$320,000, and the President of the United States is hereby directed to prohibit the removal of any portion of said tribes of Indians to the Indian Territory unless the same shall be hereafter authorized by act of Congress."

No lands can be disposed of by the Indian tribes or individuals in the Indian Territory. The occupancy and other titles are as given, pages 459 to 462. The United States must approve or concur in title to lands in this Territory. There are no public lands in this Territory, or lands coming within the provisions of the settlement or disposition laws, as no act of Congress has brought any portion of the lands of this Territory under the operation of any public land laws. Persons entering Indian Territory as settlers claiming under any of the public land laws of the United States are merely intruders and trespassers.

CONGRESSIONAL REPORT ON THE INDIAN TERRITORY.

The following is from the report made by Hon. William S. Holman, from the House Committee on Expenditures for Indians and Yellowstone Park. (See House Report No. 1076, first session Forty-ninth Congress, March 11, 1886.)

The specific duties of the committee only applied to a portion of the Indian Territory, but incidentally affect the whole. This Territory, containing 41,102,546 acres of land, is not only much greater in extent, but, on account of its geographical position, the excellence of its climate, and the superior quality of its lands, of vastly greater importance than any reservation of land ever made by the United States for the aborigines of the country. The interest in this Territory is also greatly increased by the fact that it was set apart at a comparatively early period in the settlement of the country west of the Mississippi as a permanent home for Indians under special treaties and engagements, and that here a portion of the tribes have reached the greatest advancement in civilization and government of any portion of the race.

The statesmen under whose auspices this region of country was set apart for Indian occupation, by the strong and explicit guarantees of title given to the tribes now known as "the civilized nations" first settled within its limits, manifestly designed that this region of country should be the permanent home of Indian tribes, and the treaties and engagements of the United States, at least with the original tribes, up to this time, are in perfect harmony with that original purpose. * * *

The following table shows the extent of land owned by each tribe now established in the Territory, and the population of each tribe:

Table of population and land owned by each tribe in the Indian Territory.

Name of reservation.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles.	Population.
Cheyenne and Arapaho.	Cheyenne and Arapaho.	Southern Arapaho and Northern and Southern Cheyenne.	4,297,771	6,715	3,000
Cherokee	Union	Cherokee	5,031,351	7,861	23,000
Chickasaw	do	Chickasaw	4,650,935	7,267	6,000
Choctaw	do	Choctaw (Chahta)	6,688,000	10,450	18,000
Creek	do	Creek	3,040,495	4,751	14,000
Iowa	Sac and Fox	Iowa	228,418	357	89
Kansas	Osage	Kansas or Kaw	100,137	156½	225
Kickapoo	Sac and Fox	Mexican Kickapoo	206,466	322½	346
Kiowa and Comanche.	Kiowa, Comanche, and Wichita.	Apache, Comanche (Komantsu), Delaware, and Kiowa.	2,968,893	4,639	3,103
Modoc	Quapaw	Modoc	4,040	6	94
Oakland or Nez Percé.	Ponca, Pawnee, and Otoe.	Tonkawa	90,711	142	92
Osage	Osage	Great and Little Osage and Quapaw	1,470,059	2,297	1,672
Otoe	Ponca, Pawnee, and Otoe.	Otoe and Missouri	129,113	202	266
Ottawa	Quapaw	Ottawa of Blanchard's Fork and Roche de Boeuf.	14,860	23	117
Pawnee	Ponca, Pawnee, and Otoe.	Pawnee (Pani)	233,020	442	1,045
Peoria	Quapaw	Kaskaskia, Miami, Peoria, Piankasha, and Wea.	50,301	78½	200
Ponca	Ponca, Pawnee, and Otoe.	Ponca	101,894	159	574
Pottawatomie	Sac and Fox	Absentee Shawnee (Shawano) and Pottawatomie.	575,877	900	1,260
Quapaw	Quapaw	Kwapa	56,685	88½	52
Sac and Fox	Sac and Fox	Otoe, Ottawa, Sac (Sank) and Fox of the Missouri and of the Mississippi (including Mokohoka's band).	470,667	750	1,120
Seminole	Union	Seminole	375,000	586	3,000
Seneca	Quapaw	Seneca	51,958	81	239
Shawnee	do	Eastern Shawnee (Shawano)	13,048	21	69
Wichita	Kiowa, Comanche, and Wichita.	Comanche (Komantsu), Delaware, Ion-le, Kaddo, Kichai, Tawakanay, Wako, and Wichita.	743,610	1,162	1,034
Wyandotte	Quapaw	Wyandotte	21,406	33½	251
			79,469		
			Unoccupied Cherokee lands	2,279,618	3,562
				105,456	165
			Creek lands in Cheyenne and Arapaho treaty reserve.	3,637,770	5,684
				683,139	1,067
			Unoccupied Creek and Seminole lands.	1,211,272	1,892½
			Unoccupied Chickasaw and Choctaw lands.	1,511,576	2,362
Total			41,102,546	64,233	

It will be seen that this extensive region of country contains a population of 79,469.

The civilized nations—Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles—and all of the other more advanced tribes are in the eastern part of the Territory. Here the principal progress in agriculture, as well as in general advancement, has been made, while an extended portion of the west is occupied by the Cheyennes, Arapahoes, Wichitas, Kiowas, and Comanches, with a united population of 7,746, who have made comparatively little progress, with very unimportant improvements, and none of a permanent character.

It is very manifest that if it is the policy of Congress to exclude the further settlement of tribes in the Territory, the interests of the Indians, as well as the Government, require an important change in the condition of this great Territory at an early day.

While it is true that extensive regions of this Territory are leased by the tribes for pasturage, including all of the Cherokee outlet west of the Arkansas River, and is for the present a source of revenue for the tribes, yet the recent experience in the Cheyenne and Arapaho Reservation, and the irritation manifest in several tribes whose lands

are overrun by vast herds of cattle, passing without authority from one reservation to another, taking off with them the small herds of cattle owned by Indians, indicate the peril to which these leases expose the peace of the country. Besides, in most instances these leases tend to diminish the opportunities, as well as the motives, of the tribes for engaging in agricultural employments, and will, in the opinion of the committee, greatly interfere with any efforts which shall be made to encourage the tribes in agricultural pursuits.

The lease of the Cherokee outlet is, perhaps, the only exception, and that outlet is remote from the lands actually occupied by the Cherokees; but the great herds of cattle on this outlet may seriously affect the tribes living south of it.

This method of rendering these vast pasture fields productive, while not tending to the civilization of the Indians, threatens constantly the peace of the country, and ought not to become a permanent policy if the substantial progress of these tribes in industrial employments is mainly to be considered, and such surely is the duty of the Government.

It would seem that these considerations induced the legislature of the Creek Nation during the past summer to decline leasing their unoccupied lands, while the Sac and Fox Indians, under chiefs of great sagacity, have entered into a lease of a portion of their lands on the condition that a permanent fence should be constructed which would protect the rest of their lands from herds of cattle wandering from the lands leased by a neighboring tribe.

OKLAHOMA.

In the heart of this Territory is situated the tract of land containing 1,887,800.47 acres, known as "Oklahoma," being a part of the land purchased by the Government at 15 and 30 cents an acre by treaties made in 1866 with the Creeks and Seminoles, a tract of land comparing well in fertility and streams of water with the southern portion of the State of Kansas. This Oklahoma tract is surrounded on every side by lands which the Government by treaties or agreements has ceded to Indian tribes. It is manifest that the Government cannot, consistently with its agreement with the Creeks, permit this tract of land to be occupied except by Indians; and it will be seen by reference to the testimony (which appears in the appendix) taken by the committee at Muscogee, in the Creek territory, that a council held by delegates from all the civilized tribes consider this question of Oklahoma as one common to all of them. It is certain, in the opinion of the committee, that the tribes will not consent to the occupation of Oklahoma by white settlers. They seem to rely with confidence on the good faith of the Government.

While the settlement of the comparatively small tract of land known as Oklahoma seems wholly impracticable, in view of the obligations resting on the United States in their engagements with the Creeks and Seminoles, there is reason to believe that the Government without serious difficulty can, with the consent of the tribes interested, secure such a concentration of the western tribes in Oklahoma and further east as will open up for general settlement of white people a large portion of the western part of the Territory.

It would undoubtedly be a great benefit to the tribes before named who occupy the western portion of the Territory to remove further east, and of very great benefit to the Government, not only in opening up for general settlement an extensive region of country, but by greatly diminishing the expense of providing for the good order and progress of the Indians, and extinguishing the motive for the unlawful invasion of this Territory by organized bodies of white men.

The present order of things is necessarily expensive in many respects—the transportation of supplies into regions remote from the railways, the support of a large body of men at different agencies. There are three military posts in this remote region, occupied by a small number of people.

The opinion was generally expressed by those well acquainted with the Indians and the general situation that the concentration of all of these tribes in the eastwardly portion of the Territory was entirely practicable, and that it would be greatly bene-

ficial. The opening up to settlement of this western portion of the Territory would of course, involve the Cherokee outlet, 57 miles wide, stretching along the southern boundary of Kansas. This strip of land is held by the Cherokees on the same condition on which the United States hold Oklahoma (except in the matter of compensation)—that the United States might settle friendly Indians upon it.

It can hardly be doubted that the intelligent Cherokees will see the general benefit to themselves and their kindred of the concentration of the Indians of the Territory in a region ample for their progress, growth, and development, removing the constantly growing irritation which the presence of a large body of unoccupied land tends to create in our landless people, and at the same securing to them the reasonable value of the land surrendered.

The committee do not say that views favorable to the policy of surrendering to white settlement any part of the Indian Territory were expressed by the chiefs at that conference, but, on the contrary, it was manifest that the leading men of the five nations are earnest in adhering to the present engagements of the Government as the only safe policy for their tribes, and are fearful of the result of any modification or change. But still it is believed that, with the good faith of the Government assured these tribes will readily see the benefits which would result to them from their greater concentration in the eastern section of the Territory. It is proper to remark that the leading men of this Territory seem to be exceedingly well informed as to the treaties, agreements, laws, and patents under which the lands of the Territory are held by the tribes.

The American people are not only bound to maintain untarnished their faith and honor in dealing with these remnants of the once powerful tribes which in former ages ruled this vast country, and have gone down in a brave but hopeless struggle with our advancing civilization, but can afford to act with justice, magnanimity, and forbearance towards them. No clamor of greedy avarice should tempt the American people to deal unjustly with these people, now completely at their mercy, in this final adjustment of their territorial possessions and their relations to Government.

THE FUTURE POLICY.

But in relation to the Indian question in general it can now be clearly seen that the period for this final adjustment of their landed possessions and the extent to which their support shall be a charge upon the national Treasury or upon their own resources has been reached. Every reservation is surrounded with an aggressive and growing white population. No further removals can take place except by the consolidation of the tribes. No lands except the waste and barren lands south and east of the pastoral Navajoes can be added to their possessions. The wild herds and flocks that so long furnished the race clothing and food are gone, and they must at least in some degree accept the methods and conditions of the civilization hitherto so fatal to the race or disappear. The philanthropy of our people will in the early future be put to a severe test in deciding whether they shall on just conditions be permitted to work out their own advancement in civilization and government and survive as a part of the nation or disappear as a people under the benevolent but utopian theories that the force of education and law will elevate them at once to the plane of the white race.

In view of the facts above presented, the committee are of the opinion that the final location of the tribes and the landed estates which shall be held by them with a view to their permanent settlement and improvement should be determined at an early period, and that in consideration of the magnitude of the subject, both as to Indian tribes and to the Government, and the solicitude that must be felt by the whole people that this adjustment should be made on principles of justice and a high regard for national honor, the committee recommend the creation of a commission of six eminent citizens, three detailed from the Army and three appointed by the President from civil life by and with the advice and consent of the Senate, who shall perform the duties and exercise the powers touching the subject mentioned in this report, specified in the draft of a bill which is herewith respectfully submitted to the House.

SUGGESTED LEGISLATION.

The members of the committee are unanimous in the opinion, after a careful consideration of the subject, that the lands, as well in the Indian Territory as in the various reservations, which shall be ultimately found not required for the Indians or the Indian tribes, and which, with their consent, ought to be disposed of for their benefit, should not be purchased by the Government, but should be held and disposed of by the United States, in trust for the tribe interested, to actual settlers only, on an extended period of time. Such a system avoids complications, is perfectly just to the tribes, and at the same time promotes the interest of the settlers, and, it is deemed proper to add, will enable the Government to dispose of these surplus lands gradually, and through a prolonged series of years—a policy believed to be of the highest importance to the people of the United States.

STATISTICS OF INDIAN POPULATION, ETC.

The following statistics of population and land, with area of tribes in Indian Territory 1834, are from the report of the Senate Committee on Indian Affairs of the Forty-ninth Congress, first session. (Report 1278, Part 1, June 4, 1886.)

Name of agency and tribe.	Population.	Number of acres in reservation.	Number of acres of land tillable.	Number of acres of tillable land per capita.
Cheyenne and Arapaho Agency:				
Cheyenne.....	3,905	4,207,771	30,000	Less than 5
Arapaho.....	2,366			
Kiowa, Comanche, and Wichita Agency:				
Kiowa.....	1,152	3,712,503	346,000	Less than 84
Comanche.....	1,332			
Apache.....	303			
Wichita.....	209			
Waco.....	40			
Towaconie.....	163			
Keechi.....	79			
Penethaka Comanche.....	165			
Delaware.....	74			
Caddo.....	555			
Osage Agency:				
Osage.....	1,570	1,570,106	88,000	Less than 45
Kaw.....	245			
Quapaw.....	150			
Ponca, Pawnee, and Otoe Agency:				
Ponca.....	560	101,894	50,000	Less than 44
Pawnee.....	1,142	283,020		
Otoe and Missouria.....	274	129,113		
Nez Percé.....	287	90,711		
Quapaw Agency:				
Seneca.....	225	51,958	29,958	133½
Miami (Western).....	60	50,301	40,000	200
Peoria.....	140	4,040	2,500	Less than 27
Modoc.....	94		14,000	Less than 50
Wyandotte.....	284	14,860	10,860	Less than 90
Ottawa.....	122	56,685	42,000	792½
Quapaw.....	53	13,048	6,088	85½
Eastern Shawnee.....	71			
Sac and Fox Agency:				
Sac and Fox of the Mississippi.....	445	1,055,544	120,000	Less than 46
Iowa.....	88			
Absentee Shawnee.....	720			
Mexican Kickapoo.....	326			
Pottawatomie (citizens).....	500			
Mokohoko band of Sac and Fox.....	340			
Otoe.....	240			
Union Agency:				
Cherokee.....	23,000	5,031,351	2,500,000	Less than 109
Creek.....	14,000	3,215,493	1,000,000	71½
Choctaw.....	18,000	6,688,000	3,000,000	166½
Chickasaw.....	6,000	4,650,925	2,300,000	383½
Seminole.....	3,000	200,000	70,000	29½
Total.....	82,334	31,238,821	9,649,406	117½
Tribes west of the five civilized tribes consolidated.....	18,334	11,453,050	779,406	Less than 43

The following is a census of the Cherokee Indians, taken in 1880 by their own government. The committee insert it in full in their report, with the letter of the chief submitting it to Congress, because it is an epitome of the statistics of Cherokee civilization, which is more convincing and more impressive as a proof of their progress than any comment that we could make upon it:

Summary of the census of the Cherokee Nation, taken by the authority of the national council and in conformity to the constitution, in the year 1880.

[Prepared for and submitted to the national council in compliance with an act approved by D. W. Bushyhead, principal chief, Cherokee Nation, on the 3d day of December, A. D. 1879.]

WASHINGTON, D. C., January 17, 1881.

To the Congress of the United States:

GENTLEMEN: We herewith submit to you a summary of the Cherokee census for 1880, taken under authority of our law. It exhibits a Cherokee and mixed population of 20,336, and an actual population in the country of 27,001. Among the statistics it will be observed that the number of children attending schools and seminaries is equal to attendance in the adjoining States, while the number of acres in cultivation and products of corn, wheat, cotton, and potatoes will compare favorably with them, although this census was taken in the year of drought. Our cattle, as you will see, number 67,400; hogs, 103,552; and horses, 13,643. During the war our great herds of cattle were stolen or destroyed, and we are but recovering from the effects of it. In a very few years our live stock will be fully up to the grazing capacity of those portions of our reserved lands not in cultivation. The occupations of all our people are given, and it will be seen that only sixteen are hunters and five fishermen, the farmers being 3,549 in a population of 5,169 males over eighteen. This year a single district (Canadian) exported 1,200 bales of cotton, the cotton crop having only been introduced the past few years.

About one-half of our people can speak the English language, and, as in our 107 schools the English language is now the only medium by law, in one generation this distinction may be expected to pass away. Besides the intercourse laws, which exclude liquor from the Indian Territory, we have now stringent prohibitory laws of our own, and to these and the exclusion of an aggressive frontier population the preservation of the less intelligent portion of our population is in a great measure due. Our own systems of law and land tenure are admirably suited to our people. The statements made to you that we, or any of the Indians, are communists and hold property in common are entirely erroneous. No people are more jealous of the personal right to property than Indians. The improvements on farms may be, and often are, sold; they may descend in families for generations, and so long as occupied cannot be invaded, nor for two years after abandonment. These farms and lots are practically just as much the property of the individuals as yours are. He who does not wish to keep can sell to all lawful citizens. The only difference between your land systems and ours is that the unoccupied surface of the earth is not a chattel to be sold and speculated in by men who do not use it. If your system of allotment were introduced, the result in the end would be that a few would absorb the land, and the poorer half of the people would soon be tenants, paying annual rents to a few men. As it is, so long as one acre of our domain is unoccupied any Cherokee who wishes to cultivate it can do so, and make a home, which is his. We invite your attention to the fact that the five nations of the Indian Territory who have adopted this system have made the most rapid progress, and so long as you do not by superior force violate your treaties with us our people are secure.

The allegations that there is more crime in the Indian Territory than in the adjoining States are entirely erroneous. In our penitentiary there are but twenty-eight persons. Among our own people crime is even less common than in the Western States. A large number of the cases of violence reported come from white men lawlessly in the Territory, and who have not been promptly removed by your officials, as

our treaties obligate the United States to do. Even these reports are persistently exaggerated. The Cherokee authorities assist in arresting fugitives from justice from other States.

We submit these statistics to you to show you that the allegations made to you and the press by interested persons who wish to seize our country—that we are not progressing, and that we do not use our country—are entirely false and erroneous. Our population has increased nearly 25 per cent. since the war.

D. W. BUSHYHEAD,
Principal Chief.

P. N. BLACKSTONE,
GEORGE SANDERS,
Cherokee Delegation.

For a most exhaustive review of the condition of the Indians in Indian Territory, up to 1886, see the report of Hon. John T. Morgan, June 5, 1886, U. S. Senate Report No. 1278, Part 1, first session, Forty-ninth Congress. The entire social, economic, and other conditions of the population of Indian Territory are therein given.

For data as to leases of Indian lands in Indian Territory for grazing purposes, see Senate Ex. Doc. No. 54, January 12, 1884; also Senate Ex. Doc. No. 17, second session, Forty-eighth Congress, January 6, 1885.

For valuable statistics relating to the Indians of Indian Territory, see House Report No. 98, third session, Forty-second Congress, March 5, 1873, by John P. C. Shanks, of Indiana.

For the statistics of the Five Nations to 1885, see pages 221 to 227 herein, and also see pages 147 to 161, Report Commissioner of Indian Affairs for 1886.

THE "FIVE CIVILIZED TRIBES."

Hon. J. D. C. Atkins, in his annual report for 1886, thus refers to the Indian Territory and Oklahoma:

INDIAN TERRITORY AND OKLAHOMA.

In view of this policy of protection for the Indians, it is reasonable that the Indian Bureau and the country should look to the five civilized tribes of the Indian Territory about whom so much has been said by orators and statesmen, and of whom so much is expected by the friends of the Indian, to set freely and promptly such an example as shall advance the civilization of their savage brethren of other tribes. The influence of their example upon the semi-civilized and savage tribes makes the study of their condition and methods a matter not only of great interest but also of first importance.

The treaties of 1866, and other treaties also, guarantee to the five civilized tribes the possession of their lands; but, without the moral and physical power which is represented by the Army of the United States, what are these treaties worth as a protection against the rapacious greed of the homeless people of the States who seek homesteads within the borders of the Indian Territory? If the protecting power of this Government were withdrawn for thirty days, where would the treaties be, and the laws of the Indians and the Indians themselves? The history of Payne and Couch and their followers, and the determined effort of both Republican and Democratic administrations to resist their unlawful claims and demands, is too recent not to be still fresh in the memory of these Indians. It is both not reasonable to expect that the Government will never tire of menacing its own people with its own Army. Therefore

it becomes vastly important that these five civilized tribes, who have among them men competent to be Representatives and Senators in Congress, governors of States, and judges on the bench, should cordially, and in a spirit of friendly gratitude for what has been done for them, co-operate with the Government in bringing about such a change of affairs in their midst as will bring peace and quiet to their borders, settle existing agitations as to their rights and interests, and dispose of disquieting questions which will surely grow out of the present alarming condition of things in the whole Indian Territory.

At present the rich Indians who cultivate tribal lands pay no rent to the poorer and more unfortunate of their race, although they are equal owners of the soil. The rich men have too large homesteads and control many times more than their share of the land. It will not do to say, as the wealthy and influential leaders of the nations contend, that their system of laws gives to every individual member of the tribe equal facilities to be independent and equal opportunity to possess himself of a homestead. Already the rich and choice lands are appropriated by those most enterprising and self-seeking. A considerable number of Indians have in cultivation farms exceeding 1,000 acres in extent, and a still larger number are cultivating between 500 and 1,000 acres. Now, think of one Indian having a farm fenced in of 1,000 acres, with the right, according to their system (as I understand the fact to be), of adding nearly 1,000 acres more by excluding all others from the use or occupancy of a quarter of a mile in width all around the tract fenced. What a baronial estate! In theory the lands are held in common under the tribal relation, and are equally owned by each member of the tribe, but in point of fact they are simply held in the grasping hand of moneyed monopolists and powerful and influential leaders and politicians, who pay no rental to the other members of the tribe, who, under their tribal ownership in common, have equal rights with the occupants.

A case of this sort came under my personal observation on a visit to the Creek Nation in 1885. I was credibly informed that one of the Creeks had under fence over 1,000 acres, and, of course, under their laws and usages, he had the right to exclude all other members of the tribe from claiming any land embraced within the limits of a quarter of a mile in width surrounding the inclosed farm of 1,000 acres, provided he made the first location. This estate was handsomely managed, with many modern methods and improvements. A costly residence stood upon it and large commodious barns, stables, &c., were provided. The owner cultivated this farm with laborers hired among his own race, perhaps his own kith and kin, at \$16 per month; and they lived in huts and cabins on the place without a month's provisions ahead for themselves and families. They owned, of course, their tribal interest in the land, but the proceeds of the valuable crops which were raised by their labor swelled the plethoric pockets of the proprietor. In this instance the crops grown, in addition to large quantities of hay, consisted of 25,000 bushels of corn, fattening for market 200 head of beef cattle, and 300 head of hogs. The proprietor grows annually richer, while the laborers, his own race, joint owners of the soil, even of the lands that he claims and individually appropriates, grow annually and daily poorer and less able to assert their equal ownership and tribal claim and, shall I say, constitutional privilege and treaty rights.

Now this condition of semi-slavery, shall I call it, exists in each of the five civilized nations, and grows directly out of the holding of lands in common, and is necessarily inherent in this system of tenantry. Agent Owen, in his report, page 157, says:

"The Washita Valley in the Chickasaw Nation is almost a solid farm for 50 miles. It is cultivated by white labor largely, with Chickasaw landlords. I saw one farm there said to contain 8,000 acres, another 4,000, and many other large and handsome places."

I have endeavored to obtain some reliable data as to the number of farms containing 1,000 acres which exist in the five tribes. It did not occur to me that eight times that amount of rich valley land had been appropriated by one proprietor, that another

owner had 4,000 acres, and that there were "many other very large and handsome places" in the same valley, each owned by individual proprietors, but all being tribal lands. A system of laws and customs, where tribal relations exist and lands are owned in common, which permits one Indian to own so large a quantity of land, to the exclusion of all other Indians, merely because he was first to occupy it or because he inherited it from his father who occupied it originally, when all other Indians have equal tribal rights with the happy and fortunate possessor, needs radical reformation. Are these the sacred rights secured by treaty, which the United States are pledged to respect and defend? If so, then the United States are pledged to uphold and maintain a stupendous land monopoly and aristocracy that finds no parallel in this country except in two or three localities in the far West; and in these instances it may be said that the titles are clear (having been obtained by purchase from the Government), however questionable may be the policy which makes it possible for one man to own unlimited quantities of land.

How many Indians who have been less provident than these gentlemen who have been shrewd enough to fence up thousands of acres in one farm, and whose claim extends a quarter of a mile in width around the already mammoth estate, are eking out a miserable existence upon some barren homestead, or, worse still, are living by suffering as day laborers on these large estates, although they own their tribal share of these lands which they are too poor, weak, and powerless to secure or demand! I have no documentary statistics from which I can form an accurate idea of the proportion of the population in the several nations who are hiring day laborers; but I have been personally informed by very intelligent resident citizens that the ratio of this class in the Cherokee Nation, including those who cultivate less than five acres, is one-sixth of the whole; among the Choctaws, Chickasaws, and Creeks, about one-fourth; and that among the Seminoles the ratio is even larger. So it is clear that a large part of the population in each of these nations—held down below the common level of their own race by stress of poverty and the weight of daily necessities, unable by reason of present misfortunes to avail themselves of any opportunity or means to possess themselves of their equal distributive shares of lands, and to so utilize them as to place their families upon a higher social and financial plane—needs some potent influence or power to dispel this system and establish a new order of things—in a word, to raise up the down-trodden people to their proper level.

It is undeniable that the five civilized tribes look to the Indian Office, under the intercourse laws, only for protection from the aggression of white intrusion. In no other particular do they respect or consult the authority of the Government. The United States Army has stood guard over these Indians for fifty years, shielding and protecting them from the grasp of the frontiersman and the settler. Yet they have not seconded the endeavors of the Government to induce among the various tribes a general spirit of taking allotments by setting the example themselves. This does not seem a grateful remembrance of the sacrifices the American people have made for their protection, in submitting to an annual tax of many millions of dollars to support and maintain an army, without which the Indian Territory would have been reckoned long ago among the things that were.

*Allotments.**—The following table shows the amount of land held by each of the

* In 1886 Commissioner Atkins visited the Osage, amongst other Indians, and proposed to them the allotment of their lands. Since the visit Chief Ne-ka-ke-pa-nah, the principal chief, has been investigating the subject. His conclusions are given in the following to the council of the Creek Nation:

PAWKUSHA, IND. TER., Jan. 3d, 1887.

TO THE COUNCIL OF THE CREEK NATION:

SIRS: The Hon. Commrs Adinds visited our country, and on his way to the other uncivilized tribes of indians I had a short talk with him and he wanted me to take out my lands by enlotments 160 achors to the Head of famelys and 80 achors to every child to be garnted to the person for 20 years befour they could do as they pleased with the above amount of lands and the Remainder of land to be home stead to white people and if I would do that I would have an everlasting home for My Self and Children and My people and there childrin and that each of our people could controle at least 700 head of

five civilized tribes in the Indian Territory, and the amount to which each individual would be entitled were the lands of his tribe equally divided and allotted in severalty:

Tribes.	Acres.	Population.	Acres each individual.
Cherokees*	5,031,351	22,000	228
Creeks	3,040,495	14,000	217
Chickasaws	4,650,935	6,000	775
Choctaws	6,688,000	16,000	418
Seminoles	375,000	3,000	125

* Exclusive of lands west of the Arkansas River.

The foregoing table demonstrates the fact that if in each of the five nations each head of a family and each adult person should be allowed 160 acres, and each minor child 80 acres, there would still remain a large surplus of unallotted land. The practical proposition which it seems to me would be best for these Indians would be to divide their lands in severalty upon the basis I have suggested, or upon some other reasonable basis, and to sell the remainder to actual settlers at a fair and just price. The proceeds of the sales of these surplus lands would enable the very poor of whom I have spoken and for whom I plead—the laborers at \$16 per month—to fence and improve their allotments, erect buildings and barns, set out orchards, and prepare themselves to live as they are entitled to live, owning as they do lands sufficient for homesteads for every one. There would also be sufficient funds to put up suitable school buildings and establish good permanent schools in every settlement or district. If this course is pursued it will secure to every Indian a homestead, which he can defend and claim absolutely as his own. One which he can improve and adorn; where he can build his house and plant his vines; where his children can be born and rear, and where they may be buried; a homestead which by reasonable labor will secure an ample support for each Indian who now wanders around as a day laborer, with no definite knowledge of where his home is located, and who, although entitled to a home by reason of a common ownership in the lands, is now too poor and weak to be ignorant to demand and secure his rights. This class of poor Indians needs to be raised up by the adoption of the policy here foreshadowed.

cattle and other stock accordingly that we would be the Happiest people in god's Kingdom and that he wanted the answer of this from my people. I answered him By first Saing to his Honor The land the Osage people now Possess We bought with the cash under a patent from the Cherokee people that pattant covered the same lands by the same power to this day and that we had the promise of Protection as long as water flowed and grass growed and that we carried the big gold Chain to St and unbroken as long as time Should be. That we had the Big Silver Meddle the pipe of peace and crossed on one side and the Two hands locked with the wonderful word Peace Friendship Liberty simply asked the Honor Commissioner did he respect the above or in other words did he have any respect at all and as to the enlotment of our lands I could not say any thing I would have to get a majority of my people and then the council and the five Chiefs And We Was in connection five other civilized tribes by our old treaties We had to help each other and in consideration I had to first See the motion and as to letting White Settlement with our people Would Soon Disfranchise the poore indians and as to the Stock We only look out at the State of Kansas We See the Whites Who live on alotments they have two ropes one to lead there cow and one to Stake out the calve We dont see there 700 head of cattle he did not come out on his thoughts he neglected to Say the very day you take the alotment that We Would then be citizens of the united States all Nationality is lost all Moneys coming to indians Would cease Millions of Dollars the poore fool indian loose by selling freedom the name of Native blood to be called A White Man under all thes consideration We all Must Meet and have a good understanding with each other and to read our old treaties to Each other and pas our old ancient laws renew our national love and respects to Each other

I hope you will take it in hand and See the other five civilize tribes and Pick the ground and make it all and Notafie all

We Must do some thing

I hope to hear from you in reply to this letter.

NE-KA-KE-PA-NAH, Principal Chief

By the fifteenth article of the Cherokee treaty of 1866 (14 Stat., page 803) it is provided that—

“The United States may settle any civilized Indians, friendly with the Cherokees and adjacent tribes, within the Cherokee country, on unoccupied lands east of 96°, on such terms as may be agreed upon by any such tribe and the Cherokees subject to the approval of the President of the United States.”

This treaty further provides that the Indians who may thus be settled among the Cherokees are to have a district of country, set off for their use by metes and bounds, equal to 160 acres for each member of said tribes, at a price to be agreed upon, provided the consent of the Cherokee Nation is first obtained prior to such settlement. Here 160 acres is made the basis of the homestead. I believe that, except in a few cases covered by specific treaty stipulations, such as the Omahas, Sioux, and Yakamas, allotments made to Indians by the Government have not exceeded 160 acres to an Indian. The quarter-section is universally recognized by the Government as the limit of the homestead; 160 acres is the recognized standard number. But I would not confine the members of the five civilized tribes to 160 acres. I only think that all lands in those nations should be divided in severalty equally among the population, so that those members of the tribes who now stand mutely by and see members of their own race occupy and cultivate their lands and pocket the proceeds may be put in actual possession of that which belongs to them.

I shall refer hereafter to the untold ills among the five civilized tribes, caused by the want of courts having jurisdiction over all crimes committed by all persons. But before taking up that subject I desire to reiterate that the full and complete remedy for the numerous evils that afflict those people lies deeper than the incomplete system of judicature which prevails within the limits. These people have, in a great measure, passed from a state of barbarism and savagery. Many of them are educated people. They have fine schools and churches. They are engaged in lucrative business of various kinds. In fact, so far as outward appearances go, there would seem to be very little difference between their civilization and that of the States. And yet when we come closely to investigate the laws and customs of their system of government, it is radically different from that of any of our States. Nowhere, in the United States, except in polygamous Utah and a few inconsiderable and widely scattered villages, is there a white community that pretends to hold property, and especially lands, in common. This is the fundamental error from which proceed the troubles which afflict the five nations. The practical operation of this system of holding creates an aristocracy out of a few wealthy and powerful leaders, while the poor, although equal owners, are so impoverished as not to be able to assert their equal rights of property and manhood.

I am not recommending that Congress shall undertake to do anything with reference to these five civilized tribes which is inhibited by the treaties. But I do advise the nations themselves to awake to a true appreciation of their own situation, and to have the respect for that public opinion in this country which makes laws and forms States and which has thus far protected them in their treaty rights. I do advise our red brothers, whose interests I desire to see promoted, to advise with each other and to act wisely by passing just and equal laws for the division of lands in severalty, allotting to each member of the tribe his own birthright. The treaties I hope to see observed. But where the continued observance of those treaty obligations works an injury to the Indians by alienating from them the mass of the people of the United States, who are by instinct opposed to all monopoly, or where it does great injury to the Indians themselves, it seems to me it is the duty of the Indians to agree among themselves to a modification of those treaties—to remodel all such laws and customs as give a monopoly to a few (or even to many), and to place themselves abreast the times and in accord with the ideas of free and equal citizenship which prevail in this great country.

Territorial government.—If the Indians of the five civilized tribes would then put away tribal relations, and adopt the institutions common to our Territories or States,

they would no longer be subjected to the jealousy, contention, and selfish greed of adventurous land-grabbers who now seem to regard the Indian a legitimate object of prey and plunder. These adventurers do not attempt to dislodge and drive from their domiciles the peaceful white settlers in their distant homes. Let these Indians once assume all the responsibilities of citizens of the United States, with its laws extended as a protecting ægis over them, and the day of their fear and apprehension, marauding whites will be forever ended. When this is done then will the five civilized tribes, and perhaps other tribes of the Indian Territory, be ready to form a territorial government and pass, as other Territories, under the protection of our Constitution and laws, and be represented in Congress by their own delegate.

The great objection that is urged by the Indians to dissolving their tribal relation, allotting their lands,* and merging their political form of government into an organized Territory of the United States arises out of their excessive attachment to Indian tradition and nationality. I have great respect for those sentiments. They are patriotic and noble impulses and principles. But is it not asking too much of the American people to permit a political paradox to exist within their midst—nay, more, to ask and demand that the people of this country shall forever burden themselves with the responsibility and expense of maintaining and extending over these Indians its military arm, simply to gratify this sentimentality about a separate nationality? No such exclusive privilege was granted the Pueblos of New Mexico, nor the inhabitants of California, Utah, and Arizona, or any of the more northern Territories, including Alaska.

It is alleged that Congress has no power, in view of the treaties with those Indians, to do away with their present form of government and institute in its stead a territorial government similar to those now existing in the eight organized Territories. While I greatly prefer that these people should voluntarily change their form of government, yet it is perfectly plain to my mind that the treaties never contemplated this un-American and absurd idea of a separate nationality in our midst, with power as they may choose to organize a government of their own, or not to organize any government nor allow one to be organized, for the one proposition contains the other. These Indians have no right to obstruct civilization and commerce and set up an exclusive claim to self-government, establishing a government within a government, and then expect and claim that the United States shall protect them from all harm while insisting that it shall not be the ultimate judge as to what is best to be done for them in a political point of view. I repeat, to maintain any such view is to acknowledge a foreign sovereignty, with the right of eminent domain, upon American soil—a theory utterly repugnant to the spirit and genius of our laws, and wholly unwarranted by the Constitution of the United States.

Congress and the Executive of the United States are the supreme guardians of these wards, and can administer their affairs as any other guardian can. Of course it must be done in a just and enlightened way. It must be done in a spirit of protection and not of oppression and robbery. Congress can sell their surplus lands and distribute the proceeds equally among the owners for the purposes of civilization and the education of their children, and the protection of the infirm, and the establishment of the poor upon homesteads with stock and implements of husbandry. Congress cannot consistently or justly or honestly take their lands from them and give or sell them to others except as above referred to, and for those objects alone. The sentiment is rapidly growing among these five nations that all existing forms of Indian government which have produced an unsatisfactory and dangerous condition of things, menacing the peace of the Indians and irritating their white neighbors, should be replaced by a regularly organized territorial form of government, the Territory thus constituted to be admitted at some future time as a State into the Union on an equal footing with other States, thereby securing all the protection, sympathy, and

* The Indian allotment act of February 8, 1887, noted on a previous page, specially exempts the lands of the five civilized tribes.

guarantees of this great and beneficent nation. The sooner this sentiment becomes universal the better for all concerned.

SURPLUS LANDS IN INDIAN TERRITORY.

The vast surplusage of land in the Indian Territory, much of it, too, not surpassed anywhere for fertility and versatility of production, which can never be utilized by the Indians now within its borders nor by their descendants (for it is not probable that there will be any material increase in numbers of Indian population), must sooner or later be disposed of by Congress some way or other. Were all the Indians of the United States to be uprooted and transplanted to this Territory, all living Indians, including those now resident there, could have 256½ acres each. This is estimating the whole Indian population of the United States, excluding Alaska, at 260,000. As the Indian Territory has an area of 64,222 square miles, or about 520 acres for each person now in the Territory, of course the problem presents itself for public consideration, What disposition or division of the Indian Territory can be justly, fairly, acceptably, and harmoniously made?

The Kiowas and Comanches, the Wichitas, and the Cheyennes and Arapahoes are the only tribes in the Indian Territory located west of longitude 98°. The reservation of the Cheyennes and Arapahoes is simply set aside by Executive order, and the Indians occupying this tract do not hold it by the same tenure with which the Indians in other parts of the Indian Territory possess their reserves. In my last report I suggested that, as Oklahoma is surrounded on three sides by territory now occupied by Indians, its settlement by white people, even were it lawful, would be attended with considerable risk to the peace of both races. Also, that if it should be thought by Congress desirable to open to white settlement any part of the Indian Territory, it would be safer and better for all concerned, and especially the Indians, that the Cheyennes, Arapahoes, Kiowas, Comanches, and Wichitas be removed east, either to Oklahoma or to any other unoccupied land east of longitude 98°, and that all lands west of that line be valued and sold at a fair price, and the proceeds reserved for the civilization of the Indians.

Below is given an interesting table, showing the whole number of acres in the Indian Territory east and the whole number west of longitude 98°, and the distribution of population:

Total number of acres in Indian Territory.....	41,102,546
Number of acres in Indian Territory west of 98°.....	13,740,223
Number of acres in Indian Territory east of 98°.....	27,362,323
Number of acres of <i>unoccupied</i> lands in Indian Territory east of 98°.....	3,683,305
Number of Indians in Indian Territory west of 98°.....	7,616
Number of Indians in Indian Territory east of 98°.....	68,183
Total number of Indians now in Indian Territory.....	75,799
Number of acres each Indian would have if unoccupied lands east of 98° were divided equally among Indians now living west of 98°.....	483
Number of acres each Indian would have if all lands east of 98° were divided equally among all Indians now in Indian Territory.....	359

It is apparent that, as there are now only 7,616 Indians west of longitude 98 degrees, if these Indians were placed on the 3,684,305 acres of unoccupied lands east of that meridian, each Indian would have 483 acres, an area of land far in excess of what he would need. But we also see from this table that there are west of 98 degrees, including Greer County, 13,740,229 acres, which would be sufficient to furnish homes of 100 acres each to 137,402 people; and supposing each settler to have five in his family, it would support a population of 687,010 souls. Add to this "No Man's Land," lying immediately west and adjoining, containing 3,672,640 acres, and we see at once that there is territory enough in those two areas to found a State equal in size to many States of this Union. Another advantage of this arrangement would be that the Indians would be together in a more compact form, while the whites would be by themselves.

OKLAHOMA.

When my last report was made the time and circumstances were auspicious for the adoption of these suggestions, if Congress entertained them at all, for the reason that at that time the Indians west of 98 degrees, especially the Cheyennes and Arapahoes had been severely admonished by the Government, by a display of military force, that they would no longer be permitted to obstruct those of their tribe who desired to adopt the white man's way. To this admonition almost universal heed was given, and a large number at once began to prepare for settling down and cultivating the soil. In consequence of this recent change in their wishes and habits, very many houses have been erected and a large acreage of sod broken and extensive crops cultivated. A year ago these Indians had less to attach them to their homes than they now have, and therefore their removal east would have been less distasteful than now. Nevertheless, as the distance is short and the lands to which they might be moved are much superior to those which they now occupy, I doubt not that, by paying them for their improvements or by making similar improvements on their new homes, they would cheerfully obey the wish of Congress should that body conclude to remove them to Oklahoma or to some other fertile unoccupied lands east of 98 degrees. During the last twelve months these Indians have not only made rapid progress in farming, but also in a disposition to have their children educated, more than two-thirds of the Cheyenne and nearly all the Arapaho children having been enrolled in school. I am recently and reliably informed by a leading missionary and Indian educator that if sufficient buildings are furnished all of their children of school age will be at school in the course of another year. Great efforts have been made by these Indians, and far more has been accomplished in the last year in the way of farming than ever before. At this time a general wish prevails among them for the construction of dwelling-houses. All these facts taken into consideration, it becomes apparent that if it should be the desire of Congress to dispose of this section of the Indian Territory, it will be attended with embarrassment even now, and of course, as the Indians open and improve farms and build houses and prepare to live, they will become more attached to their homes and less disposed to emigrate, even to better lands which are but a short distance away.

My apology, if apology is needed, for presenting these facts and suggestions somewhat earnestly, arises from my deep conviction that the proposition to throw open Oklahoma to white settlement, surrounded as it is by Indians on three sides, would be an experiment dangerous to all concerned, and especially would the Indians west of Oklahoma be abraded and eventually obliterated by the surging waves of white population striking upon them from all directions. This subject is of very great importance; and in view of the persistent efforts which have been made by parties more or less organized to possess themselves of lands within the Indian Territory regardless of law and the rights of these Indians, and in view, too, of the action of a large number of Representatives as expressed by bills presented and speeches made in Congress, I feel it my duty especially to invoke your consideration of the subject, not only as a matter of justice and right and the interest of the Indians, but also as a respectful recognition of the demands of those Representatives whose opinions and views are entitled to the highest respect.

I therefore recommend, as a preliminary step, that Congress authorize the Department to appoint a commission, who shall visit the Cheyennes and Arapahoes, the Wichitas and the Kiowas, Comanches and Apaches, in the Indian Territory, to ascertain their views with reference to the subject of removal to lands in said Territory east of 98 degrees.

If any portion of the Indian Territory is to be opened to white settlement, then I think the suggestions which I have offered are the most practical and would cause the least possible dissatisfaction and injury to the Indians. Those of the Western tribes who would be immediately affected by this action could suffer only temporary inconvenience by removal. The same improvements which they now have could easily be made for them and at little expense in their new home, and the improve-

ments already made on their present location could be sold at their value to purchasers. But until Congress takes definite action upon this subject this office will feel it to be its duty to press forward the settling upon lands or homesteads of all the Indians west of Oklahoma, and to encourage them to open farms, erect houses, and make other improvements as rapidly as possible; for no time ought to be lost in teaching these people to support themselves, and to stop all work and improvement would throw them into a state of idleness, which would soon lead to crime and disorder, if not to actual conflict among themselves and with their white neighbors.

[See pages 221 to 227, herein.]

INDIANS ON PROPOSED LEGISLATION FOR INDIAN TERRITORY.

[The following memorial from the Indian Territory in 1881 is given in full. It is the Indian statement:]

Memorial of the Indian delegates from the Indian country, protesting against the passage by Congress of the bill "providing for the establishment of a United States court in the Indian Territory, and for other purposes."

To the Senate and House of Representatives of the United States:

GENTLEMEN: A short while ago we had the honor of presenting to you a memorial protesting, for the reasons therein set forth, against the passage by Congress of any act establishing a Territorial government of the United States over our respective nations. Since the presentation of this memorial we have been shown, through the kindness of the chairman of the Committee on Territories of the Senate, a *project* of a bill entitled "A bill to establish a United States court in the Indian Territory, and for other purposes," with the request that we present our views on the same. The opportunities given us for noticing this bill have been so limited and embarrassing as to enable us to do but little more than to file a general protest against the measures embraced in it, while the author of it, Senator Vest, has had full opportunities, of which he has availed himself, to advocate, with much prejudice to our nations and their representatives now before the Government, his *ex parte* views of the merits of the bill.

On a hasty glance at this bill we discover it embraces, substantially, three propositions, the combined effect of which will be, if they become a law, to revolutionize our existing relations with your Government, by disregarding our treaties, and opening our country to a miscellaneous and foreign population, whose interests and aspirations are and always have been aggressive to those of the Indians. The three propositions named are as follows:

1. For the establishment of a United States court in the Indian country.
2. For the allotment of the lands belonging to our nations as public lands of the United States.
3. To enable our people to become citizens of the United States, with right of partition in regard to our lands and funds.

Recurring to the first proposition, for the establishment of a United States court in the Indian country, we desire to repeat, what we stated in our memorial to you a short while ago against the territorialization of our country, that this court is provided for by our treaties of 1866, but that that provision is not mandatory; only providing that Congress "may" establish such a court, and that while the treaties of the five civilized nations—the Cherokees, Creeks, Seminoles, Choctaws, and Chickasaws—contain this provision, there are no such treaty provisions with the other thirty-one tribes of the Indian country. If justice is really the object of the proposed legislation, a common respect for fair dealing towards those other thirty-one of the Indian tribes would seem to dictate that the consent of those tribes should be a condition precedent to the establishment of this court. But so far as the five civilized nations are concerned, we cannot object, in view of our treaties of 1866, against the establishment of this court, provided its jurisdiction be confined to criminal matters. In none of our treaties is civil jurisdiction provided for to United States courts, except for specific purposes, as between citizens of Canadian district of the Cherokee Nation and the citizens of the rest of said nation; and even then the choice of such

jurisdiction is left to the Cherokee citizens involved and not to the United States Court. This fact will appear plain to you by referring to Arts. 7 and 13 of the Cherokee Treaty of 1866. Art. 1, Sec. 7, of the Creek, Art. 7, Sec. 7, of the Seminole, Art. 8, of the Choctaw and Chickasaw, and Art. 13 of the Cherokee Treaty of 1866 provide, substantially, that the United States court to be established shall have such jurisdiction as Congress may confer, without interfering with the rights of self-government of these nations. Article 7 of the Cherokee Treaty of 1866, in defining the jurisdiction of the United States courts over our country, provides, as before stated, for civil jurisdiction only as between citizens of Canadian District and the rest of the nation, leaving the matter entirely to the choice of the Cherokee litigants concerned, but also leaving the jurisdiction of said court, as between citizens of the nation, and citizens of the United States, just the same as the law then, in 1866, fixed it, by the consent of the Indians, *strictly confined to criminal proceedings*. This definition conclusively shows that our people understood that the United States courts to be organized in our country should have, when so established, the same jurisdiction that was then, in 1866, exercised by said court over our people, namely, criminal jurisdiction. The purpose of our people in agreeing to this court was to insure greater protection; for, at the time this court was provided for, our people were dragged before a foreign court and were tried by foreign juries at Fort Smith, Arkansas. If our people had imagined that this court would be the means of annoying them by civil suits, they never would have consented to its establishment. They would have preferred remaining under the court of the western district of Arkansas, where only criminal jurisdiction was provided for. It is a little singular that this civil jurisdiction never grew to be so prominent a question until after the railroad companies whose lines pass through our country had issued bonds to the enormous amount of \$16,400,000, predicated upon their so-called grants of our lands made by Congress in 1866, and for the security of which these companies executed mortgages on our lands.

These companies, as the proceedings in the "Patterson" investigation will show, issued bonds and granted mortgages on the lands along the lines of their road from Sedalia, Mo., through the Indian Territory, to Denison, Tex. These companies failed in 1877, before the General Land Office, Interior Department, to make their land grants good, while they admit, through their attorney, Mr. Baker, that their efforts in that direction were for the purpose of getting such an acknowledgment as would enable them to establish suits for the recovery of their grants.

Having failed before the Departments, they now evidently seek the establishment of a court in the Indian Territory, with *civil* jurisdiction, to enable them to sue our nations before that court to perfect these grants, and thus make good the bonds and mortgages issued.

We trust you will not gratify their desires, but that, if you should establish a court in our country, you will confine its jurisdiction solely to criminal matters, as was understood by our nations when they negotiated our treaties of 1866.

Another objectionable feature of this court proposition seems to be, that no one will be a competent juror except a citizen of the United States. To this we object. Every man should be tried by his peers, and we maintain that no one should be a competent juror except citizens of the Indian Territory.

2. To the next proposition for the allotment of lands, and which is foreign to the court proposition, we emphatically object.

None of the treaties made with the 36 tribes of our country provides for the allotment of our lands, except those made with the Cherokees, Choctaws, and Chickasaws. If we thought you would disregard our treaties we would not refer to them. But they are all we now have to rely upon for our protection, and we cannot believe that any Senator or Representative of the United States can be so lost to honor as to disregard the most sacred pledges his Government can make to a weak people not able otherwise to defend themselves. The principle involved in this proposition is simply one of good faith. You cannot allot our lands except by the consent and request of our nations *previously given*.

For the sake of brevity we will only refer you to the 20th article of the Cherokee Treaty of 1866, which provides as follows:

"Whenever the Cherokee National Council shall request it, the Secretary of the Interior shall cause the country reserved for the Cherokees to be surveyed and allotted among them at the expense of the United States."

In acknowledgment of the binding force of this treaty provision, we refer you to Vol. 17, p. 186, of the United States Statutes at Large, which provides that no part of the appropriation made under the act shall be used for the survey of the reserved lands of the "Cherokees, Choctaws, Creeks, and Seminoles east of the ninety-sixth meridian, *without the consent of said Indians first expressed in open council in the usual manner.*"

Aside from the prohibition expressed in this treaty and statute, you ought not, we think, to be unmindful of the fact that the allotment of our lands as provided for in this bill is in plain violation of the public policy of your Government towards our people of the Indian Territory, for the reason that the manner in which this allotment is provided for is an invitation for white settlement, because the provision declaring that nothing in the bill shall be so construed as to interfere with the pre-emption laws of the United States as they apply to "Government" lands will be an acknowledgment that "squatters" will embrace to seize our lands.

This action is in plain violation of the act of Congress, May 23, 1830, which sets apart the Indian Territory solely for Indians. Moreover, it is contrary to not less than 50 treaties with the Indians of that country based upon this act.

All experience in the history of the relations between your Government and the Indians has been, beyond all doubt, that when whites and Indians are indiscriminately commingled in one political community the Indians have always perished. Your Government has a great trust reposed in it by Divine Providence to preserve the Indians, and we trust that you will not destroy us by turning into our country hundreds of thousands of whites merely to create "a dense population" to support soulless railroad corporations, that, having sucked the very life-blood out of your own people, now turn their eyes upon our beautiful country.

As regards the proposition to give certain missionaries a part of our lands, we would say there is no necessity for this provision. We have never been unmindful of our friends and benefactors. We know that our civilization is chiefly due to the Christian religion, and not to railroad corporations. In this view, if you will examine the treaties of 1866 you will find that we have already made liberal donations of lands to the missionaries that have come among us. Indeed, we have done vastly more in this regard than your own Government has, and without any disposition on our part to criticise your Government, we will venture the opinion that had your Government donated lands to the missionaries instead of to the railroad corporations the people of the United States would have been in a much better condition than they now are.

3. Regarding the provision of the bill to enable our people to become citizens of the United States, we would remark that you already have an act on your statute books for this purpose which does not interfere with our treaties, and under which an Indian may become a citizen of the United States merely by leaving his tribe and becoming identified as a citizen of some one of your States or Territories. The Senate Judiciary Committee made a report in 1870 (Report No. 268, Senate, 41st Congress, 3d session) that will throw much light on the subject, and which will convince any honest man that an Indian, like a white man, can expatriate himself from his country without robbing it. The proposition to give an Indian who wants to desert his nation a proportionate share of the lands and funds of his nation is but an offer of a premium for disloyalty that all nations that hate traitors should be ashamed of. Moreover, this proposition is in point-blank violation of our treaties. And here we will have to appeal to you again on your own treaty obligations with our nation, believing that you will be too honorable to disregard them simply because you have the power. For the want of space we will only refer to the Cherokee Treaties, remarking that all of the other nations have similar treaties. Article 10 of the Cherokee

Treaty of 1835 (Revision Indian Treaties, pp. 71, 72), after providing for the permanent investment of the funds of the Cherokee Nation, specifies that the interest on these funds shall be paid "annually to such person or persons as shall be authorized and appointed by the nation," * * * "and their receipt shall be a full discharge for the amount paid to them." * * * "The council of the nation may, by giving two years' notice of their intention, withdraw their funds, by and with the consent of the President and Senate of the United States, and invest them in such manner as they may deem most proper for their interest."

Again, article 23 of the Cherokee treaty of 1866 (Revision Indian Treaties, p. 95) provides:

"All funds now due the nation, or that may hereafter accrue, from the sale of their lands by the United States, as herein provided for, shall be invested in the United States registered stocks at their current value, and the interest on all such funds shall be paid semi-annually, on the order of the Cherokee Nation, and shall be applied to national, school, and orphan purposes."

You will thus see that our funds are invested for certain specific purposes, to be paid to the order of our nation, and to such persons as are designated by our nation; and they cannot be withdrawn except by the concurrent action of the nation and the President and Senate of the United States, after two years' notice given by the nation; and that if these treaties are to be regarded, it will be a matter of extremely bad faith for you to reward desertions from our nation by violating those treaties and paying out a part of those funds to such deserters.

Every Congress, for the last seventy years, has passed appropriations carrying out our treaties and appropriating the funds due to be paid our nations, and we protest against your legislating in any other manner.

What we have said on this point with regard to our public funds is also true in reference to our lands. Not desiring to weary you by quoting our treaties literally, we desire to state that, by reference to some forty or fifty treaties, made between your Government and our nations, to be found in your treaty-book, you will discover that we hold our lands as *nations* and not as individuals. Also, you will discover the same facts by referring to the patents we hold to our lands, now of record in the General Land Office in the Interior Department; and you cannot appropriate any of the funds and lands to individuals of our nation, who desire to expatriate themselves, without violating the honor and good faith of your great Government.

In view of our treaties, Congress has no right to legislate on any of the subject-matter of the bill in question, except for the establishment of a United States court. The "other purposes" in the bill are entirely foreign to the proposition for a court.

Very respectfully, your obedient servants,

W. P. ADAIR,
Assistant Principal Chief.

JOHN L. ADAIR,
Chairman.

R. M. WOLF,
R. BUNCH,
Cherokee Delegation.

P. PORTER,
D. M. HODGE,
Creek Delegation.

P. P. FITCHLYNN,
Choctaw Delegate.

JOHN F. BROWN,
Seminole Delegate.

CHARLES BLUEJACKET,
CHARLES TUCKER,
Shawnee Representatives.

J. M. BRYAN,
Old Settler Cherokee Com'r.

OKLAHOMA.

Congress March 3, 1885, authorized the President to open negotiations with the Creeks, Seminoles, and Cherokees, for the purpose of opening to settlement, under the homestead laws, the unassigned lands in the Indian Territory ceded by them, respectively, to the United States under the treaties of August 11, 1866, March 21, 1866, and July 19, 1866.

Robert L. Owen, agent at Union Agency, Indian Territory, September 20, 1886, made the following report as to the Indian action on the above:

When the act of March 3, 1885, was passed by Congress, authorizing the President to open negotiations with the Creeks, Seminoles, and Cherokees for the purpose of opening to settlement, under the homestead laws, the unassigned portions of Oklahoma and the Cherokee Strip, an Indian international convention was called by Hon. D. W. Bushyhead. It met June 15, 1885, at Eufaula, with the following delegates present:

Choctaws.—Delegates: Ed. McCurtain, chief of Choctaws; A. Carney, Julius Folsom, Wesley Anderson, Meah-hut-tubbee, J. S. Standley.

Chickasaws.—Delegates: Geo. W. Harkins, B. W. Carter.

Cherokees.—Delegates: R. Bunch, W. P. Ross, L. B. Bell, Frog Sixkiller, S. H. Benge, Daniel Redbird, Adam Feelin, John Sevier.

Creeks.—Delegates: Ward Coachman, G. W. Grayson, Jno. R. Moore, Wm. McCombs, Coweta Micco, Efa Emarthlar.

Seminoles.—Delegates: John Jumper, James Factor, Thos. McGeisey.

The object of the convention, after organization, was shown by Mr. Bushyhead's letter, to wit:

TAHLEQUAH, June 12, 1885.

To Messrs. R. Bunch, Wm. P. Ross, L. B. Bell, Frog Sixkiller, S. H. Benge, D. Redbird, Adam Feelin, and John Sevier:

GENTLEMEN: As already advised, you have been appointed to represent the Cherokee Nation at a conference to be held at Eufaula, Muscogee Nation, I. T., on the 15th instant, between the representatives of the Muscogee, Seminole, Choctaw, Chickasaw, and Cherokee Nations, concerning matters of importance pertaining to their general interests.

By the act of Congress approved March 3, 1885, commonly known as the "Indian appropriation bill," it was provided "that the President is hereby authorized to open negotiations with the Creeks, Seminoles, and Cherokees for the purpose of opening to settlement under the homestead laws the unassigned lands in said Indian Territory, ceded by them respectively to the United States by the several treaties of August 11, 1866, March 21, 1866, and July 19, 1866." In view of this legislation the chief of the Seminoles invited a meeting of the parties in interest for the purpose of an interchange of views on the question thus presented, and as the result the conference to which you have been appointed has been called at Eufaula.

You will readily perceive that the proposal to open to settlement, under the homestead laws of the United States, the lands set apart by the Creeks and Cherokees for the settlement of friendly Indians presents questions of the gravest import, not only to the Seminoles, Creeks, and Cherokees, but to all Indians now settled within the limits of the Indian Territory, and which calls for their most serious consideration and harmonious action. They involve not only a cession of large tracts of valuable lands, to which, in the case of the Cherokee Nation, the title remains unimpaired, but a thorough, sweeping, and radical change in the political relations between the Indians and the Government of the United States.

To the consideration of this subject, and of all points of interest springing therefrom, you are expected to give your serious and mature consideration, and endeavor to agree upon some common ground of action upon which the members of the conference can stand united in sentiment and effort to meet the issues to be presented to

them. What that ground shall be is left to your wisdom to determine; but I am convinced that the sentiment and conviction of the people will regard any movement looking to a cession of our lands for the purpose authorized by Congress, or the disturbance of the integrity of the Indian Territory, or the surrender of any rights of soil or self-government now enjoyed under the guarantees of their treaties with the United States, with disapproval and opposition.

I suggest, therefore, that your efforts in the conference be addressed directly to obtaining such action as may seem best calculated to preserve our rights of soil and self-government under our treaties, to strengthen the guarantees of our Indian brothers, to perpetuate the existence of the Indian Territory unimpaired under the law and treaties of the United States, and to unite more intimately the relations now existing between the Indian people, so as to secure more united and harmonious councils in the advancement of their common interests and the more efficient enforcement of law.

I need hardly add that any measure adopted or policy agreed upon by the conference will require to be reported in full to this department for its approval and reference to the national council for final action:

Very respectfully,

D. W. BUSHYHEAD,
Principal Chief.

The next day, after consultation, the following resolutions, with one dissenting voice, were adopted, to wit:

"Whereas by an act of Congress, approved March 3, 1885, the President of the United States is authorized to open negotiations with the Creeks, Seminoles, and Cherokees for the purpose of opening to settlement, under the homestead laws, the unassigned lands in the Indian Territory ceded by them, respectively, to the United States under the treaties of August 11, 1866, March 21, 1866, and July 19, 1866; and

"Whereas said lands were specially set apart under the authority of the act of Congress of March 30, 1830, for settlement of Indians to be removed from the limits of the then existing States and Territories, and have been patented under said act of March 30, 1830, and the provisions of treaties entered into in conformity therewith by the said Creek and Cherokee Nations; and

"Whereas the said Creek, Seminole, and Cherokee Nations have agreed, in the treaties before named, that portions of the country patented to them might be used for the settlement of friendly Indians, and for no other purpose; and

"Whereas Congress has declared that no Indian should hereafter be settled on said lands without its consent thereto previously given, thus virtually annulling the agreement and abandoning the right to make such settlement of friendly Indians and

"Whereas the opening of said lands to homestead settlement would be in conflict with the uniform policy of the Government in reference to the Indians of this Territory, and its solemn pledges that the lands of the Indian Territory shall not, in a time to come, be included within the limits of any State or Territory without the consent; and

"Whereas the opening of said lands would necessarily involve the establishment of a Territory of the United States within the limits of the Indian Territory in violation of said treaties: Therefore, be it

"Resolved by the representatives of the Creeks, Seminoles, Cherokees, Choctaws, and Chickasaws in convention assembled, That in their opinion the negotiations authorized by the act of Congress of March 3, 1885, are incompatible with the rights, interests, and future security of the people of the Indian Territory, and should not be entered into; and to secure the integrity of the Territory as Indian country, and the interests of the several tribes therein, we hereby pledge ourselves and our respective governments."

The following resolutions, prepared by the committee, were then unanimously adopted, to wit:

"Be it resolved by the representatives of the Seminoles, Chickasaws, Choctaws, Creeks, and Cherokees in convention assembled, That, in order to strengthen the bonds of amity and fraternal feeling between them, to secure more harmonious action in the support of their common rights and the more efficient administration of law between themselves, we recommend to the national councils of our respective nations the enactments of law on the following subjects, to wit:

"First. Providing for the causes and manner in which the arrest and rendition of fugitives from justice, escaping from one nation to another represented in this convention, may be demanded.

"Second. Providing for equal remedies at law between the individual members of said nations in civil cases arising between citizens of different nations.

"Third. Providing for the confederation of the nations and the tribes of the Indian Territory under one Indian government upon such terms as will not conflict with their several tribal rights and guarantees, and their relations to the Government of the United States under treaties now in force.

"Be it further resolved, That the executive and legislative branches of the Governments of the said Creek, Seminole, Choctaw, and Chickasaw Nations are hereby requested to use their authority to have their respective delegations to Washington instructed to work in concert for securing the passage of the bills by Congress in reference to intruders and depredations upon timber upon Indian lands which were passed by the United States Senate during the session of the Forty-eighth Congress, and which were favorably reported by the House Committee on Indian Affairs.

"Respectfully submitted.

"JULIUS C. FOLSOM,
"Chairman."

I am informed these resolutions were indorsed by each of the legislatures of the five nations. In the Creek council by only one majority on the Oklahoma proposition.

The meetings of the delegates were held several times afterwards with a view of determining on some plan of federation for the tribes. No conclusion has yet been reached.

A short time since Hon. J. M. Perryman, principal chief of the Creeks, called a convention at Eufaula with the Seminoles to discuss the matter of Oklahoma, with a view of regaining title to the so-called Oklahoma land not settled by friendly Indians, and have the Seminoles indorse such contract as might be made by the Creeks with attorneys for that purpose. Chief John F. Brown, of the Seminole Nation, sent as delegates Mr. Tom Little and Hul-but-to. The Creek delegates were Mr. G. W. Grayson, G. W. Stidham, and Roley McIntosh. Mr. McIntosh was here yesterday, and from him I learn the Creek delegates were favorably disposed to consider, at least, propositions in relation to Oklahoma, the idea being presented that its present status was indefinite and unsatisfactory, and negotiations should be entered into with a view of making its position determinate. The Seminoles being absolutely non-committal on the subject, and the Seminoles in common with the Creeks having certain reversionary interest therein, the convention adjourned without action.

OKLAHOMA.

"Oklahoma" is the tract of land in Indian Territory, Nos. 15, 20, and 21, on the map facing this page, and containing 1,887,800.47 acres, being the Creek and Seminole cession to the United States under treaties herein set out on page 856 *et seq.*

For a complete history of the Indian holdings in Indian Territory, and more especially the present status (1886) of the lands acquired from

the Creek and Seminole Indians in that Territory, known as "Okla. homa," together with the attempts to unlawfully occupy the same by Captain Payne and his colonists, known as "boomers," see Senate Ex. Doc., No. 50, second session, Forty-eighth Congress, January 28, 1885.

GRANTS FOR RAILROAD RIGHTS OF WAY IN INDIAN TERRITORY.

For names of and history of grants of rights of way for railroads through Indian Territory, see Senate Ex. Doc., February 18, in response to resolution of February 3, 1887, together with map.

REMOVAL OF INDIANS TO WEST OF THE MISSISSIPPI RIVER.

For many years prior to 1831 the subject of the removal of Indians located east of the Mississippi River to reservations west of that river was agitated by public men. These reservations were to be permanent homes. The State of Georgia also wanted the Cherokee Indians removed from that State. The President January 27, 1825, sent to the Senate a communication for colonization of the Indians west of the Mississippi. The Secretary of War, Hon. James Barbour, also sent a communication to the Indian Committee of the House February 3, 1826, calling attention to the dreadful condition of the Indians, and favoring the colonization to west of the Mississippi River. December 8, 1829, the President in his annual message called attention to it again, and on May 30, 1830, an act was passed "To provide for the exchange of lands with the Indian tribes in any of the States and Territories and for their removal west of the river Mississippi." The War Department removed them. It was a sad event and a fearful loss of life was the result.

Up to 1834, 77,497 Indians were so removed, viz :

Creeks, 25,000; Choctaws, 18,500; Cherokees, 15,000; Chickasaws, 5,400; Winnebagoes, 4,600; Seminoles, 3,000; Potawatomes, 1,540; Shawnee, 1,250; Delawares, 826; Wyandots, 623; Kickapoos, 470; Weas, 282; Senecas from Sandusky, 251; Senecas and Shawnees, 211; Ottawas, 200; Piankeshaws, 162; Peorias and Kaskaskias, 132. A few thousands were afterwards added to these.

Mr. Catlin was with these Indians prior to and during their removal, and afterwards. In his Itinerary for 1829, 1830, 1831, 1832, herein, he gives much matter of interest. He found them about Fort Leavenworth and Gibson. He greatly deprecated this removal, believing it but a pretext to get the land from the Indian and to destroy him.

Mr. Catlin's map (facing this page) of the locations of the removed tribes as settled west of the Mississippi River, is from Vol. 2 Catlin's Eight Years. Mr. Catlin made the map in 1840, from authority gathered in 1831, 1832, and 1833.

For full account of the reasons for and cost of this removal see

Correspondence on the subject of the emigration of Indians between the 30th of November, 1831, and 27th of December, 1833, with abstracts of expenditures by disbursing agents in the removal and subsistence of Indians. 8°, pp. (2) 771. Washington. Printed by Duff Green, 1834. (Vol. 4 of Documents); and also

Correspondence on the subject of the removal of Indians between the 30th of November, 1831, and 27th December, 1833, with abstracts of expenditures by disbursing agents in the removal and subsisting of Indians, &c. Furnished in answer to a resolution of the Senate of 27th December, 1833, by the Commissary-General of Subsistence, vol. 1, pp. 1179; vol. 2, pp. (2) 972. Washington. Printed by Duff Green, 1834.

Vol. VI of "The History of the Indian Tribes of the United States, &c.," by Henry R. Schoolcraft, LL.D., 1857, pages 356 to 506. Much data is given as to tribes removed west from 1831 to 1840, along with citations of the laws under which the removals were made, together with the reasons therefor.

In most cases the "permanent home" was a delusion, as many of the tribes "permanently" located in 1830-'31 have since been removed.

COST OF THE INDIANS TO THE UNITED STATES.

UNDER THE COLONIES TO JULY 4, 1776.

During the colonial period Indians were cared for by the colony in which they were located.

UNDER THE CONFEDERATION AND THE NATION, FROM JULY 4, 1776, TO JUNE 30, 1886.

The expenses of the Indian Department, on account of holding treaties, &c., and including yearly payments for annuities and other charges, to the Government, from July 4, 1876, to June 30, 1886, was annually as follows:

July 4, 1776, to Decem- ber 31, 1776..	\$42,928 04	1816.....	274,512 16	1855.....	2,772,990 78
1777.....	57,622 28	1817.....	319,463 71	1856.....	2,644,263 97
1778.....	10,322 11	1818.....	505,704 27	1857.....	4,354,418 87
1779.....	3,326 45	1819.....	463,181 39	1858.....	4,978,266 18
1780.....	2,337 79	1820.....	315,750 01	1859.....	3,490,534 53
1781.....	2,195 60	1821.....	477,005 44	1860.....	2,991,121 54
1782.....	905 00	1822.....	575,007 41	1861.....	2,865,481 17
1783.....	1,718 00	1823.....	380,781 82	1862.....	2,327,948 37
1784.....	4,534 48	1824.....	429,087 90	1863.....	3,152,032 70
1785.....	8,738 88	1825.....	724,106 44	1864.....	2,629,975 97
1786.....	27,092 35	1826.....	743,447 83	1865.....	5,059,360 71
1787.....	750 00	1827.....	750,624 88	1866.....	3,295,729 32
1788.....	4,747 10	1828.....	705,084 24		
1789 and 1790.....	2,650 00	1829.....	576,344 74		103,360,211 42
1791.....	27,000 00	1830.....	622,262 47		53,280 61
1792.....	13,648 85	1831.....	930,738 04		
1793.....	27,282 83	1832.....	1,852,419 75		103,422,498 03
1794.....	13,042 40	1833.....	1,802,980 93	1867.....	4,642 351 77
1795.....	23,475 68	1834.....	1,003,953 20	1868.....	4,100,682 32
1796.....	113,563 98	1835.....	1,706,444 48	1869.....	7,042,923 06
1797.....	62,396 58	1836.....	5,037,022 88	1870.....	3,407,038 15
1798.....	16,470 09	1837.....	4,348,036 19	1871.....	7,426,997 44
1799.....	20,302 19	1838.....	5,504,191 34	1872.....	7,061,728 82
1800.....	82 22	1839.....	2,528,917 28	1873.....	7,951,704 88
1801.....	9,000 00	1840.....	2,331,794 86	1874.....	6,692,462 09
1802.....	94,000 00	1841.....	2,514,837 12	1875.....	8,384,656 82
1803.....	60,000 00	1842.....	1,199,099 68	1876.....	5,966,558 17
1804.....	116,500 00	1843.....	578,371 00	1877.....	5,277,007 22
1805.....	196,500 00	1844.....	1,256,532 89	1878.....	4,629,280 28
1806.....	234,200 00	1845.....	1,539,351 85	1879.....	5,208,109 08
1807.....	205,425 00	1846.....	1,027,693 64	1880.....	5,945,957 09
1808.....	213,575 00	1847.....	1,430,411 80	1881.....	9,514,161 09
1809.....	337,503 84	1848.....	1,252,296 81	1882.....	9,730,747 40
1810.....	177,625 00	1849.....	1,374,161 55	1883.....	7,362,590 84
1811.....	151,875 00	1850.....	1,663,591 47	1884.....	6,475,999 29
1812.....	277,845 00	1851.....	2,829,801 77	1885.....	6,552,495 00
1813.....	107,358 28	1852.....	3,043,576 04	1886.....	0,099,158 00
1814.....	167,394 86	1853.....	8,880,494 12		
1815.....	530,750 00	1854.....	1,550,339 55		
				Grand total.	232,900,006 34

COST OF INDIAN WARS FROM JULY 4, 1776, TO JUNE 30, 1886.

The amount expended in Indian wars from 1776 to June 30, 1886, can at best be estimated. The several Indian wars after 1776, including the war of 1812 in the West and Northwest, the Creek, Black Hawk, and Seminole wars, up to 1860, were bloody and costly.

Except when engaged in war with Great Britain, Mexico, or during the Rebellion (1860-1865), the United States Army was almost entirely used for the Indian service, and stationed largely in the Indian country or along the frontier. It will be fair to estimate, taking out the years of foreign wars with England, viz, 1812-1815, \$66,614,912.34, and with Mexico, 1846-1848, \$73,941,735.12, and the Rebellion, 1861-1865, and reconstruction, 1865-1870, \$3,374,359,360.02, that more than three-fourths of the total expense of the Army is chargeable, directly or indirectly, to the Indians. (During our foreign wars, and the Rebellion as well, many of the Indian tribes were at war with us and others were a constant danger, a large force being necessary to hold them in subjection. Still expense on this account is dropped from the estimate.)

The total Army expense from March 4, 1789, to June 30, 1886, was \$4,559,419,924. Deducting \$3,514,911,007.48 for foreign wars and the Rebellion, the remainder is \$1,044,508,916.52.

Two-thirds of this sum, it is estimated, was expended for war and for services incidental to the Indians, viz, \$696,339,277.68 (fortifications, posts, &c., being deducted).

Total cost of the Indians to the United States.

Indian department proper (as above), from July 7, 1776, to June 30, 1886	\$232,900,006 34
Expended by War Department, for Indian wars and incidental thereto, from July 4, 1776, to June 30, 1886, as above (estimated) ..	696,339,277 68
Grand total of cost of Indians to the United States from July 4, 1776, to June 30, 1886	929,239,284 02

or almost a thousand million dollars.

In illustration that the Indian Army expenditure estimates are not too high—

March 4, 1882, the Secretary of War, under Senate resolution of January 24, 1882, asking the cost to the Government of Indian wars for ten years past, or from 1872 to 1882, reported that it was \$202,994,506. See Senate Ex. Doc. No. 123, first session Forty-seventh Congress, March 6, 1882.

Also see Senate Ex. Doc. No. 33, second session Forty-fifth Congress, for cost of the Indian war of 1876-1877, and Senate Ex. Doc. No. 313, part 2, second session Forty-fifth Congress, on same subject.

Also see Senate Ex. Doc. No. 14, second session, Forty-fifth Congress, giving expenses of the Nez Percé wars.

Also see Senate Ex. Doc. No. 15, third session Forty-sixth Congress, for report on expenses of certain Indian wars—1865-1879.

NUMBERS OF THE INDIANS.

HAS THE INDIAN IN THE UNITED STATES DECREASED IN NUMBERS FROM
1822 to 1886 ?

OPINIONS.

"The present number of Indians in the United States does not exceed three hundred thousand, but it is possibly as large now as when the Europeans began the settlement of the North American Continent. Different tribes then existing have dwindled, and some have become extinct, but there is reason to believe that the vast territory now occupied by the United States, if not then a howling wilderness, was largely an unpeopled solitude." (JULIUS H. SEELYE, Amherst College, December 10, 1880.)

"The great body of the Indians of North America have passed through stages of culture in the last hundred years achieved by our Anglo-Saxon ancestors only by the slow course of events through a thousand years. The Indians of the continent have not greatly diminished in numbers, and the tribes longest in contact with civilization are increasing." (J. W. POWELL, Chief of the Bureau of Ethnology, First Annual Report, 1879-80.)

"The Indian tribes of the continent—with a few exceptions—have been steadily decreasing in numbers." (FRANCIS A. WALKER, "The Indian Question," page 152, 1874.)

FACTS.

INDIAN POPULATION TO 1886.

At the date of European settlement the Indian population of the present area of the United States was variously estimated, and as low as 1,000,000; in Mr. Jefferson's time at 1,000,000 to 600,000; in 1822 (Rev. J. D. Morse), at 471,136; in 1832 (Drake), at 313,000; in 1840, at 400,000; in 1855 (Commissioner of Indian Affairs), at 350,000; in 1866 (Commissioner of Indian Affairs), at 295,774; in 1867 (Commissioner of Indian Affairs, special report), at 306,475; in 1868 (Commissioner of Indian Affairs), at 298,528; in 1870 (Census), at 383,577; in 1872 (Commissioner of Indian Affairs), at 300,000; in 1877 (Commissioner of Indian Affairs), at 250,864; in 1880 (Census), at 255,938; in 1883 (Commissioner of Indian Affairs), at 263,565; in 1884 (Commissioner of Indian Affairs), at 264,369; in 1885 (Commissioner of Indian Affairs), at 259,244; in 1886 (all exclusive of Alaska), 247,761.

CONCLUSION.

The conclusion is that the Indian is gradually decreasing.

"According to the official reports of the last eighteen years the average decrease of the "civilized" or "partially civilized" [Indians] has been a little less than 2,000 a year." (WM. BARROWS, D. D., Andover Review, August, 1886.)

CORRECTNESS OF THE TOTAL OF INDIAN POPULATION BY THE INDIAN OFFICE.

The reservation system, occupancy of the entire country by whites, many of the reservations lying in States, railroads, and quick methods of obtaining and transmitting news, all aid the Indian Office in obtaining a correct census of the tribes. The roaming bands of Indians are few, and all are known, both as to hunting-grounds and numbers. It is safe to say that the facilities for obtaining a correct census of our Indian population are at hand and are exercised; the only danger being, when left to local influences, exaggeration of numbers.

NAMES AND LOCATIONS OF INDIANS IN THE UNITED STATES.

1820—1886.

The Annual Report of the Commissioner of Indian Affairs for each year contains the names and locations of the several Indian tribes in the United States, with their population. The names have been corrected by Maj. J. W. Powell, United States Geologist and Chief of the Bureau of Ethnology. For the purpose of showing the changes in names and locations of the several tribes since 1820 the following tables from several reports are given. The first is from the report of Rev. Jedidiah Morse, made in 1822. Prior to this report Lewis and Clark, in their work, 1812-'13, gave a list of the tribes they met, as did other explorers, traders, and hunters, but these were generally partial and incomplete. H. R. Schoolcraft's tables are not given; they are but partial at best.

A statistical table of all the Indian tribes within the limits of the United States, including a few bordering on our north and south boundaries related to or intermingling with them, exhibiting their names, the number of souls in each tribe, the places of their residence, with references to the map and to the pages of this work, pointing to the places of residence of each tribe, on the one, and to the pages in the other, where they are described.

[From report of Rev. Jedidiah Morse, U. S. Indian Commissioner.]

INDIAN TRIBES OF THE UNITED STATES.

1822.

Reference to map.	Names of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Places of residence and remarks.
			Report.	Appendix.	
New England.	Maine.	1 St. Johns Indians....	300	64	On St. John's River, Meductic Point, 60 m. above Fredericktown, in N. Brunswick. Supposed to be a mixture of the Esquimaux with other Indians and white people, principally French.
		2 Passamaquoddies....	379	65	Pleasant Point, on Seodic River, town of Perry, 5 m. N. of East Port.
		3 Penobscots.....	277	65	Indian Old Town, Penobscot River, 12 m above Bangor.
	Mass.	4 Marshpee.....	320	68	At Marshpee, 78 m. S. E. Boston, Barnstable Co.
		5 Herring Pond.....	40	68	At Sandwich, 14 m. from Marshpee.
		6 Martha's Vineyard *	340	68	Island on the S. coast of Mass., S. E. of Boston.
		7 Troy.....	50	68	In Troy, 50 m. S. Boston, Bristol Co.
	R. I.	8 Narragansett.....	420	73	In Charlestown, 40 m. S. W. of Providence.
		9 Mohegan *.....	300	74	In Montville, N. London Co., between N. London and Norwich, on Thames River.
	Conn.	10 Stonington.....	50	75	In Stonington, S. E. corner of Connecticut.
		11 Groton.....	50	75	In Groton, adjoining Stonington.
Total in New England		2,526			

* The numbers in these tribes are conjectural, no particular account of them having been received.

A statistical table of Indian tribes of the United States in 1822, &c.—Continued.

Reference to map.		Names of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Places of residence and remarks.
				Report.	Appendix.	
State of New York.	12	Montauk Indians.....	300	---	75	At Montauk Point, E. end of Long Island. N. Y.
	13	Brotherton*	400	24	76	Near Oneida Lake.
	14	Stockbridge*	438	---	77, 85	At New Stockbridge, 7 m. S. of Oneida Castle.
	15	Oneidas*	1,031	---	86	At Oneida Castle, near Oneida Lake.
	16	Tuscaroras	314	---	77	At Lewisburg, near Lake Ontario.
	17	Onondagas	229	---	323	In Onondaga Hollow, near Onondaga Lake.
	18	Senecas and Onondagas	597	---	77, 84 87, 93	On the Alleghany River, bordering on Pennsylvania.
	19	Do. and Delawares....	389	---	77, 84 87, 93	At Cattaraugus, in the county of this name, do.
	20	Do. do.....	340	---	77, 84	At Tonnewanta, between Batavia and Buffalo.
	21	Do., Cayugas & Onondagas.	700	---	77, 84	At Buffalo, 3 m. E. of Lake Erie.
Penn.		Senecas and a few of other tribes.	456	---	77, 84	On 5 small reservations on Genesee River and at Oil Creek.
		Total in New York..	5,184			
		Munsees, Delawares, Sipoonees.	}	---		{ 30 years ago there were of these tribes in this State about 1,300 souls. Of the number now remaining, of their condition, and of the places of their abode, no information has been received.
	22	Wyandots	364	---	91-94	Upper Sandusky, on Sandusky River, 44 m. S. of Sandusky Bay.
	22	do	44	---	91-94	Zanes, Mad River, on the head waters of the Great Miami of Ohio.
	22	do	37	---	91-94	Fort Finley, waters of the Anglaise, on Hull's road.
	22	do	97	---	91-94	Solomon's town, on the Great Miami of Ohio.
	23	Shawnees	559	---	92	Wapaghkonetta, 27 m. N. of Piqua.
	23	do	72	---	92	Hog Creek, 10 m. N. of Wapaghkonetta.
	23	do	169	---	92	Lewiston, 35 m. N. E. of Piqua.
Ohio.	24	Senecas	348	---	93	Seneca town, Sandusky River, bet. Upper and Lower Sandusky.
	24	Senecas	203	---	93	Lewiston, 35 m. N. E. Piqua.
	25	Delawares	80	---	90	Upper Sandusky, Sandusky River.
	26	Mohawks	57	---		Honey Creek, near Upper Sandusky, Sandusky River.
	27	Ottawas	107	---	93	Anglaise River, 45 m. N. Wapaghkonetta.
	27	do	64	---	93	12 m. W. Fort Defiance.
	27	do	56	---	93	Rock de Beauf, near the rapids of Miami of Lake Erie.
	28	do	150	---	93	Not stationary, about Miami Bay, on S. shore L. Erie.
		Total in Ohio	2,407			
Michigan and NW. Territory.	28	Wyandots	37	---	16	On Huron River, 30 m. from Detroit, Mich. T.
		Pottawattamies	166	---		On Huron River, Mich. T.
	29	Chippawas	5,669	---	19	On Saginaw Bay, river and vicinity.
	30	Ottawas	12,873	---	23	Along the E. shore of Lake Michigan, on the rivers in 11 villages.
	31	Chippawas†	8,335	---	26-46	From Mackinaw, W. along the shore of L. Superior to the Mississippi, 19 settlements.
	32	Chippawas and Ottawas.	1,600	---	50	In villages scattered from the S. side of L. Superior, along the W. side of Green Bay and Michigan Lake, to Chicago.
	33	Menominees	3,900	---	47-58	In a number of villages on Winnebago Lake, Fox River, Green Bay, and Menominee River.
	34	Winnebagoes§	5,800	---	48-59	In the river country, on Winnebago L., and SW. of it to the Mississippi.
		Total in Mich. and NW. Ter.	28,880			

* These tribes live within the ancient limits of the Oneida Territory.

† A part of this number are a mixture of Ottawas, Chippawas, and Winnebagoes.

‡ Col. Dickson, long a resident among the Chippawas, states their number residing about the Great Lake at 10,000. Others make the whole number of the tribe 30,000.

§ Major O'Fallon states the number of Winnebagoes at about 4,000.

A statistical table of Indian tribes of the United States in 1822, &c.—Continued.

Reference to map.	Names of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Places of residence and remarks.
			Report.	Appendix.	
Indiana and Illinois.	35 Delawares, Munsees, Moheakunnuks, and Nanticokees.	1,700	----	108	On White River, in Indiana, in 5 villages, in a compass of 36 miles. This was their state in 1816. Since, their lands have all been sold, and these Indians are scattered, none can tell where.
	36 Pottawattamies.....	3,400	----	119 to 140	Scattered in villages in the vicinity of Chicago, in the northern part of Indiana, on the S. shore of Michigan Lake, and S. near the center of Indiana.
	Chippewas	500	-----	-----	Scattered in several villages among the Pottawattamies.
	Menominees	270	-----	-----	On Illinois River.
	Peorias, Kaskaskias, and Cahokias.	36	29	-----	Once inhabited a large part of Illinois and Indiana. In the war kindled against these tribes by the Sauks and Foxes, in revenge for the death of their chief, Pontiac, these 3 tribes were nearly exterminated. Few of them now remain. About one hundred of the Peorias are settled on Current River, W. of the Mississippi. Of the Kaskaskias, 36 only remain in Illinois.
	37 Kickapoos	400	29	-----	About the center of Illinois. They have sold all their lands and are about to remove over the Mississippi.
	38 Miamies, Woas, and Eel River Indians.	1,400	29	119 & 109	At Mississippi, about the center of Indiana from N. to S. The Woas and Eel riv. Indians are different bands of the Miamies.
	39 Sauks of the Mississippi.	4,500	----	120 to 140	On both sides of the Mississippi from Illinois River to the Ouiscconsin. Their hunting grounds, N. of Mandan.
	40 Foxes	2,000	----	120 to 140	Mingled with the Sauks in the same territory.
	40 Ioways	1,000	----	204	These Indians are mingled with the tribes last mentioned. Their principal villages are on the Ioway and La Moine Rivers, the greater part W. of the Mississippi.
Fla. Va., N. & S. C.	Kickapoos	1,800	29	-----	About this number of the tribe are on the territories they have lately sold, or settling themselves on their new lands east of the Great Osages.
	Total in Indiana and Illinois.	17,006			
	Nottaways, Pamunkkeys, & Mattaonies.	{ 27 20	{ 31 31	{ ---- ----	In Southampton co. S. E. part of Virginia; W. side of Nottaway River.
	41 Catawbias	450	32	-----	On Catawba River in S. and N. Carolina.
Southern Indians on the east side of the Mississippi.	42 Seminoles & other remnants of tribes in Florida.	5,000	33	147	The places where these Indians dwell are stated in Capt. Bell's letter, quoted in Appendix, p. 303.
		5,497			

(The following is the account given of these Indians by Capt. Young, taken from his MS. Journal. Not reckoned in the footing.)

Southern Indians on the east side of the Mississippi.	Seminoles.	Micasukeys	1,400	----	30 miles NNE. from Fort St. Mark, on a pond 14 miles long, 2 or 3 wide—land fertile, and of a beautiful aspect.
		Fowl Towns	300	-----	12 miles E. Fort Scott—land tolerable.
		Oka-tokinans	580	-----	Near Fort Gaines.
		Uchees	130	-----	Near the Mikasunkey.
		Ehawho-kales	150	-----	On Apalachicola, 12 miles below Ocheese Bluff.
		Ocheeses	220	-----	At the bluff of their name.
		Tamatles	220	-----	7 miles above the Ocheeses.
		Attapulgas	220	-----	On Little River, a branch Okalokina, 15 miles above the Mikasunkey path from Fort Gadsden—fine body of lands.
		Telmocreeses	100	-----	W. side of Chatahoochee, 15 miles above the fork—good land.
		Cheskitalowas	580	-----	On the W. side of Chatahoochee, two miles above the line.
		Wekivas	250	-----	4 miles above the Chatahoochee.

A statistical table of Indian tribes of the United States, &c., in 1822.—Continued.

Reference to map.	Names of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Places of residence and remarks.
			Report.	Appendix.	
Southern Indians on the east side of the Mississippi.	Seminoles.				
	Emussas.....	20	.....	.....	2 miles above the Wekivas.
	Utalals.....	670	.....	.....	12 miles above Fort Gaines.
	Red grounds.....	100	.....	.....	2 miles above the line.
	Eto-husse-wakkes.....	100	.....	.....	3 miles above Fort Gaines.
	Tatto-whe-hallys.....	130	.....	.....	Scattered among other towns—dishonest.
	Tallchassas.....	15	.....	.....	On the road from Okalokina to Micasukey.
	Owassissas.....	100	.....	.....	On the eastern waters of St. Mark's River.
	Chehaws.....	670	.....	.....	On the Flint River, in the fork of Makulley Creek.
	Talle-whe-anas.....	210	.....	.....	E. side of Flint River, not far from Chehaws.
	Oakmulges.....	220	.....	.....	E. of Flint River, near the Tallewheanas.
	(*)				
	43 Creeks.....	20,000	32	146	Western part of Georgia and eastern part of Alabama.
	44 Cherokees.....	11,000	32	152 to 182	N. W. corner of Georgia, N. E. corner of Alabama, and S. E. corner of Tennessee.
	45 Choctaws.....	25,000	33	182 to 200	Western part of Mississippi and E. part of Alabama.
	46 Chicaws.....	3,625	.....	200	In the north part of Mississippi.
Tribes west of the Mississippi, and north of Missouri.		59,625			
	Brought down.....	5,497			
	Total Southern Indians east of the Mississippi.	65,122			
	Sioux of the Dacorta, or Mississippi and St. Peter's Rivers.†				
	1 1 Leaf Tribe.....	600	.....	.....	On the Mississippi, above Prairie du Chien.
	1 2 Red Wing's band.....	100	.....	.....	On Lake Pepin.
	1 3 Little Raven's band.....	500	.....	.....	15 miles below St. Peter's.
	1 4 Pineshow's band.....	150	.....	.....	15 miles up the St. Peter's.
	1 6 Band of the Six.....	300	.....	.....	30 miles up the St. Peter's.
	1 7 Others.....	250	.....	.....	At Little Rapids and St. Peter's.
	1 8 Leaf bands.....	1,000	.....	.....	
	1 9 Other villages.....	1,200	.....	.....	White Rock.
	1 10 Great village of Yonktons, branch of the Sioux.	1,000	.....	.....	On both sides of the Mississippi, above St. Anthony's Falls.
	Sioux of the Missouri.				
	2 11 Teton of the burnt woods.	1,500	.....	.....	This band of the Sioux rove on both sides of the Missouri, White and Teton Rivers.
	2 12 Teton Okandanda or Chayenne Indians.	2,250	.....	251	On both sides of the Missouri, above and below Chayenne River.
	2 13 Teton Minaknozz.	1,500	.....	.....	On both sides of the Missouri, below the Warrenconne River.
	3 14 Teton Saone.....	1,500	.....	.....	Rove on the heads of the Sioux, Jaques and Red Rivers.
	4 15 Yonktons of the Plains, or Big Devils.	2,500	.....	.....	
	5 Sistasoone.....	750	.....	.....	On the headwaters of St. Peter's River.
	6 Kristineux, called, for the sake of brevity, Crees.				
	7 Assiniboins.....				
	8 Algonquins.....				
	9 Mandans.....	15,000	.....	.....	These tribes, says Mr. Harmon, (who resided among them six years, from 1800 to 1806.) dwell in a plain or prairie country, between the Mississippi, Missouri, Red and Se-satch-wine Rivers, extending W. to the Rocky Mountains, spreading from lat. 44° to 51° N. The climate is similar to that of Lower Canada. Generally, throughout this tract of country, the soil is good; it has very little timber. Some of the prairies are 100 miles in length, on which not even a shrub is to be seen.
	10 Rapid Indians, App. 349.				
	11 Blood Indians.....				
	12 Sursees.....				
	13 Coutouns.....	2,500	.....	.....	
	14 Paunch Indians.....	2,000	.....	.....	
	15 Gros Ventres of the Prairie.				
	Total in this section.	83,150			

* The *Palaches*, *Eamuses*, and *Kaloosas* were the ancient possessors of Florida, all extinct.

† The Sioux inhabiting the Mississippi and St. Peter's are less than 5,000 souls.—Major O'Fallon.

A statistical table of Indian tribes of the United States in 1822, &c.—Continued.

Reference to map.	Names of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Places of residence and remarks.
			Report.	Appendix.	
Between Missouri and Red Rivers, and the Mississippi and Rocky Mountains.	16 Shawaneese	1,383	---	235	Cape Girardeau, and Merrimac River, near St. Louis.
	17 Delawares	1,800	---	236	On Current River, E. of the bend of White river.
	18 Peorias	97	---	---	On Current River.
	19 Piankashaws	207	---	---	On St. Francis River.
	20 Kansas	1,850*	---	203	On Kansas River.
	21 Great Osages	4,200†	---	203	On Osage River.
	21 Great Osages of the Arkansaw.		---		On Neozho, or Grand River.
	22 Little Osages	1,000	---	204	On Grand or Neozho River, of the Arkansaw.
	23 Grand Pawnees	6,000	---	237	On the Wolf Fork of Platte River.
	24 Pawnee Republicans	1,500	---	238	Four miles above the Grand Pawnees.
	25 Pawnee Loups	2,750	---	238	Three miles above the Pawnee Republicans.
	26 Ottoes, Missouries and Ioways.	1,800	---	251, 204	On Platte River, 40 miles from its mouth.
	27 O'Mahas	3,000	---	204	On Elkhorn River, 80 m. W. N. W. of Council Bluffs.
	28 Pancas	1,250	---	204	At the mouth of Quickoane River.
	29 Arrapahays	10,000	---	253	Their Territory extends from the headwaters of the Kansas River N. to the Rio del Norte.
	30 Kaninavisch	2,000	---	253	West of the Pawnees, on the head waters of the Yellow Stone River.
	do	5,000	---	---	On the heads of Yellow Stone River.
	31 Staitans, or Kite Indians.	500	---	253	Between the heads of Platte River and Rocky Mountains.
	32 Wettaphato, or Kiawa Indians.	1,000	---	253	Rove above the last mentioned.
	32 Castahana	1,500	}	---	Supposed to be remnants of the Great Padouca Nation, now under that name, extinct, who occupied the country between the upper parts of the Platte and Kansas River.
	32 Cataka	375			
	32 Dotami	200			
	33 Chayennes, or Chiens.	3,260	---	256	On Chayenne River, above Great Bend.
	do	200	---	254	Head of the above River.
	34 Kaskayas, or Bad Hearts.	3,000	---	253	In the neighbourhood of the above tribes bordering on the Rocky Mountains.
		51,972			
	35 Ricaras, or Arricaras.	3,500	---	252	On the Missouri, half way between Great Bend and Mandan.
	36 Mandans	1,250	---	252	On the Missouri near Mandan Fort.
	37 Minetaries.	3,250	---	252	Half way between Mandan and Yellow Stone River on Little Missouri.
	38 Roving bands.	20,000	}	252	On the Missouri, near and on the E. side of the Rocky Mountains, including bands of the Blackfeet, Assiniboin, Crows, &c., within the present boundaries of Missouri Territory.
				349	
	39 Wate-panatoes, and Ryawas.	900	---	---	On the Padoucas Fork.
	40 Padoucas	1,000	---	247	On the Padoucas River.
	41 Pastanownas	1,500	---	---	Between the Padoucas Fork and the Platte.
	42 Ayutans, or Camarsches.	8,000	---	---	S. W. of the Missouri River, near the Rocky Mountains.
	43 Blue Mud and Long Haired Indians.	3,000	---	---	Between the heads of the Missouri and of the Columbia.
	46 Cherokees	6,000	---	255	On N. side of Arkansaw River, 400 miles from its mouth.
	47 Quapaws	700	---	236	On the S. side of the Arkansaw opposite the Post and Little Rock.
		49,100			
		51,972			
	Total between Missouri and Arkansaw Rivers, & between the Mississippi and Rocky Mountains.	101,072			

* This is Major O'Fallon's estimate.

† Mr. Sibley's estimate is 1,600 souls.

A statistical table of Indian tribes of the United States in 1822, &c.—Continued.

Reference to map.	Names of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Places of residence and remarks.
			Report.	Appendix.	
Indian tribes west of the Rocky Mountains.	1 Chinook Indians	1, 700	.....	.....	12 m. from the mouth of Columbia River, N. side.
	2 Clatsop	1, 300	.....	.....	2 Do. S. side.
	3 Ctiheeleeesh	1, 400	.....	.....	40 do. N. of Columbia River.
	4 Callimix	1, 200	.....	.....	40 do. S. of do. along the coast of the Pacific Ocean.
	5 Cathlamat	600	.....	.....	30 do. from the mouth of Columbia River.
	6 Waakicums	400	.....	.....	Opposite the Cathlamats.
	7 Hellwits (part of the tribe)	1, 200	.....	.....	39 m. from the mouth of Columbia River, S. side.
	8 Cowlitsick (in 3 villages)	2, 400	.....	.....	On Columbia River 62 m. from its mouth; they dwell in 3 villages on a N. creek of it, called the Cowlitsick, 200 yards wide, rapid, boatable 190 miles.
	9 Cathlakamaps	700	.....	.....	80 m. from the mouth of Columbia River, at the mouth of the Wallaumut (called, incorrectly, Multnomah), S. branch of Columbia River.
	10 Cathlapootle	1, 100	.....	.....	Opposite the Cathlakamaps, on Columbia River.
	11 Cathlanamenamens	400	.....	.....	On the island in the mouth of the Wallaumut, once very powerful under the famous chief <i>Toteleham</i> .
	12 Mathlanobs (erroneously called Multnomahs)	500	.....	.....	At the upper end of the island above named, in the mouth of the Wallaumut. The main channel of the Wallaumut is here 500 yards wide.
	13 Cathlapooyas	1, 800	.....	.....	50 m. from the mouth of the Wallaumut W. side.
	14 Cathlathlas	500	.....	.....	60 m. from the mouth of the Wallaumut, on the E. side.
	15 Shoshones	20, 000	.....	.....	All above No. 14 on the Wallaumut are of this name. They inhabit the banks of this fine crooked river, boatable above five hundred miles.
	16 Cathlakahikits	900	.....	.....	{ At the rapids of Columbia River, the former on the N. the latter on the S. side, 160 miles from its mouth.
	17 Cathlathlas	900	.....	.....	
	18 Chippanchickchicks	600	.....	.....	N. side of Columbia River in the long narrows, a little below the falls, 220 miles from its mouth.
	19 Cathlaskos	900	.....	.....	On Columbia River opposite the above.
	20 Ithkyemamits	600	.....	.....	On Columbia River N. side near the above.
	21 Hellwits (part of the tribe)	1, 200	.....	.....	At the falls of Columbia River.
	22 Wollawalla .....	.....	.....	.....	They occupy all the country between the southern branches of Lewis's River, extending from the Umatallum to the E. side of the Stony Mountains, on the southern parts of Wallaumut River, from about 40° to 47° N. lat. A branch of this tribe of 4 or 5,000 reside, in the spring and summer, on the W. fork of Lewis River, a branch of the Columbia, and in winter and fall, on the Missouri.
	23 Shoshonees	60, 000	.....	.....	
	24 Ootlasshoot	400	.....	.....	Reside in spring and summer in the Rocky Mountains on Clarke's River; winter and fall, on the Missouri and its waters.
	25 Chopunnish	2, 000	.....	.....	Residing on the Kooskooskee River below the forks, and on Cotton's Creek, and who sometimes pass over to the Missouri.
	26 Pelloatpallah, band of Chopunnish	1, 600	.....	.....	Reside on the Kooskooskee River above the forks, and on the small streams which fall into that river W. of the Rocky Mountains and Chopunnish River, and sometimes pass over to the Missouri.
	27 Kimmoenim, do	800	.....	.....	Reside on Lewis River above the entrance of the Kooskooskee, as high up as the forks.
	28 Yeletpoo, do	250	.....	.....	Reside under the S. W. mountains on a small river called Weancum, which falls into Lewis River above the entrance of the Kooskooskee.

A statistical table of Indian tribes of the United States in 1822, &c.—Continued.

Reference to map.	Names of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Places of residence and remarks..
			Report.	Appendix.	
Indian tribes west of the Rocky Mountains—Continued.	29 Willewah, band of Chopunish.	500	.....	.....	Reside on the Willewah River which falls into Lewis River on the S. W. side below the forks.
	30 Soyennom, do	400	.....	.....	On the N. side of the E. fork of Lewis's River from its junction to the Rocky Mountains, and on Smattar Creek.
	31 Chopunnish	2,300	.....	.....	On Lewis' River below the entrance of the Kooskooskee, on both sides of that river to its junction with the Columbia.
	32 Sokulk	2,400	.....	.....	On the Columbia River above the entrance of Lewis's River, as high up as the entrance of Columbia River.
	33 Chimnahpum	1,860	.....	.....	On the N. W. side of Col. River, both above and below the entrance of Lewis's R., and on the Taptul R., which falls into the Col. River 15 miles above Lewis's River.
	34 Wollaolla	1,600	.....	.....	On both sides of Col. R. as low as the Muscleshell Rapid, and in winter pass over to the Taptul River.
	35 Pisquitpahs	2,600	.....	.....	On the Muscleshell Rapid, and on the N. side of the Columbia to the commencement of the high country; this nation winter on the waters of the Taptul River.
	36 Wahowpum	700	.....	.....	On the N. branch of the Columbia, in different bands from the Pisquitpahs; as low as the river Lapage; the different bands of this nation winter on the waters of Taptul and Cataract Rivers.
	37 Eneshure	1,200	.....	.....	At the upper part of the Great Narrows of the Columbia on both sides. Are stationary.
	38 Eskeloot	1,000	.....	.....	At the upper part of the Great Narrows of the Columbia on the N. side; is the great mart for all the country.
	39 Chilluckittequaw	1,400	.....	.....	Next below the narrows, and extending down on the N. side of the Columbia to the river Labiche.
	40 Smockshop	800	.....	.....	On the Columbia, on both sides of the entrance of the Labiche to the neighborhood of the great rapids of that river.
	41 Shahala (Nation) .....	.....	.....	.....	At the grand rapids of the Columbia, extending down in different villages as low as the Wallaumut River.
	42 Tribes Yelah	2,800	.....	.....	Above the rapids.
	Clahelollah .....	.....	.....	.....	Below the rapids.
	Waholellah .....	.....	.....	.....	Below all the rapids.
	Neerchokioon	1,000	.....	.....	100 lodges on the S. side, a few miles below, above the Wallaumut River.
	43 Wappatoo (Nation). Nechacoke	100	.....	.....	On the S. side of the Columbia, near Quick-sand River, and opposite the Diamond Island.
	44 Shoto	460	.....	.....	On the W. side of the Columbia, back of a pond, and nearly opposite the entrance of the Wallaumut River.
	45 Nemalquinner	200	.....	.....	On the N. E. side of the Wallaumut River, 3 miles above its mouth.
	46 Cathlanaquiahs	400	.....	.....	On the S. W. side of Wappatoo Isl.
	47 Clockstar	1,200	.....	.....	On a small river, which discharges itself on the S. E. side of the Wappatoo Island.
	48 Clanimatas	200	.....	.....	On the S. W. side of Wappatoo Isl.
	49 Cathlacumups	450	.....	.....	On the main shore S. W. of Wappatoo Island.
	50 Clannarminnamuns	280	.....	.....	On the S. W. side of Wappatoo Isl.
	51 Skilloot	2,500	.....	.....	On the Col. on each side in different villages, from the lower part of the Col. Valley as low as Sturgeon Isl., and on both sides of the Cowleskee River.
	52 Killamucks	1,000	.....	.....	From the Clatsops of the coast along the S. E. coast for many miles.
	Lucktons	20	}	332	Places of abode not known.
	Kahuncles	400			
	Lukawis	800			
	Rapid Indians, or Paw-is-tuc-I-e-ne-muck.	500			
					A small brave tribe on the large prairies on the Missouri.

NOTE.—For an account of all the Indians W. of the Rocky Mountains, see Report, p. 37 to 44, and Appendix from 328 to 344.

Reference to map.	Names of the tribes.	Number of souls.	Pages in report and appendix where each tribe is described.		Places of residence and remarks.
			Report.	Appendix.	
Indian tribes west of the Rocky Mountains—Continued.	53 Sicaunies	1, 000	---	334	On the R. Mountains near the Rapid Indians, & W. of them.
	54 Carriers	---	---	342	A general name given to the native tribes of New Caledonia.
	Facullies	} 100	---	334	In one village on Stuart's Lake, on the W. side of the Rocky Mountains, lat. 54° 30' N., lon. 125° W., opposite the heads of the Missouri. They have other villages. The Atenas Indians are in this neighborhood.
	Atenas		---	---	---
	Na-te-o-te-tains	2, 000	} --	{ 337 to 347 346	In New Caledonia, W. of Rocky Mountains, on the northern border of the U. States.
	Flatheads	1, 000			
	Yonicone	700	} -----	These tribes dwell along the coast S. of Columbia River, and speak the Killamuck's language.	
	Neeketoos	700			
	Ulseahs	150			
	Yonitts	150			
	Sheastukles	900			
	Killawats	500			
	Cookkoo-oose	1, 500			
	Shallalah	1, 200			
	Luckkarso	1, 200			
	Hannakallal	600			} -----	Indians dwelling along the coast in succession, in the order they are mentioned, N. of Columbia River.
	Killaxthocles	100			
	Chiltz	700			
	Clamotomicha	260			
	Potoashs	200			
	Pailsh	200			
	Quiniilts	1, 000			
	Quietsos	250			
	Chillates	150			
	Calasthoole	200	} -----	On a large river of the same name, which heads in Mount Jefferson and discharges itself into the Wallamut 40 miles up that river on its N. W. side; this nation has several villages on both sides of the river.	
	Quinnechart	2, 000			
	Clarkamees	1, 800	-----	On Cataract River, 25 miles N. of the Big Narrows.	
	Skaddals	200	-----	On Cataract River, below the Skaddals.	
	Squannaroos	120	-----	On do. above the Skaddals.	
	Shallattoos	100	-----	On the heads of Cataract and Taptul Rivers.	
Shanwappones	400	-----	On both sides of the Columbia, above the Sokulks, and on the northern branches of the Taptul River, and also on the Wahna-achee River.		
Cutsahnim	1, 200	-----	On both sides of the Columbia, above the entrance of Clark's River.		
Lahanna	2, 000	-----	On a river which falls into the Columbia N. of Clark's River.		
Coopspellar	1, 600	-----	On both sides of Clarke's River, from the entrance of Lastaw to the great falls of Clarke's River.		
Wheelpo	2, 500	-----	From the entrance of the Lastaw into Clarke's River, on both sides of the Lastaw, as high as the forks.		
Hihighenimmo	1, 300	-----	At the falls of the Lastaw River, below the great Wayton Lake, on both sides of the river.		
Lartiello	600	-----	On a small river of the same name, which falls into the Lastaw, below the falls, around the Wayton Lake, and on two islands in it.		
Skeetsomish	2, 000	-----	On Clarke's River, above the great falls, in the Rocky Mountains.		
Micksucksealton tribe of the Tushshepah.	300	-----	On Clarke's River, above the Micksucksealtons, in the Rocky Mountains.		
Hohlipos, a tribe of do.	300	-----	On a N. fork of Clarke's River in spring and summer, and in the fall and winter on the Missouri. The Ootlashoots is a band of this nation.		
Tushshepahs & Ootlashoots.	5, 600	-----	---		
Total No. W. of Rocky M'ts.	471, 200	---	---		

A statistical table of Indian tribes of the United States in 1822, &c.—Continued.

Reference to map.	Name of the tribes.	Number of souls.	Page in report and appendix where each tribe is described.		Place of residence and remarks.
			Report.	Appendix.	
Indian tribes between Red River and Rio del Norte.	Mobilian, Tunica	30	.....	.....	Red River, 90 miles above the mouth.
	Do. Biloxi	20	.....	.....	Do. Do.
	Do. do	50	.....	.....	Biloxi Bayou, 15 miles above its junction with the river Nechez.
	Alabama	160	.....	.....	Alabama B., 10 miles above its junction with the Nechez.
	Apalache	150	.....	.....	Red River, 160 miles above the mouth.
	Do. do	80	.....	.....	Do. Do.
	Do. Pascagoula	60	.....	.....	Red River, 320 miles above the mouth.
	Do. do	100	.....	.....	Biloxi Bayou, 15 miles above its junction with the Nechez.
	Do. Choctaw	1,200	.....	.....	Waters of Sabine and Nechez rivers.
	Do. do	140	.....	.....	Red River, near Nanatsoho or Pecan Point.
	Do. Quapaw	250	.....	.....	Waters of Washita.
	Do. Chickasaw	100	.....	.....	Do.
	Do. do	70	.....	.....	Nacogdoches waters of Augilina or branch after Nechez.
	Do. Cherokee	120	.....	.....	Red River, left side, 612 miles above the mouth.
	Do. Delaware	30	.....	.....	Do. two miles below the Cherokee village.
	Do. Chattean	240	.....	.....	Sabino River, 50 miles above the mouth.
	Muscoga, Coshutta	350	.....	.....	Red River, above Lake Bodean and 510 miles above the mouth.
	Do. do	50	.....	.....	Nechez, 40 miles above the mouth.
	Do. do	240	.....	.....	Trinity River, 40 or 50 miles above the mouth—two villages.
	Caddo Caddo	450	.....	.....	Waters of Lake Ceodo of Red River.
	Do. do	100	.....	.....	Red River, right bank, near Nanatsoho.
	Do. Natchitochy	20	.....	.....	Adayes Bayou, which enters the Spanish Lake.
	Do. Adayes	30	.....	.....	Bayou Pierre, of Red River.
	Do. Tetassees	40	.....	.....	Sabine waters left side of the river.
	Do. Nadaco	180	.....	.....	Do. Do.
	Do. Nabidacho	400	.....	.....	River Nechez.
	Caddo, Nacogdochet	60	.....	.....	Augilina, 100 miles above its junction with the Nechez.
	Do. Aiso	20	.....	.....	Do. intermixed with the Nacogdochet.
	Do. Texas	230	.....	.....	Nechez, at the junction of the Bayou St. Pedro.
	Do. Hini	200	.....	.....	Augilina River.
	Beedi, Beedi	120	.....	.....	Trinity River, right side, 65 miles above the mouth.
	Do. Keechi	260	.....	.....	Do. left side, 125 miles above the mouth.
	Attacapas, Coco	150	.....	.....	Trinity River.
	Towacanno } Towcash, Tahuacana } or Tahuaya.	1,200	.....	.....	{ Brassos River, 180 miles above the mouth.
	Panis Waco } Towcash }	800 400	.....	.....	{ Brassos River, 24 miles above the mouth.
	Tonkawa, Tonkawa	700	.....	.....	Red River, 1,200 miles above the mouth.
	Do. Coronkawa	350	.....	.....	Erratic, on the Bay of St. Bernardo.
	Do. Arranamuses	120	.....	.....	Erratic, on the St. Jacinto River, between the Trinity and Brassos.
	Do. Carces	2,600	.....	.....	St. Antonio River, near the mouth.
	Apaches, Lapanne	3,500	.....	.....	On the coast, between the Nuaces and the Rio del Norte.
	Comanch } Jolan }	30,000	.....	.....	{ Erratic, between the Rio del Norte and the sources of the Nuaces.
	Do. Yamperack }	30,000	.....	.....	{ Erratic, from the sources of the Brassos and Colorado to the sources of Red River, Arkansasaw, and Missouri.
		45,370	.....	.....	

RECAPITULATION (IN 1822).

Indians in New England.....	2,247
New York.....	5,184
Ohio.....	2,407
Michigan and N. W. Territories.....	28,380
Illinois and Indiana.....	17,006
in Southern States E. of the Mississippi.....	65,122
west of Mississippi and N. of Missouri.....	33,150
between Missouri and Red River.....	101,070
west of the Rocky Mountains.....	171,200
between Red River and Rio del Norte.....	45,370

471,136

REMARKS.

The average proportion of warriors to the whole number of souls is about 1 to 5. In some tribes it is more, in others less. In the tribes dwelling among white people the proportion is about 1 to 3. The number of men and women in the Cherokee Nation is nearly equal. In the Menominee and Winnebago tribes the women are a third more than the men. The number of children is much greater in proportion to the whole number of souls, in the two tribes last named, than in tribes mingled with white people.

In Indian countries where fish constitute an article of food, the number in each family is about six; in other tribes, where this article is wanting, the average number in a family is about five.

In eight years the Winnebagoes increased, according to the account given by respectable traders among them, from 3,500 to 5,800.

Estimate of the proportion between men and women (from respectable authority).

	Men.	Women.
Cherokees, equal.....		
Winnebagoes.....	900	1,300
Menominees.....	600	900

Proportion of warriors to the whole number.

	Warriors.	Whole number.	Proportion.
Indians S. of Red River.....	13,229	46,370	About 3 $\frac{1}{2}$
Winnebagoes.....	900	5,800	6 $\frac{1}{2}$
Menominees.....	600	3,900	6 $\frac{1}{2}$
Indians in Ohio.....	753	2,257	3
Missouri.....	7,560	30,000	4
On the W. side of the Rocky Mountains.....			6

Fishery.—About 40 miles from the mouth of the Columbia River is a famous smelt and sturgeon fishery. Also abundance of wapatoe, a species of potatoe, an excellent substitute for the real potatoe. The smelts are taken from the middle of March to the middle of April, and at no other time. They are fat and of good flavor. The Indians dry and run a stick through a number of them and use them in the place of candles. When lighted at the top they burn to the bottom, giving a clear and bright light.

Capt. Winship's Establishment.—Within a few miles of the spot above mentioned. Capt. Winship, of Boston, in the spring of 1810, attempted to make a permanent establishment. A difference arose between him and the Indians, and after erecting a building he was obliged to decamp. This building was afterward carried away by a flood.

THE INDIANS IN 1832.

[From the Book of the Indians of North America—by Samuel J. Drake. Boston, 1832.]

A table of the principal tribes.

Abenakies, near Three Rivers, in Canada; in number about 150, in 1780; in 1689, about 200.

Absorokas, or Crow Indians, on the Missouri, near the Rocky Mountains.

Adirondaks, on the St. Lawrence; numerous in 1607; in 1786, about 100.

Ajoues, south of the Missouri, and north of the Padoucas; 1,100 in 1760.

Amalistes, formerly on the St. Lawrence; about 500 in 1760.

Apalachicolas, on the river of that name; in 1835, about 340; have agreed to emigrate; about 260 have gone west of the Mississippi.

Arrapahas, now about 4,000, about the sources of the Kansas River.

Assinnaboins, now about 1,000, on Ottawa River; reduced by the Sioux.

Attikamegues, in north of Canada; destroyed by disease in 1670.

Aughquagas, on the east branch of the Susquehannah River; 150 in 1768.

Bedies, on Trinity River, about 60 miles southward of Nacogdoches; 100.

Big Devil Indians, Yonktons of the Plains, 2,500; heads of the Red River.

Blackfeet, various warlike bands about the sources of the Missouri, and in the region of the Rocky Mountains; estimated in 1834 at 30,000.

Blanches, or *Bearded Indians*, white Indians on upper southern branches Missouri; 1,500 in 1760.

Brotherlons, in New York, near Oneida Lake; now (1836) supposed to number 350.

Caddoes, in 1717, a powerful nation on Red River; now reckoned at 800.

Caiwas, near the heads of the Arkansas; neither brave nor generous.

Camanches, or *Comanches*, a warlike and numerous race on the confines of Texas.

Catawbas, on Catawba River, in South Carolina; had long wars with the Iroquois; 150 warriors in 1764.

Caughnewagas, tribes of praying Indians, in several places.

Cherokees, Carolina and Tennessee; 12,000 in 1812; 9,000 have agreed to emigrate.

Chiens, near the source of Chien River; 200 in 1820.

Chikahominies, on Mataponi River, in Virginia, in 1561; but 3 or 4 in 1790.

Chikasaws, between the head branches of Mobile River in 1780; once said to have been 10,000; in 1763, about 250; now vastly increased; in 1835, 5,600 agreed to emigrate.

Chikamangas, on the Tennessee, 90 miles below the Cherokees; many years since broken from them, under the chief, *Drago mono*.

Chillukittequaus, next below the Narrows on the Columbia; 1,400, in 32 lodges.

Chinnahpum, at Lewis's River, N. W. side of the Columbia; 1800, in 42 lodges.

Chinnooks, north side of Columbia River; 400, in 28 lodges.

Chippewas, many formidable tribes about the great lakes.—See *Ojibwas*.

Choktaws, formerly of Carolina; about 15,000 in 1812; now on a government grant of 15,000,000 acres on the north side Red River, and about 18,000.

Chopunnishes, on the Kooskooskee, 2,000; and on Lewis's River, below Kooskooskee, to the Columbia, 2,300; in all, in 1806, 73 lodges.

Clakstars, beyond the Rocky Mountains; 1,200, in 28 lodges.

Clatsops, below mouth Columbia, about Point Adams; 200, in 14 lodges.

Cohakies, nearly destroyed by the Saques and Foxes, in the time of Pontiak; in 1800, a few wanderers near Winnebago Lake.

Comanches. See *Camanches*.

Condies, near the east branch of the Susquehannah; about 40 in 1780.

Congarees, on the Congaree River in South Carolina.

Copper Indians, far in the north, about Coppermine River; numerous.

Corees, a tribe of North Carolina.

Creeks, formerly over a vast country from near the Gulf of Mexico, northeast.

Crees, north of the Missouri, and west of the Mississippi; 3,000 in 1834.

Delawares, once numerous on the river and bay of the same name, now chiefly beyond the Mississippi; anciently, *Lenalenape*.

Dinondadies, a tribe of the Hurons; same as the *Tsononthouans* of the French.

Docotas, bands of the Sioux.

Dog Indians, or *Chiens*, 3,460 on the heads of Chayenne River.

Dog-rib Indians, tribe of Blackfeet, to the north of them; of a different language.

Echemins, on a river of their name, which flows into the St. Lawrence, on the E. side.

Eneshures, at the Great Narrows of the Columbia; 1,200, in 41 clans.

Eries, on the east of the lake of their name, entirely exterminated by the Iroquois.

Eskeloots, on the Columbia; 1,000, in 21 lodges or clans.

Esquimaux, about Labrador and the neighboring country.

Euches, friendly Creeks; 200 now in service against the Seminoles.

Five Nations, anciently many thousands on the east of the great lakes.

Flat-heads, beyond the Rocky Mountains, on a fork of Columbia River.

Foxes, or *Ottogamies*, on Fox River, in Illinois. See *Sagues* and *Foxes*.

Fond du Lac Indians, roam from Snake River to the Sandy Lakes.

Gay Head Indians, on Martha's Vineyard; probably Wampanoags; 200 in 1800.

Grand River Indians, on Grand River, north side Lake Ontario; remnant of the Iroquois; 2,000.

Gros Ventres, on the River Maria, in 1806; 3,000 in 1834, west of the Mississippi.

Herring Pond Indians, Wampanoags, in Sandwich, Mass.; about 40.

Hurons, numerous and formidable; upon Lake Huron and adjacent.

Illinois, formerly numerous upon the Illinois River.

Ioways, recently on Ioway River, now scattered among other tribes of the west; 1,100.

Iroquois, or *Five Nations*, a chief remnant now on Grand River. See *Grand Rivers*.

Kaninavisches, wanderers on the Yellow Stone, near its source; about 2,000.

Kanzas, on the river of the same name; about 1,000.

Kaskayas, between the sources of the Platte and Rocky Mountains, beyond the Kites; 3,000.

Kiawas, also beyond the Kites; in number about 1,000.

Kigenes, on the coast of the Pacific, under a chief named *Skittigatees*, in 1821.

Kikapoos, formerly in Illinois; now about 300, chiefly beyond the Mississippi.

Killamuks, branch of the Clatsops, coast Pacific Ocean; about 1,000.

Killawats, in a large town southeast of the Luktons.

Kimocnims, band of Chopunnish, on Lewis's River; 800, in 33 clans.

Kites, between sources Platte and the Rocky Mountains; about 500.

Kisteneaux, or *Christinaux*, on Assinaboin River; 5,000 in 1812.

Kookkoo-oooses, south of the Killawats, on the coast of the Pacific; about 1,500.

Leech River Indians, near Sandy Lake; about 350.

Lenape, or *Lenelenape*, former name of the *Delawares*, which see.

Lukawisses, on the coast of the Pacific Ocean, about 800.

Luktons, to the southwest of the Killamuks, on the coast of the Pacific.

Mandans, 1,612 miles up the Missouri, on both sides; about 1,200.

Manahoaks, formerly a great nation of Virginia, some time since extinct.

Marshpees, chiefly a mixed remnant of the noble Wampanoags, in Sandwich, Mass.; about 400; lately conspicuous in asserting their dormant rights, under the direction of the efficient Mr. William Apess, of Pequot descent.

Massawomes, formerly a very warlike nation in what is now Kentucky.

Menomines, formerly on Illinois River; now about 300, west of the Mississippi.

Messasagnes, subdued early by, and incorporated with, the Iroquois; about Lakes Huron and Superior in 1764, and then reckoned at 2,000.

Miamies, on the Mississippi, below the Wisconsin, and in number about 1,500.

Mikmaks, on the River St. Lawrence; about 500 in 1786.

Mindawarcarton, the only band of Sioux that cultivates corn, beans, &c.

Minetares, on Knife River, near the Missouri, 5 miles above the Mandans; 2,500.

Mingoes; such of the Iroquois were so called as resided upon the Sioto River.

Mohawks, formerly a great tribe of the Iroquois, and the most warlike of those Five Nations.

Moheakunnuks, formerly between the Hudson and Delaware Rivers.

Mohegans, a remnant now on Thames, below Norwich, in Connecticut.
Mosquitos, a numerous race, on the east side of the Isthmus of Darien.
Multnomahs, a tribe of the Wappatoos, mouth Multnomah River; 800.
Munsees, N. branch Susquehannah in 1780; on Wabash in 1803; now unknown.
Muskogees, on Alabama and Apalachicola Rivers; 17,000 in 1775.

Nabijos, between N. Mexico and the Pacific; live in stone houses, and manufacture.
Nantikokes, near the east branch of the Susquehannah in 1780, and about 80.
Narragansets, once a powerful nation about the south of the bay of that name.
Natchez, discovered in 1701; chiefly destroyed in 1720; 150 in 1764.
Niantiks, a tribe of the Narragansets, and were in alliance with them.
Nicariagas, once about Michilimakinak; joined Iroquois in 1723.
Nipissins, near the source of the Ottoway River; about 400 in 1764.
Nipmucs, interior of Massachusetts; 1,500 in 1675; long since extinct.
Nottoways, on Nottoway River, in Virginia; but two of clear blood in 1817.

Oakmulges, to the east of Flint River; about 200 in 1834.
Ojibwas, or *Chippewas*, about 30,000, on the great lakes.
Omahas, on Elkhorn River, 80 miles from Council Bluffs; about 2,200.
Oneidas, a nation of the Iroquois, near Oneida Lake; about 1,000.
Onondagas, a nation of the Iroquois, Onondaga Hollow; about 300.
Ootlashoots, tribe of the Tuskepas, on Clark's River, W. Rocky Mountains; about 400.
Osages, *Great* and *Little*, on Arkansaw and Osage Rivers; about 4,000.
Otagamies, between the Lake of the Woods and Mississippi; 300 in 1780.
Ottawas, east Lake Michigan; 2,800 in 1820; at Lake Huron, about 200 in 1786.
Ottoes, on Platte River; about 1,500 in 1820.
Ouatonons, on the Wabash formerly; 300 in 1779.
Ozas, about Red River; about 2,000 in 1750.

Padoucas, south of the Missouri, and west of the Mississippi; 2,000 in 1834.
Pancas, on the west of the Missouri; about 750 in 1830.
Panis, white, south Missouri, 2,000; freckled Panis, about 1,700.
Passamaquoddies, remnant of the Tarratines, on Schoodic River; about 379.
Paunces, on the Platte and its branches; about 10,000.
Pelloatpallah, tribe of the Chopunnish, on Kooskooskee; about 1,600.
Penobscots, island in Penobscot River, 12 miles above Bangor; about 300.
Pequots, formerly about the mouth of the Connecticut, now a mixed remnant; about 100.
Piankeshaws, on the Wabash; formerly 3,000; in 1780 but 950.
Pishquiptaks, north side Columbia, at Muscleshell Rapids; about 2,600.
Pottowatomies, formerly numerous; now on Huron River, about 160.
Powhatans, 32 nations, or tribes, spread over Virginia when settled by the whites.

Quapaws, opposite Little Rock, on Arkansaw River; about 700.
Quathlahpohles, SW. side Columbia, above the mouth of Tahwahnahiooks.
Quatoghies, formerly on S. Lake Michigan; sold their country to English in 1707.
Queetsos, coast Pacific Ocean, north mouth Columbia; about 250.
Quiniills, coast Pacific, S. Queetsos, and N. Columbia; about 1,000.
Quinnecharts, coast Pacific, N. the Queetsos; about 2,000.

Rapids, a brave tribe, on the prairies, towards the sources of the Missouri.
Red-knife Indians (so called from their copper knives), roam in the region of Slave Lake.
Ricarees, on Missouri, between the Great Bend and Mandan.
River Indians, formerly south of the Iroquois, down the north side of Hudson River to the sea.
Roundheads, on the east side of Lake Superior; about 2,500 in 1764.

Sauks, *Sacs*, or *Saques*, in Illinois, about Lake Winnebago; now about 500 in Missouri.
Seattakooks, upper part of Troy, in New York; went from New England about 1672.
Seminoles, East Florida, now (1836) estimated from 6 to 10,000.
Senecas, one of the ancient Iroquois nations; 2,200 near Buffalo, New York.
Serraunes, in Carolina, nearly destroyed by the Westoes about 1670.
Shahalaks, at the Grand Rapids of the Columbia River; 2,800, in 62 lodges.
Shawanees, now about 1,300 on the Missouri.
Shoshonese, or *Snakes*, driven into the Rocky Mountains by the Blackfeet.
Sioux, on St. Peters, Mississippi and Missouri; numerous; 33,000.
Skilloots, on the Columbia, from Sturgeon Island upward; about 2,500.
Snake Indians, or *Shoshones*; borders Rocky Mountains; about 8,000.

Smokshops, on Columbia River, at mouth of Labiche; 800, in 24 clans.
Sokokies, anciently upon Saco River; now extinct.
Sokulks, on Columbia, above Lewis's River; about 2,400, in 120 lodges.
Souties, the name by which some know the *Ottowas*, which see.
Soyennoms, on east fork Lewis's River; about 400, in 33 villages.
Staitans, a name by which the *Kites* are known, which see.
Stockbridge Indians, New Stockbridge, New York; about 400 in 1820.
St. John's Indians, remnant of the Esquimaux, on the St. John's, in New Brunswick; 300.
Symerons, on the east side of the Isthmus of Darien; numerous.

Tetons, piratical bands of the Sioux of the Missouri.
Tsononthouans, tribe of the Hurons. See *Dinondadies*.
Tuscaroras, joined the Iroquois from Carolina in 1712.
Twightwees, on the Great Miami; 200 in 1780.
Tushepahs, on Clark's River in summer, and Missouri in winter; about 430.
Tuteloës, an ancient nation between Chesapeake and Delaware Bays.

Uchees, a tribe of Creeks, formerly in four towns. See *Eucheës*.
Uleahs, on the coast of the Pacific Ocean; about 150.

Wabinga, between the west branch of Delaware and Hudson Rivers.
Wanamies, in New Jersey, from the Rariton to the sea.
Wahowpums, on the north branch of the Columbia; about 700, in 33 lodges.
Wappatoos, 13 tribes, of various names, on the Columbia; about 5,500.
Welsh Indians, said to be a southern branch of the Missouri.
Westoes, once a powerful tribe in South Carolina; nearly destroyed in 1670.
Willewahs, about 500, in 33 clans, on Willewah River.
Winnebagos, on Winnebago Lake; now chiefly beyond the Mississippi.
Wolf Indians, a tribe of the Pawnees, commonly called *Pawnee Loups*.
Wollawollahs, on the Columbia, from above Muscleshell Rapids; 1,600.
Wycomes, a tribe on the Susquehannah in 1648; about 250.
Wyandots, on Great Miami and Sandusky; 500; formerly very warlike.

Yamoisees, South Carolina; early nearly destroyed by the whites.
Yattasies, branch Red River, 50 miles above Natchitoches; 100 in 1812; speak Caddo.
Yazoos, once a great tribe of Louisiana; now lost among the Chikasaws.
Yeaktentanees, formerly near the mouth of the Wabash.
Yeletpos, on a river which falls into Lewis's above Kooskooskee; 250.
Yonikkones, on the coast of the Pacific Ocean; about 700.
Yonktons, branch of Sioux, about Falls St. Anthony; about 1,000.
Yonktons of the Plains, or *Big Devils*; 2,500; sources of the Sioux, &c.
Youitts, on the coast of the Pacific Ocean; about 150.

Table showing the approximate number of persons belonging to each tribe of Indians in the United States, arranged alphabetically.

1867.

[See report of Hon. N. G. Taylor, commissioner, to United States Senate, Ex. Doc. No. 9, special session, 1867.]

Name of tribe or band.	Superintendency.	Agency.	Population.
Alleghany (Senecas)		New York	845
Alseas	Oregon	<i>Alsea</i>	530
Apaches	Arizona		10,000
Apaches (Jicarilla)	New Mexico	Cimarron	800
Apaches (Mescaleros)	do	Mescaleros	550
Apaches (Mimbres)	do		200
Apaches, with Cheyennes of Upper Arkansas. (See Arapahoes.)	Central	Arapahoes and Cheyennes	
Arapahoes (Upper Arkansas)	do	<i>Arapahoes and Cheyennes</i>	4,000
Arapahoes (Upper Platte)	Northern	Upper Platte	750
Arickarees	Dakota	Fort Berthold	1,500
Aassinaboines	do	do	2,640
Bannacks of Nevada	Nevada	do	1,500
Blackfeet Sioux. (See Sioux)	Dakota		
Blackfeet	Montana	Blackfeet (at Fort Benton)	2,450
Bloods	do	Blackfeet	2,150
Boise Shoshones. (See Shoshones)	Idaho		
Bruneau Shoshones. (See Shoshones)	do		
Caddoes, with Ionies	Southern	Witchita	362
Callapooias	Oregon	<i>Grande Ronde</i>	1,144
Capote Utes. (See Utes)	New Mexico		
Captives (of various tribes)	do		2,000
Cattaraugus (Senecas)		New York	1,886
Cayugas, with Senecas	do	do	150
Cayuses, with Umatillas	Oregon	<i>Umatilla</i>	759
Chastas	do	<i>Siletz</i>	2,068
Chasta Costas	do	do	
Chehallis	Washington	<i>Puyallup</i>	2,000
Cherokees	Southern	Cherokee	14,000
Chetcoes	Oregon	Siletz	
Cheyennes (Upper Arkansas)	Central	Arapahoe and Cheyenne	
Cheyennes (Upper Platte)	Northern	Upper Platte	1,800
Chickasaws	Southern	Choctaw and Chickasaw	4,500
Chippewas and Munsees (Kansas)	Central	Sac and Fox of Mississippi	80
Chippewas, Mississippi bands		Chippewas of Mississippi	2,166
Chippewas, Pillagers, and Lake Winnebagoish.	do	do	1,899
Chippewas, Red Lake and Pembina	do	do	2,114
Chippewas of Lake Superior		<i>Chippewas of Lake Superior</i>	4,500
Chippewas, Bois Fort band, with last named.	do	do	
Chippewas of Lake Superior		Mackinac	1,058
Chippewas and Ottawas	do	do	5,207
Chippewas of Saginaw, Swan Creek, &c.	do	do	1,562
Chippewas, Ottawas, and Pottawatomies.	do	do	232
Choctaws	Southern	Choctaw and Chickasaw	12,500
Clackamas	Oregon	Grande Ronde	
Coahuillas and other bands	California		4,400
Cocopas	Arizona	<i>River tribes</i>	9,500
Coeur d'Alenes, Kootenays, &c.	Idaho		2,000
Colvilles, &c.	Washington	<i>Fort Colville</i>	3,400
Comanches, with Kiowas	Central	Kiowas and Comanches	2,800
Cooses	Oregon	Alsea	
Coquilles	do	Siletz	
Creeks	Southern	Creek	14,396
Crows	Montana		3,900
Delawares (Kansas)	Central	Delaware	1,064
Delawares	Southern	Witchita	114
Dalles, band of Wascoos	Oregon	<i>Warm Springs</i>	1,070
Delmashes	do	Siletz	
Deschutes, band of Walla-Wallas	do	Warm Springs	
Dog River, band of Wascoos	do	do	
Dwamish	Washington	<i>Tulalip</i>	1,900
Euches	Oregon	Siletz	
Flatheads	Montana	Flathead	553
Flores Creek	Oregon	Siletz	
Goships. (See Weber Utes)	Utah		
Grand River Utes. (See Utes)	Colorado	Grand River and Uintah Utes	

NOTE.—Where no statement of population is made opposite the name of the tribe, it is because the tribe is aggregated with others, as noted in Table B, under the head of the proper superintendency and agency. In cases where several tribes are thus aggregated the population of the agency is set opposite the name of the agency where it first occurs in this table, and in *italics*.

Table showing the approximate number of persons belonging to each tribe of Indians in the United States in 1867—Continued.

Name of tribe or band.	Superintendency.	Agency.	Population.
Gros Ventres.....	Dakota	Fort Berthold	400
Gros Ventres, with Blackfeet.....	Montana	Blackfeet	1,500
Hoopa Valley.....	California	Hoopa Valley	623
Hualapais.....	Arizona	River tribes	
Humboldt River.....	California	Smith River	625
Ionies. (See Caddoes).....	Southern	Wichitas	
Iowas.....	Northern	Great Nemaha	303
Jicarilla Apaches. (See Apaches).....	New Mexico	Cimarron	
Joshuas.....	Oregon	Siletz	
John Day's band of Walla-Wallas.....	do	Warm Springs	
Kansas or Kaws.....	Central	Kansas	670
Kaskaskias, &c.....	do	Osage River	236
Keechies.....	Southern	Wichita	144
Kickapoos.....	Central	Kickapoo	242
King's River and other bands.....	California		14,900
Kiowas, with Comanches.....	Central	Kiowas and Comanches	
Klamath.....	Oregon	Klamath and Modoc	4,000
Kootenays. (See Cœur d'Alenes).....	Idaho		
Kootenays.....	Montana	Flathead	287
Lummis.....	Washington	Tulalip	
Lipans.....	Southern	Wichita	
Luckimutes.....	Oregon	Grande Ronde	
Mackenooteways.....	do	Siletz	
Makahs (three bands).....	Washington	Makah	1,400
Mandans.....	Dakota	Fort Berthold	400
Maquache Utes. (See Utes).....	New Mexico	Cimarron	
Maricopas, with Jirnas.....	Arizona	Papagos	7,500
Marysville.....	Oregon	Grande Ronde	
Menomonees.....		Green Bay	1,376
Mescalero Apaches. (See Apaches).....	New Mexico	Mescaleros	
Miamies.....	Central	Osage River	127
Mimbres Apaches. (See Apaches).....	New Mexico		
Mission Indians.....	California		3,300
Missourias, with Ottoes.....	Northern	Ottoe and Missouria	
Modocs.....	Oregon	Klamath and Modoc	
Mohaves.....	Arizona	River tribes	
Molallas.....	Oregon	Grande Ronde	
Molels.....	do	do	
Moquis.....	Arizona		2,500
Munsees, with Chippewas.....	Central	Sac and Fox of Mississippi	
Munsees, with Stockbridges. (See Stockbridges.).....		Green Bay	
Navajoes.....	New Mexico	Bosque Redondo, &c.	7,700
Nestuckias.....	Oregon	Grande Ronde	
Nez Percés.....	Idaho	Nez Percés	2,830
Nisquallies, &c.....	Washington	Puyallup	
Noltanahs.....	Oregon	Siletz	
O'Kinakanos.....	Washington	Fort Colville	
Omahas.....	Northern	Omaha	997
Oneidas (Wisconsin).....		Green Bay	1,104
Oneidas (New York).....		New York	184
Oneidas, with Onondagas.....	do	do	96
Onondagas.....	do	do	325
Onondagas, with Senecas.....	do	do	138
Ottoes and Missourias.....	Northern	Ottoe and Missouria	511
Ottawas (Kansas).....	Central	Ottawa	200
Ottawas and Chippewas. (See Chippewas.).....		Mackinac	
Osages.....	Southern	Neosho	3,000
Owen's River.....	California	Tule River	725
Pah-Utes. (See Utes).....	Utah		
Papagos.....	Arizona	Papagos	5,000
Pawnees.....	Northern	Pawnee	2,750
Pembina, Chippewas. (See Chippewas).....		Chippewas of Mississippi	
Pend d'Oreilles.....	Washington	Fort Colville	
Do.....	Montana	Flathead	918
Peorias. (See Kaskaskias).....	Central	Osage River	
Piankeshaws. (See Kaskaskias).....	do	do	
Piedes.....	Utah		600
Piegans.....	Montana	Blackfeet	1,870
Pillagers (Chippewas). (See Chippewas.).....		Chippewas of Mississippi	
Pimos.....	Arizona	Papagos	
Pi-Utes.....	Nevada	Carson City	4,200
Poncas.....	Dakota	Poncas	980
Pottawatomies (Kansas).....	Central	Pottawatomies	1,992
Pottawatomies of Huron.....		Mackinac	46
Pottawatomies of Wisconsin.....		Pottawatomies and Winnebagoes	650
Pueblos.....	New Mexico	Pueblos	7,010

Table showing the approximate number of persons belonging to each tribe of Indians in the United States in 1867—Continued.

Names of tribes or bands.	Superintendency.	Agency.	Population.
Quapaws	Southern	Neosho	350
Quinaiait	Washington	Quinaiait	600
Quillehute	do	Quinaiait	
Rogue River	Oregon	Siletz	
Do	do	Grande Ronde	
Sacs and Foxes of Mississippi	Central	Sac and Fox of Mississippi	766
Sacs and Foxes of Missouri	Northern	Great Nemaha	102
Salmon Rivers	Oregon	Grande Ronde	
Santainas	do	do	
Scotons	do	Siletz	
Senecas	Southern	Neosho	190
Senecas. (See Allegany, Cattaraugus, Tonawanda.)		New York	
Senecas and Shawnees	Southern	Neosho	210
Seminole	do	Seminole	2,000
Shawnees of Kansas	Central	Shawnee	660
Shawnees of Indian country	Southern	Wichita	520
Shoshones, eastern bands, and Banacks.	Utah	Fort Bridger	4,500
Shoshones, northwestern bands	do		1,800
Shoshones, western bands	do		2,000
Shoshones (Boise and Bruneau)	Idaho		500
Shoshones (Kammas Prairie)	do		2,000
Shoshones (Nevada)	Nevada		2,000
Siletz	Oregon	Siletz	
Sioux (Santes)	Northern	Niobrara	1,350
Sioux (Yancton.) (See Yanctons)	Dakota	Yancton	
Sioux (Lower Brulés)	do	Upper Missouri	1,200
Sioux (Lower Yanctonais)	do	do	2,100
Sioux (Two Kettles)	do	do	1,200
Sioux (Blackfeet)	do	do	1,320
Sioux (Minneconjoux)	do	do	2,200
Sioux (Oncapapas)	do	do	1,800
Sioux (Ogallallas)	do	do	2,100
Sioux (Upper Yanctonnais)	do	do	2,400
Sioux (Sans Arcs)	do	do	1,680
Sioux (Brulés and Ogallallas)	Northern	Upper Platte	
Sioux (Ogallallas). (See above)	do	do	7,865
Sioux (Sissetons and others). (See note).	Dakota		
Sinselaws	Oregon	Alsea	
Sixes	do	Siletz	
S'Klallams	Washington	S'Kokomish	1,500
S'Kokomish, with S'Klallams	do	do	
Smith River	California	Smith River	
Snakes (Yahooskin). (See Klamath)	Oregon	Klamath and Modoc	
Snakes (Wohlapsee, Wahatkin, I-ukapile, and Hoolebooly).	do	do	
Spokanes, with Colville	Washington	Fort Colville	
Stockbridges and Munsees	do	Green Bay	152
Tawacarroes	Southern	Wichita	151
Tennis band of Wascoes	Oregon	Warm Springs	
Tilamucks	do	Grande Ronde	
Tonawanda (Senecas)	do	New York	
Tonkaways	do		529
Tualatims	Oregon	Grande Ronde	
Tulalips	Washington	Tulalip	
Tule River	California	Tule River	
Tumwaters	Oregon	Grande Ronde	
Tuscaroras	do	New York	
Two-took-o-ways	Oregon	Siletz	360
Tyghs	do	Warm Springs	
Uintahs (band of Utes). (See Utes)	Colorado	Grand River and Uintah Utes	
Ukies	California	Round Valley	
Umatillas	Oregon	Umatilla	1,389
Umpquas (Grave Creek)	do	Siletz	
Umpquas (Cow Creek)	do	Grande Ronde	
Umpquas and Calapooias	do	do	
Utahs	Utah	Uintah Valley	
Utes (Weber)	do		7,100
Utes (Pah-Utes)	do		1,600
Utes (Piedes)	do		1,600
Utes (Capote)	New Mexico	Abiquiu	
Utes (Wobinoche)	do	do	350
Utes (Maquache)	do	do	700
Utes (Grand River and Uintah)	Colorado	Cimarron	
Utes (Tabeguache)	do	Grande River and Uintah Utes	600
Wacoos	do	Conejos	2,500
Walla-Wallas, three bands	Southern	Wichita	135
Do	Oregon	Warm Springs	
Do	do	Umatilla	

Table showing the approximate number of persons belonging to each tribe of Indians in the United States in 1867—Continued.

Names of tribes or bands.	Superintendency.	Agency.	Population.
Wascoes	do	Warm Springs .....	.....
Washoes	Nevada	Carson City	500
Weas. (See Kaskaskias)	Central	Osage River .....	.....
Weber Utes. (See Utes)	Utah .....	.....	.....
Webinoches. (See Utes)	New Mexico	Abiquia .....	.....
Winnebagoes	Northern	Wianebago	1,750
Winnebagoes of Wisconsin .....	.....	Winnebagoes and Pottawatomies	700
Winnebagoish (band of Chippewas) .....	.....	Chippewas of Mississippi .....	.....
Witchitas .....	.....	.....	392
Wyalackies	California	Round Valley .....	.....
Wyandotts. (See note)	Southern	Neosho .....	.....
Yakamas and others	Washington	Yakama	3,000
Yamhills	Oregon	Grande Ronde .....	.....
Yancton Sioux	Dakota	Yancton	2,530
Yavapais	Arizona	River Tribes .....	.....
Yumas	do	do .....	.....
Add estimated for sundry bands in Oregon .....	.....	.....	900
Add estimated for numerous small bands in Washita agency .....	.....	.....	1,000
Total as per Table B .....	.....	.....	295,774

NOTE.—To the above total should be added about the following numbers for tribes and bands of which no census has been taken, or which are not definitely in charge of any agent:

Comanches, ranging in Northwest Texas, say	4,000
Cherokees, in Georgia, North Carolina, &c., say	2,000
Sacs and Foxes in Iowa, say	224
Seminoles in Florida, say	500
Sisseton and other Sioux in Northeast Dakota, &c.	3,500
St. Regis, remnant of old Canada nations, in New York	677
Wyandotts, remnant of old tribe, say	250
Grand total as estimated	306,475

INDIANS IN 1886.

For Indian tribes and their location in 1886, see pages 821–824, herein; also Annual Report of the Commissioner of Indian Affairs for 1886.

INDIANS IN THE UNITED STATES JUNE 30, 1886.

In 1880, Maj. J. W. Powell, Chief of the Bureau of Ethnology, in his first annual report, speaking of the need of a systematic classification of the North American Indian tribes, said:

There is in course of preparation by the Bureau a linguistic classification of North American tribes, with an atlas exhibiting their priscan homes, or the regions inhabited by them at the time they were discovered by white men.

In 1885 application was made for it for use in this work, but it was not completed.

The following list of Indian tribes now living within the territory of the United States, together with the name of the stock, reserve, and agency of each tribe, was prepared for the Tenth Census, by Prof. Otis T. Mason, and is corrected to June 30, 1886:

Tribe.	Stock.	Reserve.	Agency.
A'coma.....	Kera.....	None.....	Pueblo, N. Mex.
Alseya.....	Yakona.....	Grand Ronde.....	Grand Ronde, Oreg.
Do.....	do.....	Siletz.....	Siletz, Oreg.
Apache*.....	Tinné.....	Kiowa and Comanche.....	Kiowa and Comanche, Ind. Ter.
Do.....	do.....	Arapaho and Cheyenne.....	Cheyenne and Arapaho, Ind. Ter.
Applegate Creek.....	do.....	Siletz.....	Siletz, Oreg.
Arapaho (Northern).....	Algonkin.....	Wind River.....	Shoshone, Wyo.
Do.....	do.....	Sioux.....	Pine Ridge, Dak.
Arapaho (Southern).....	do.....	Arapaho and Cheyenne.....	Cheyenne and Arapaho, Ind. Ter.
Arivaipa.....	So. Tinné (Apache).....	White Mountain.....	San Carlos, Ariz.
Arikara.....	Páni.....	Fort Berthold.....	Fort Berthold, Dak.
Assinaboin.....	Dakota.....	Blackfeet Reserve.....	Fort Peck, Mont.
Bannak (Bruneau).....	Shoshone.....	Fort Hall.....	Fort Hall, Idaho.
Bannak (Boise).....	do.....	do.....	Do.
Bannak.....	do.....	Lemhi.....	Lemhi, Idaho.
Do.....	do.....	Yakama.....	Yakama, Wash.
Blackfeet.....	Algonkin.....	Blackfeet.....	Blackfeet, Mont.
Do.....	Dakota.....	Sioux.....	Standing Rock, Dak.
Do.....	do.....	do.....	Cheyenne, Dak.
Bloods.....	Algonkin.....	Blackfeet.....	Blackfeet, Dak.
Brulé (Upper).....	Dakota.....	Sioux.....	Rosebud, Dak.
Brulé (Lower).....	do.....	do.....	Lower Brulé, Dak.
Caddo (see Kaddo).....			
Capote Utes.....	Shoshone.....	Uto.....	Southern Ute, Colo.
Cayugas.....	Iroquois.....	Cattaraugus.....	New York.
Do.....	do.....	Tonawanda.....	Do.
Cayuse.....	Wayilatpu.....	Umatilla.....	Umatilla, Oreg.
Chasta-Skotons (see Shasta-Skotons).....			
Chehalis (see Tsihalis).....	Selish.....		
Cherokee (W.).....	Cherokee.....	Cherokee.....	Union.
Cherokee (E.).....	do.....	Chevah boundary.....	N. C., S. C., Ga., Tenn.
Do.....	do.....	Qualla boundary.....	Do.
Chetco.....	Tinné (dialect of Tu Tu).....	Siletz.....	Siletz, Oreg.
Cheyenne (N. and S.).....	Algonkin.....	Cheyenne.....	Cheyenne and Arapaho, Ind. Ter.
Cheyenne.....	do.....	Sioux.....	Pine Ridge, Dak.
Chickasaw.....	Muskoki.....	Chickasaw.....	Union, Ind. Ter.
Chillion (Cochio).....	Apache-Tinné.....	White Mountain.....	San Carlos, Ariz.

* Other Apache tribes are given below under specific names.

Indian tribes of the United States in 1886—Continued.

Tribe.	Stock.	Reserve.	Agency.
Chimehnevas.....	Shoshone.....	Colorado River.....	Colorado River, Ariz.
Chippewas (L'Anse).....	Algonkin.....	Lake Superior.....	MacKinac, Mich.
Do.....	do.....	Saginaw, Swan Creek, &c.....	Do.
Chippewas and Ottawas.....	do.....	do.....	Do.
Chippewas.....	do.....	Bois Forte.....	La Pointe, Minn.
Do.....	do.....	Fond du Lac.....	Fond du Lac, Wis.
Do.....	do.....	Grand Portage.....	Grand Portage, Wis.
Do.....	do.....	Pembina.....	Dakota.
Do.....	do.....	Leech Lake.....	White Earth, Minn.
Do.....	do.....	Mille Lac.....	Do.
Do.....	do.....	Red Lake.....	Do.
Do.....	do.....	Pillager band.....	Do.
Do.....	do.....	White Earth.....	Do.
Do.....	do.....	Winnebagoish.....	Do.
Do.....	do.....	Mississippi.....	White Earth, and scat- tered.
Chippewa and Munsie.....	do.....	Chippewa and Munsie.....	Pottawatomie, Kans.
Chirikahwa (includes Chillion and Arivaipa.).....	Apache-Tinné.....	White Mountain.....	San Carlos, Ariz.
Choctaws*.....	Choctaw-Muskoki.....	Choctaw.....	Union, Ind. Ter.
Clear Lakes.....	Yuki and Pomos.....	Clear Lake.....	Round Valley, Cal.
Cochiti.....	Kera.....	.....	Pueblo, N. Mex.
Cœur d'Aléne, or Skitswish.....	Selish.....	Colville.....	Colville, Wash.
Do.....	do.....	Cœur d'Aléne (Ida- ho).....	Do.
Colville (Kalispels, Me-thows).....	do.....	Colville.....	Do.
Comanche.....	Shoshone.....	Wichita.....	Kiowa, Comanche, and Wichita, Ind. Ter.
Concon (see Konkau)......	.....	.....	.....
Coquille (Upper).....	Tinné.....	Siletz.....	Siletz, Oreg.
Cow Creek (Umpquas).....	do.....	do.....	Grand Ronde, Oreg.
Cowlitz.....	Selish.....	None.....	Nisqually, Wash.
Coyotero-Koiootero, a part of the Chirikahwas.....	.....	.....	.....
Creeks.....	Muskoki.....	Creek.....	Union, Ind. Ter.
Crow (Mountain).....	Dakota.....	Crow.....	Crow, Mont.
Crow (River).....	do.....	Blackfeet.....	Fort Belknap, Mont.
Cut-Head Sioux.....	do.....	Devil's Lake.....	Devil's Lake, Dak.
Delaware.....	Algonkin.....	Kiowa, &c.....	Kiowa, Comanche, and Wichita, Ind. Ter.
Denver Utes.....	Shoshone.....	Ute.....	Los Pinos, Colo.
D'Wamish.....	Selish.....	Lummi.....	Tulalip, Wyo.
Etakmur.....	do.....	do.....	Do.
Euchre (Yukwiche).....	Tinné.....	Siletz.....	Siletz, Oreg.
Flathead.....	Selish.....	Jocko Reserve.....	Flathead, Mont.
Do.....	do.....	Bitter Root Valley.....	Do.
Galise Creek.....	Tinné.....	Siletz.....	Siletz, Oreg.
Gig Harbor.....	Selish.....	None.....	Nisqually, Wash.
Gosh Utes.....	Shoshone.....	Duck Valley.....	Western Shoshone, Nev.
Gosi Utes.....	do.....	Uintah.....	Uintah Valley, Utah.
Grand River Utes.....	do.....	Ute.....	Southern Ute, Colo.
Gray's Harbor.....	Selish.....	None.....	Nisqually, Wash.
Gros Ventres, or Minitari.....	Dakota.....	Fort Berthold.....	Fort Berthold, Dak.
Healdsburg.....	Yukis.....	.....	California.
Hobs.....	Selish.....	Quinalt.....	Quinalt, W. Ter.
Hualapai.....	Yuma.....	Colorado River.....	Colorado River, Ariz.
Hunsatung.....	Hupa-Tinné.....	Hupa Valley.....	Hupa, Cal.
Hupa.....	Tinné.....	do.....	Do.
Ionies.....	Caddo.....	Wichita.....	Kiowa, Comanche, &c., Ind. Ter.
Iowas.....	Dakota.....	Iowa.....	Grand Nemaha, Nebr.
Isleta.....	Téwa.....	None.....	Pueblo, N. Mex.
Jemez.....	do.....	do.....	Do.
Jicarilla.....	Apache-Tinné.....	do.....	Abiquin, N. Mex.
John Day.....	Sahaptin.....	Warm Springs.....	Warm Springs, Oreg.
Joshua.....	Lower Rogue River Tinné.....	Siletz.....	Siletz, Oreg.
Kaddo.....	Caddo.....	Wichita.....	Kiowa, Comanche, &c., Ind. Ter.
Kalibabit.....	Shoshone.....	Moapa Valley.....	Nevada, Nev.
Kalapuya.....	Kalapuya.....	Grand Ronde.....	Grand Ronde, Oreg.
Kalispelm.....	Selish.....	Colville.....	Colville, Wash.
Kamiltpah.....	Sahaptin.....	Yakama.....	Yakama, Wash.
Kansas or Kaw.....	Dakota.....	Kaw.....	Osage, Ind. Ter.
Kapoti (see Capoté).....	Shoshone.....	None.....	Abiquin, Ariz.
Kaskaskias.....	Algonkin.....	Peoria.....	Quapaw, Ind. Ter.
Kawia (Cahuilla).....	Shoshone.....	Tule River.....	Tule River, Cal.
Kemahwivi (Tantawait) (see Chi- mehevas).....	do.....	Colorado River.....	Colorado River, Ariz.
Do.....	do.....	Moapa River.....	Nevada, Nev.

* There are 2,000 Choctaws in Mississippi, and over 500 in Alabama not moved.

Indian tribes of the United States in 1886—Continued.

Tribes.	Stock.	Reserve.	Agency.
Kichai	Caddo	Wichita	Kiowa, Comanche, Wichita, Ind. Ter.
Kickapoo	Algonkin	Kickapoo	Kaw, Kans.
Kickapoo (Mexican)	do	Sac and Fox	Sac and Fox, Ind. Ter.
Kinakane (Okanagan)	Selish	Colville	Colville, Wash.
King's River	Yokuts	Tule River	Tule River, Cal.
Kiowa	Kiowa	Kiowa	Kiowa and Comanche, Ind. Ter.
Klakkama	Chinuk	Grand Ronde	Grand Ronde, Oreg.
Klamath	Modok	Siletz	Siletz, Oreg.
Do	do	Klamath	Klamath, Oreg.
Klamaths in Indian Report, but Mr. Gatschet says Ara (Karok), Alikwa (Yurok) and Shasta.	do	Not on Reservation.	California.
Klamath	do	Hupa Valley	Hupa Valley, Cal.
Klatsop	Chinuk	Chehalis	Puyallup, Wash.
Klikatat (Cowlitz, Louis River)	Sahaptin	None	Nisqually, Wash.
Klinquit	do	Yakama	Yakama, Wash.
Koahuilla (Kawio)	Shoshone	Colorado River	Colorado River, Ariz.
Koitoero (Coyotéro)	Apache-Tinné	White Mountain	San Carlos, Ariz.
Kokopa	Yuma	Colorado River	Colorado River, Ariz.
Konkau	Maidu	Round Valley	Round Valley, Cal.
Kowwassaye	Selish	Yakama	Yakama, Wash.
Kusa	Kusa	Siletz	Siletz, Oreg.
Kutenay	Katiné	Joeko	Flathead, Mont.
Do	do	Cœur d'Aléne	Idaho.
Laguna	Kera	Colville	Pueblo, N. Mex.
Lakes (includes Okanagans)	Selish	Fort Griffin, Texas	Colville, Wash.
Lipans	S. Tinné	Round Valley	Round Valley, Cal.
Little Lakes	Yuki or Pomo	Siox	Rosebud, Dak.
Loafer Sioux	do	do	Little Brulé, Dak.
Lower Brulé	Dakota	Grand Ronde	Grand Ronde, Oreg.
Luckamute	Kalapuya	Lummi	Tulalip, Wash.
Lummi	Selish	Makah	Neah Bay, Wash.
Makah	Nutka	Fort Berthold	Fort Berthold, Dak. and Mont.
Mandan	Dakota	Gila River	Pima and Maricopa, Ariz.
Maricopa	Yuma	Grand Ronde	Grand Ronde, Oreg.
Mary's River	Kalapuya	Memomonee	Green Bay, Wis.
Memomonee	Algonkin	Mescalero	Mescalero, N. Mex.
Mescalero	Apache-Tinné	Colville	Colville, Wash.
Met'low	Selish	Miami (not on reservation)	Kansas.
Miamis	Algonkin	Peoria	Quapaw, Ind. Ter.
Do	do	Scattered	Indiana.
Do	do	White Mountain	San Carlos, Ariz.
Mimbres	Apache-Tinné	Sioux	Cheyenne River, Dak.
Minnikonjo	Dakota	Crow Creek	Crow Creek, Dak.
Do	do	Sioux	Rosebud, Dak.
Do	do	Siletz	Siletz, Oreg.
Mickwuntunne	Tinné	Hupa Valley	Hupa Valley, Cal.
Miskut	do		
Mission:			
Serranos	Shoshoni		
Diegueños	Yuma		
San Luis Rey	Shoshoni		
Coahuillas	do		
Owongos (Owen's River?)			
Mission:			
Missourias	Dakota	Otoe	Otoe, Kans. and Nebr.
Modok	Modok	Klamath	Klamath, Oreg.
Do	do	do	Quapaw, Ind. Ter.
Mogollon	Apache-Tinné	White Mountain	San Carlos, Ariz.
Mohave-Apache	Yuma	do	do.
Mohaves	do	Colorado River	do.
Molele, or Molale	Wayilatpu	Grand Ronde	Grand Ronde, Oreg.
Monache	Shoshone	Tule River	Tule River, Cal.
Moqui:			
Meshongnavi	do	Moqui Pueblo	Moquis Pueblo, Ariz.
Oraibi	do		
Sechumovi	do		
Shepolavi	do		
Shemopavi	do		
Tewa	do		
Wolpi	Tewa		
Moses Band	Shoshone		
Moshe Utes	Selish	Colville	Colville, Wash.
Do	Shoshone	Cimarron	Abiquin, N. Mex.
Do	do	Ute	South Ute, Colo.
Muckleshoot	Selish	Muckleshoot	Tulalip, Wash.
Do	do	Nesqually	Nisqually, Wash.
Mud Bay	do	None	do.
Munsi	Algonkin	Chippewa and Munsi	No agency, Kans.
Do	do	Stockbridge and Munsi (6)	Stockbridge, Wis.

Indian tribes of the United States in 1886—Continued.

Tribes.	Stock.	Reserve.	Agency.
Nambe	Téwa .....	.....	Pueblo.
Navajo	So Tinné	Návasjo	Návasjo, Ariz., and N. Mex.
Nepelium	Selish	Colville	Colville, Wash.
Nez Percés	Sahaptin	Lapwai	Nez Percé, Idaho.
Do	do	Oakland or Nez Percé	Ponca, Ind. T.
Nestucca	Selish	Grand Ronde	Grande Ronde, Oreg.
Do	do	Siletz	Siletz, Oreg.
Nisqually	do	Squaxin Id	Nisqually, Wash.
Do	do	Nisqually	Do.
Nultnatana (dialect)	Tinné	Siletz	Siletz, Oreg.
Ochecholes	Sahaptin	Yakama	Yakama, Wash.
Ogalalla Sioux	Dakota	Sioux	Rose Bud, Dak.
Do	do	do	Pine Ridge, Dak.
Ojo Caliente	Apache-Tinné	White Mountain	San Carlos, Ariz.
Okanagans=Kinakane	Selish .....	.....	.....
Olympia	Selish	None	Nisqually, Wash.
Omaha	Dakota	Omaha	Winnebago and Omaha.
Oneidas	Iroquois	Oneida	Green Bay, Wis.
Do	do	do	New York, N. Y.
Do	do	Onondaga	Do.
Onondagas	do	Cattaraugus	Do.
Do	do	Alleghany	Do.
Do	do	Tuscarora	Do.
Do	do	Onondaga	Do.
Oregon City, or Tumwater	Clinuk	Grand Ronde	Grand Ronde, Oreg.
Osages (Great and Little)	Dakotas	Osage	Osage, Ind. T.
Oto	do	Oto	Oto, Kans. and Nebr.
Ottawa	Algonkin	Ottawa	Quapaw, Ind. T.
Do	do .....	.....	Mackinac, Mich.
Pah Ute (Paviotso)	Shoshone	Pyramid and Walker Land	Nevada, Nev.
Pai Ute	do	Moapa River	Do.
Do	do	Malheur	Malheur, Oreg.
Do	do	Klamath	Klamath, Oreg.
Pantoso	Sahaptin	Yakama	Yakama, Wash.
Pápagos	Pima	Papago	Pima and C., Ariz.
Pavant	Shoshone	Uinta	Uinta, Utah.
Pawipit	do	Moapa River	Nevada, Nev.
Pawnee	Páni	Pawnee	Pawnee, Ind. T.
Pecos	Téwa .....	.....	Pueblo, N. Mex.
Pend d'Oreille	Selish	Colville	Colville, Wash.
Do	do	Cœur d'Alène	No agency, Idaho.
Do	do	Jocko	Flathead, Idaho.
Peorias	Algonkin	Peoria	Quapaw, Ind. T.
Piankeshá	do	do	Do.
Picuris (with Taos)	Téwa .....	.....	Pueblo, N. Mex.
Piegán	Algonkin	Blackfeet	Blackfeet, Mont.
Pima	Pima	Gila River	Pima and Maricopa, Ariz.
Pinal	Apache-Tinné	White Mountain	San Carlos, Ariz.
Pi Utes	Shoshone	Yakama	Yakama, Wash.
Pisquose	Selish	do	Do.
Pitt Rivers	Achomáwi	Round Valley	No agent, Cal.
Do	do .....	.....	Round Valley, Cal.
Pojoaque	Téwa	Ponca	Pueblo, N. Mex.
Ponca	Dakota	Prairie Band	Ponca, Ind. T.
Pottawatomie	Algonkin	Pottawattomie	Wisconsin.
Do	do	do	Sac and Fox, Ind. T.
Pottawatomie (Sank)	do	do	Do.
Pottawatomie (Prairie Band)	do	do	Kaul, Kans.
Pottawatomie	do	Black Bob	Straggling, Kans.
Do	do	do	Mackinac, Mich.
Do	do	Of Huron (50)	Settled severally, Mich.
Potter Valley	Pomo .....	.....	No agent, Cal.
Do	do	Round Valley	Round Valley, Cal.
Pueblos:	.....	.....	.....
Taos	Téwa	No reservation	New Mexico.
Picuris	do	do	Do.
San Juan	do	do	Do.
Santa Clara	do	do	Do.
San Ildefonso	do	do	Do.
Pojoaque	do	do	Do.
Nambe	do	do	Do.
Tesuque	do	do	Do.
Cochiti	Kera	do	Do.
San Domingo	do	do	Do.
San Felipe	do	do	Do.
Jemez	Téwa	do	Do.
Zia	Kera	do	Do.
Santa Ana	do	do	Do.
Sandia	Téwa	do	Do.

Indian tribes of the United States in 1886—Continued.

Tribe.	Stock.	Reserve.	Agency.
Pueblos:			
Isleta	Téwa.	No reservation	New Mexico.
Laguna	Kera	do	Do.
Acoma	do	do	Do.
Zuni	Zuni	do	Do.
Puyallup	Selish	Puyallup	Puyallup, Wash. T.
Do	do	Squaxin Id.	Do.
Do	do	Nisqually	Do.
Quapaws	Dakota	Quapaw	Osage, Ind. T.
Queets	Selish	Quinaialet	Quinaialet, Wash. T.
Quillehiutes	do	do	Do.
Quinaialet	do	do	Do.
Redwood	Tinné	Hupa Valley	Hupa Valley, Cal.
Do	do	Round Valley	Round Valley, Cal.
Rogue River	Pacific Coast Tinné.	Grand Ronde	Grand Ronde, Oreg.
Do	do	Siletz	Siletz, Oreg.
Russian River	Pomo (?)	do	No agent, Oreg.
Sac and Fox (Missouri)	Algonkin	Sac and Fox	Grand Nemaha, Kans. and Nebr.
Sac and Fox (Mississippi)	do	do	Sac and Fox, Ind. T.
Sacramento Valley	Wintún	do	No agent, Cal.
Saiaz	Tinné	Hupa Valley	Hupa Valley, Cal.
Saint Regis	Iroquois	Onondaga	New York, N. Y.
Sainstkla	Sauistkla Yakona (Henshaw.)	Siletz	Siletz, Oreg.
Salmon Rivers	Selish	do	Do.
Do	do	Grand Ronde	Grand Ronde, Oreg.
San Carlos	Apache-Tinné	White Mountain	San Carlos, Ariz.
Sandia	Téwa	do	Pueblo, N. Mex.
San Felipe	Kera	do	Do.
San Ildefonso	Téwa	do	Do.
San Juan	Téwa	do	Do.
Sans Aros Sioux	Dakota	Sioux	Cheyenne River, Dak.
Sans Poel	Selish	Colville	Colville, Wash. T.
Santa Ana	Kera	do	Pueblo, N. Mex.
Santa Clara	Téwa	do	Do.
Santee Sioux	Dakota	Blackfeet	Fort Peck, Mont.
Do	do	Niobrara	Santee, Nebr.
Do	do	Flandreau	Flandreau, Dak.
Santiam*	Kalapuya	Grand Ronde	Grand Ronde, Oreg.
Santo Domingo	Kera	do	Pueblo, N. Mex.
Seapah	Selish	Yakama	Yakama, Wash. T.
Seminole	Muskoki	About 300 in	Fla.
Do	do	Seminole	Union, Ind. T.
Seneca	Iroquois	Alleghany	New York, N. Y.
Do	do	Seneca	Quapaw, Ind. T.
Do	do	Oil Springs	New York, N. Y.
Do	do	Cattaraugus	Do.
Sermalton	Hupa-Tinné	Hupa Valley	Hupa Valley, Cal.
Serranos Mission	do	do	do
Shasti	Shasta	Grand Ronde	Grand Ronde, Oreg.
Shasta-Skoton (Shiasta Kkhwusta).	Tinné	Siletz	Siletz, Oreg.
Shawnee	Algonkin	Black Bob	No agency, Kans.
Shawnee (Absentee)	do	Pottowatomie	Sac and Fox, Ind. T.
Shawnee (Eastern)	do	Shawnee	Shawnee, Ind. T.
Shoepater	Shoshone	Lemhi	Lemhi, Idaho.
Shiwiits	do	Moapa River	Nevada, Nev.
Shoalwater	Chinuk	Shoalwater Bay	Nisqually, Wash. T.
Shoshone (Weiser, Ochoho, Win-nemucca.)	Shoshone	Malheur	Malheur, Oreg.
Shoshone (Eastern Band)	do	Wind River	Shoshone, Wyo.
Shoshone (Western Band)	do	Duck Valley	W. Shoshone, Nev.
Shoshone	do	Lemhi	Lemhi, Idaho.
Do	do	Fort Hall	Fort Hall, Idaho.
Shyiks	Sahaptin	Yakama	Yakama, Wash. T.
Sioux (Mixed)	Dakota	Sioux	Rosebud, Dak.
Sisseton Sioux	do	Devil's Lake	Devil's Lake, Dak.
Sisseton	do	Lake Traverse	Sisseton, Dak.
Sizes (Kwatami)	Tinné	Siletz	Siletz, Oreg.
Skinpah	Selish	Yakama	Yakama, Wash. T.
S'Klallam	do	Skokomish	Nisqually and Skokomish, Wash. T.
Skokomish	do	do	Do.
Skwaknamish	do	Squaxin Id.	Puyallup, Wash. T.
Do	do	Nisqually	Do.
Smith River	Tinné	do	Cal.
Snake	Shoshone	Malheur	Malheur, Oreg.
Snohomish	Selish	Lummi	Tulalip, Wash. T.
South Bay	do	None	Nisqually, Wash. T.
Southern Apache	Apache-Tinné	White Mountain	San Carlos, Ariz.
Spokane	Selish	Coeur d'Alené	No agency, Idaho.
Do	do	Colville	Colville, Wash. T.

* Other Santiams are Molales (Wayiletpu).

Indian tribes of the United States in 1886—Continued.

Tribe.	Stock.	Reserve.	Agency.
Stallakoom.....	Selish.....	Nisqually.....	Puyallup, Wash. T.
Do.....	do.....	Squaxin Id.....	Do.....
Stockbridges.....	Algonkin.....	Stockbridge.....	Green Bay, Wis.
Sukwamish.....	Selish.....	Lummi.....	Tulalip, Wash. T.
Supai (Cosninos).....	Yuma.....	Lummi.....	Tulalip, Wash. T.
Swinamish.....	Selish.....	Yakama.....	Yakama Valley, Wash. T.
Syawas.....	Sahaptin.....	Ute.....	Ute, Col.
Tabequache (Tabekwachi).....	Shoshone.....	Wichita.....	Pueblo, N. Mex.
Taos.....	Tewa.....	Tule River.....	Wichita, Ind. T.
Twakanay.....	Pani.....	Mission.....	Tule River, Cal.
Tejon.....	Yokuts.....	Warm Springs.....	Cal.
Temekula.....	Shoshone.....	Blackfeet.....	Warm Springs, Oreg.
Tenino.....	Sahaptin.....	Grand Ronde.....	Pueblo, N. Mex.
Tesuque.....	Tewa.....		Fort Peck, Mont.
Tetou.....	Dakota.....		Grand Ronde, Oreg.
Tillamook (Killamuk).....	Selish.....		
Southern Tillamuks are Yakonas and Alseyas.			
Tishtanatan.....	Tinné.....	Hupa Valley.....	Hupa Valley, Cal.
Tonkawas.....	Tonkaway.....	Seven miles east of H. Griffin.	Texas, Tex.*
Tonawanda Senecas.....	Iroquois, also Apache-Tinné.	Tonawanda.....	New York, N. Y.
Tontos.....	Yumas.....	White Mountain.....	San Carlos, Ariz.
Tsihalis.....	Selish.....	Shoalwater.....	Shoalwater, Wash. T.
Do.....	do.....	Chehalis.....	Puyallup, Wash. T.
Tsinuk.....	Chinuk.....	do.....	Do.....
Tule and Tejon.....	Yokuts(?).....	Tulek.....	Tule River, Cal.
Tumwater (see Oregon City).....	Chinuk.....	Grand Ronde.....	Grand Ronde, Oreg.
Tuscaroras.....	Iroquois.....	Tuscarora.....	New York, N. Y.
Tututena (Rogue River).....	Tinné.....	Siletz.....	Siletz, Oreg.
Twana.....	Selish.....	Skokomish.....	Skokomish, Wash. T.
Two-Kettle Sioux.....	Dakota.....	Old Winnebago.....	Crow Creek, Dak.
Do.....	do.....	Sioux.....	Cheyenne River, Dak.
Uinta Utes.....	Shoshone.....	Uinta.....	Uinta, Utah.
Do.....	do.....	Ute.....	Ute, Utah.
Ukiah.....	Yukis.....		(No agent) Cal.
Umatilla.....	Sahaptin.....	Umatilla.....	Umatilla, Oreg.
Umqua.....	Tinné.....	Siletz.....	Siletz, Oreg.
Do.....	do.....	Grand Ronde.....	Grand Ronde, Oreg.
Unkpapa.....	Dakota.....	Blackfeet.....	Fort Peck, Mont.
Do.....	do.....	Sioux.....	Standing Rock, Dak.
Wahpeton.....	do.....	L. Traverse.....	Sisseton, Dak.
Do.....	do.....	Devil's Lake.....	Devil's Lake, Dak.
Wazahzah.....	do.....	Sioux.....	Rosebud, Dak.
Wailakki.....	Tinné.....	Round Valley.....	Round Valley, Cal.
Wako.....	Pani.....	Wichita.....	Wichita, Ind. T.
Walla Walla.....	Sahaptin.....	Umatilla.....	Umatilla, Oreg.
Walpape.....	Shoshones.....	Klamath.....	Klamath, Oreg.
Wappato.....	Kalapuya.....	Grand Ronde.....	Grand Ronde, Oreg.
Warm Springs.....	Sahaptin.....	Warm Springs.....	Warm Springs, Oreg.
Wasko.....	Chinuk.....	do.....	Do.....
Wasas.....	Algonkin.....	Peoria.....	Quapaw, Ind. T.
White Mountain.....	Apache Tinné.....	White Mountain.....	San Carlos, Ariz.
Wichita.....	Pani.....	Wichita.....	Wichita, Ind. T.
Wichumne.....	Yokuts.....	Tule River.....	Tule River, Cal.
Wiminochi.....	Shoshone.....		Abiquin, N. Mex.
Do.....	do.....	Ute.....	South Ute, Colo.
Winatsp'ham.....	Selish.....	Yakama.....	Yakama, Wash. T.
Winnebago.....	Dakota.....	Winnebago.....	(No agent) Wis.
Do.....	do.....	do.....	Winnebago, Nebr.
Wisham.....	Chinuk.....	Yakama.....	Yakama, Wash. T.
Wyandot (Wendot).....	Iroquois.....	Wyandotte.....	Quapaw, Ind. T.
Yabushkin.....	Shoshone.....	Klamath.....	Klamath, Oreg.
Yakama.....	Sahaptin.....	Yakama.....	Washington Ter.
Yampa Utes.....	Shoshone.....	Ute.....	Colorado Territory.
Yamhill.....	Kalapuya.....	Grand Ronde.....	Grand Ronde, Oreg.
Yankton.....	Dakota.....	Yankton.....	Yankton, Dak.
Yanktonnais].....	do.....	Crow Creek.....	Crow Creek, Dak.
Do.....	do.....	Blackfeet.....	Fort Peck, Mont.
Do.....	do.....	Sioux.....	Standing Rock, Dak.
Do.....	do.....	Magaboda, Drifting Goose.....	Crow Creek, Dak.
Do.....	do.....	Old Winnebago.....	Do.....
Yuki.....	Yuki.....	Round Valley.....	Round Valley, Cal.
Yuma.....	Yuma.....	Colorado River.....	Colorado River, Ariz. and Cal.
Yuma-Apache.....	do.....	White Mountain.....	San Carlos, Ariz.
Zia.....	Kera.....		Pueblo, N. M.
Zuni.....	Zuni.....		Do.....

* In 1884 moved to Oakland Reservation, Indian Territory.

INDIAN POPULATION AND POLICY OF MEXICO.

The Indian population of the Republic of Mexico in 1884 was about 3,500,000 and steadily on the decrease. They are sometimes left to the control of the States in which they reside, but generally are left to themselves, land being plenty and common:

The indolence of the Indians, their attachment to their ancient customs, their bad nourishment, their lack of shelter against the inclemency of the weather, their wretched attendance in their sickness, and other adverse causes, * * * have contributed towards the degeneration and decline of the race. * * * —("The Republic of Mexico," A. G. Cubas, page 128.)

The above work also contains a list of tribes in Mexico, together with a synopsis of the Indian languages of Mexico, classified by D. Francisco Pimentel.

The lack of emigration, but little demand for land, and a bounteous nature making food and clothing easily obtainable, are great aids in Mexico in the control of the Indian. The Church in the past has been largely interested in their management and improvement.

THE INDIAN SYSTEM OF THE DOMINION OF CANADA.

Many of the Indian tribes in the Dominion of Canada were former residents of the lands now embraced within the United States, and several of them are offshoots from or portions of tribes now resident within this nation, notably the Six Nations, Chippewas and Pottawatomies.

Our people are interested in the modes of civilization and manner of control of the Indian in Canada, for example's sake, if not for other reasons.

For many reasons the Indian problem in Canada is an easier one than in the United States. The small number of white people aids them. The vast area of unoccupied lands in the north and west of the Dominion, over which roams the great body of the Indians, and the few white settlers, make much of their Indian policy easy of solution; but if a large immigration should start for that section would not their Indian become as troublesome as the American Indian? In British colonization or settlement their army precedes the settler, and so the Indian soon becomes accustomed to physical control. In the United States the settler has usually preceded the Army. The British army is generally emphatic in its movements with Indians. Beside, in the Dominion game and fish are still found in the northwest Indian country. The mounted police (an army) on the Dominion frontier is used to protect the Indian from the whites as well as the whites from the Indian.

The Indian allies of Great Britain have been most devoted adherents of the Crown, in war and in peace; a state of dependence in many things seems to be congenial. T. P. Wadsworth, inspector of Indian agencies and farms in the northwest of the Dominion, in reporting a visit to the Sioux Reserve in the northwest, in September, 1884, says they were civilized, and were a portion of the Sioux, who at one time lived in the United States. They asked the inspector for (amongst other things) "a large Union-Jack flag (British). The large flag at present in their possession, and which was flying at the time of my visit, is one which was carried by their tribe during the war of 1812, when they were allies of the British (against the Americans); it is somewhat ragged and faded with age, and the bullet-holes are still visible in it."

During the short civil war in Canada (1838-'41) the monument on the site, erected to General Brock, who fell at Queenstown Heights, was destroyed by one party of the combatants. It was restored or reconstructed in 1840-'41. Fifteen of the Indian tribes of Canada sent addresses and contributions to the committee in charge. A small octavo

volume, 32 pages, was printed at Toronto, in 1841, by Robert Stanton, containing the correspondence with and addresses of the several tribes.

The following curious fact is noted in the report of Sir John A. MacDonal for 1884:

In giving the returns of houses on Indian reservations, the Indian commissioner E. Dewdney, says:

"It is customary among Indians whenever death occurs to pull down the house and as many as twenty on one reserve have been known to be demolished in the course of a few months. This will account for the number of houses in some cases being less in number than those shown last year."

Sometimes Indian outbreaks and revolts occur in Canada, but are speedily and vigorously put down.

INDIAN POPULATION OF THE DOMINION OF CANADA, AND HOW CONTROLLED.

The Indian population of the Dominion of Canada on January 1, 1885, was 131,952. January 1, 1886, it was 129,525, a steady decrease.

They are in charge of a department of Indian affairs at Ottawa, with a superintendent-general (Sir John A. MacDonald), who holds the office combined with that of president of the council. The active corps of the Indian office at Ottawa, capital of the Dominion, consists of a deputy superintendent-general, L. VAN Koughnet, at a salary of \$3,200 per annum, and thirty-four assistants (surveyors, clerks, inspectors, &c.), all appointed by the governor general in council, at an expense for salaries and incidentals not exceeding \$40,000 per year.

The total expenditure for 129,525 Indians during the year ending January 1, 1886 was—

Money from annuities and from sales of Indian lands.....	\$297,787 7
Parliamentary appropriations	1,072,570 0
Expenses department of Indian affairs, about	1,370,357 8
In all, about	1,410,357 8

They have a system of superintendents and agents at reservations also inspectors of agencies and Indian farms, and a corps of missionaries paid by the Crown. About 90,000 of the Indians are on reservations and in some cases on allotted lands. Schools for Indian children, 14 (in 1884). The attendance in 1885 was 4,789 pupils, and other means of instruction are provided. Farmers for instruction of adults are also at agencies. Mechanical trades are taught, and the ways of civilization inculcated. Physicians are also provided. They have also industrial institutions and schools for the education of Indian teachers. The young are especially cared for in the matter of education and health. The effort is to make the Indians contented and then to teach them to be self-sustaining. Many of the tribes are civilized or semi-civilized, and in some of them the Indian population is increasing. Some of the finest

types of Indians on the American continent can be found in Canada. When Indian lands which have been reserved are sold by the reserve commission the funds arising therefrom become the property of the Indians and an annuity on which interest is paid. Indian reserve lands remain such, or the proceeds of the sale of the same go to the Indians. Faith is always kept with the Indian either for reward or punishment.

The nomadic bands of Indians in the northwestern portion of the Dominion are fast being forced upon reservations. The lack of game and the incoming of white settlers drives them to asking for lands. On application to the department of Indian affairs its Indian reserve commission sets aside a reservation for Indians so applying. During 1885-'86 many tracts of land were thus located.

The Dominion authorities have fully adopted the reservation system, with superintendents and agents directly responsible to the department of Indian affairs at Ottawa.

There are superintendents and agencies in the several provinces or other sections as follows: In the Province of Ontario, 23; in the Province of Quebec, 11; in the Province of New Brunswick, 3; in the Province of Nova Scotia, 14; in Prince Edward Island, 1; in Manitoba and the Northwest Territories, 19; and in British Columbia, 6. In all, 77. In the obtaining of Indian supplies, clothing, or food, however, local purchases are preferred.

The Indians receive rations, and the chiefs, headmen, interpreters, and councilors have a small yearly compensation. Pensions are also in some cases given to aged Indians.

The "Department of Indian Affairs" at Ottawa keeps an account with each agency or reserve, or band of Indians. (They are called bands, not tribes, in Canada.)

A mounted police force of whites under Colonel Herchmer and Major Crozier preserves order in the Northwest and along the international boundary. This force is known as the "Northwest Mounted Police."

Canada adopted, many years ago, the wise policy of local Indian reservations, and not attempting to aggregate masses of Indians in localities foreign to them, small reservations, near the original towns of the Indians, have proved most successful. The sun-dance and pot-latch feasts have nearly disappeared among the Canadian Indians by reason of large numbers not congregating, or when indulged in their barbarous features are not used.

The tribal relation is preserved in so far as having chiefs and headmen, but the system of control by the Dominion is wardship or paternal.

The Canadian statutes contain very few enactments as to the Indians. He has prospered with but little legislation. The executive power is almost unlimited.

Indians do not become citizens of the Dominion.

An act of the Dominion Parliament of 1884, which took effect January 1, 1885, provides for a system of municipal organization by which Indians may have the regulation of their own affairs in their own hands.

The most serious evils that the Canadian Indian report of 1884 shows that the authorities have had to meet among the Indians was the use of whisky by the Indians, and quarrels arising from dissensions among missionaries.

Treaties that have been made in the past are respected, and the Indian treated as a ward. All obligations are scrupulously regarded and kept by the Government.

Violence and outbreaks are few. For three years prior to 1885 not a white man was killed by an Indian in the Northwest. Outside influences have, however, sometimes worked bloodshed.

The total population January 1, 1885, was 131,952; January 1, 1886, it was 129,325, a decrease of 2,627 in one year.

The following names of tribes and their residences in Canada are given for reference.

*Census return of resident (on reservations or otherwise) and nomadic Indians in the Dominion of Canada, by Provinces, June 30, 1884.**

Name of tribe and residence.	No.	Name of tribe and residence.	No.
<i>Province of Ontario.</i>		<i>Province of Ontario—Continued.</i>	
Algonquins at Carleton.....	26	Ojibbewas of Lake Huron, at—	
Golden Lake.....	77	Thessalon River.....	172
Renfrew.....	673	Magarettawan.....	164
Chippewas and Munsees at the Thames..	575	Spanish River.....	503
Ottawas and Pottawattamies of Wal-		White Fish Lake.....	156
pole Island.....	802	Mississagua River.....	141
Sarnia, Kettle Point, and Sauble.....	485	Onewaisgoos.....	62
Snake Island.....	137	Serpent River.....	91
Rams.....	247	French River.....	81
Saugeen.....	362	Tahgaivenene.....	149
Nawash.....	397	White Fish River.....	73
Beansoleil.....	325	Perry Island.....	78
Iroquois and Algonquins at Gibson (Mus-		Shawanaga.....	114
koka district).....	117	Henry's Inlet.....	176
Moravians at the Thames.....	275	Lake Nipissing.....	162
Mississaguas at Mud Lake.....	158	Temogamingue.....	95
Rice Lake.....	94	Dokis.....	6
Sengog.....	43	Garden River.....	326
Alnwick.....	231	Batchewana Bay.....	384
New Credit.....	218	Six Nations on the Grand River.....	3,230
Mohawks at the Bay of Quinte.....	065	Wyandots of Anderdon.....	98
Oneidas at the Thames.....	770		
Ojibbewas and Ottawas of Montoulin and			
Cockburn Islands, at—		Total.....	16,892
Cockburn Island.....	45		
Sheshogwaning.....	148	<i>Province of Quebec.</i>	
West Bay.....	244	Abenakis at St. Francis.....	293
Sucker Creek.....	101	Béancour.....	89
Shequandah.....	125	Algonquins at Desert.....	411
Sucker Lake.....	41	Témiscamingue.....	136
South Bay.....	58	South Pontiac.....	1,028
Wikwemikong.....	791	North Pontiac.....	
Wikwemikongsing.....	140	Bigelow, Wells, Blake, McGill, county	
Obidgong.....	17	of Ottawa.....	14
Ojibbewas of Lake Superior, at—		Beauman, Villeneuve, county of Ottawa	1
Fort William.....	416	Mulgrave, Derry, county of Ottawa.....	15
Red Rock or Helen Island.....	153	St. Angélique, county of Ottawa.....	6
Pays Plat.....	54	Hartwell, county of Ottawa.....	25
Lake Nipigon.....	426	North Nation, county of Ottawa.....	11
Pic River.....	245	River Rouge, north county of Ottawa.....	31
Long Lake.....	311	Hull (city), county of Ottawa.....	3
Michipicotin and Big Heads.....	283	Hull, county of Ottawa.....	5

* It is to be regretted that there is no map published showing the Indian reservation in Canada.

Census return of resident and nomadic Indians in Canada in 1884, &c.—Continued.

Name of tribe and residence.	No.	Name of tribe and residence.	No.
<i>Province of Quebec—Continued.</i>		<i>Province of New Brunswick.</i>	
Algonquins at Gatineau (village), county of Ottawa.....	1	Micmacs at Restigouche.....	38
Wright, county of Ottawa.....	8	Gloucester.....	40
Eagan, Maniwaki, county of Ottawa.....	225	Northumberland.....	388
Aumond, county of Ottawa.....	1	Kent.....	380
Unorganized territory, county of Ottawa.....	320	Westmoreland.....	87
Argenteuil.....	24	Amalites at Madawaska.....	30
Shefford.....	2	Victoria.....	180
Bagot.....	1	Carleton.....	39
Danville (village).....	2	Charlotte.....	73
Victoriaville.....	8	St. John.....	31
St. Médard.....	1	York, Sunbury, Kings and Queens Counties.....	231
Mégantic.....	2	Total.....	1,524
L'Islet.....	21		
Beauce.....	2	<i>Province of Prince Edward Island.</i>	
Kamouraska.....	2	Micmacs.....	292
St. Timothée.....	2		
Côteau Landing (village).....	4	<i>Province of Manitoba and the Northwest Territories.</i>	
St. Urbain.....	4	Chippewas and Crees of Treaty No. 1.....	3,395
Point au Pic (village).....	4	Chippewas and Crees of Treaty No. 2.....	895
St. Joachim.....	1	Chippewas and Sautaux, Treaty No. 3.....	1,605
Quebec (city).....	5	Chippewas, Sautaux and Crees of Treaty No. 4.....	7,079
Algonquins at Quebec (county).....	33	Chippewas, Sautaux and Crees of Treaty No. 5.....	3,155
Champlain.....	379	Plain and Wood Crees of Treaty No. 6.....	8,157
Montreal (city).....	13	Blackfeet of Treaty No. 7.....	6,673
Laval.....	1	Resident Sioux.....	2,000
Rimouski.....	39	Total.....	33,959
St. Silvestre.....	2	Peace River District.....	2,038
Three Rivers.....	11	Athabaska District.....	8,000
Stanstead.....	10	McKenzie District.....	7,000
Montcalm.....	9	Eastern Rupert's Land.....	4,016
Joliette.....	1	Labrador (Canadian interior).....	1,000
Berthier.....	53	Arctic Coast.....	4,000
Iberville.....	7		
Maskinongé.....	18	<i>Province of British Columbia.</i>	
St. Maurice.....	174	West Coast Agency:	
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Hope	154	Penel-a-kut	22
Katsey	112	Punt ledge	1
Klatanars	26	Qua-michan	23
Langley	118	Qual-i-cum	2
Matsqui	61	Saikh-sun	2
Mission—Burrard Inlet	174	Sick-a-moen	3
Misqneam	139	Sno-no-wus	11
New Westminster	125	Somenos	89
Nicoamen	17	Songhees	11
Ohamille	62	Sooke	30
Pemberton Meadows	140	Tear-out	5
Popkum	35	Tsart-ilp	88
Samambo	119	Tse-kum	34
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Squah	118	Keope-e-no	14
Squatils	81	Kose-kemo	144
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Slammon	249	Klass-ki-no	8
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		Spah-a-man	184
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		You-kt	27
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Hiletsuck }	2,500	Athabaska district	8,000
Hydah	400	McKenzie district	7,000
Kootenay	500	Eastern Rupert's Land	4,016
Sicance	1,000	Labrador (Canadian interior)	1,000
Tahelie		Arctic coast	4,000
		British Columbia	39,011
		Total	131,952

[Population in 1885-'86, 129,525.]

L. VANKOUGHNET,

Deputy-Superintendent-General of Indian Affairs.

JOHN MCGIRR, *Clerk of Statistics,*

Department of Indian Affairs, Ottawa, June 30, 1884.

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